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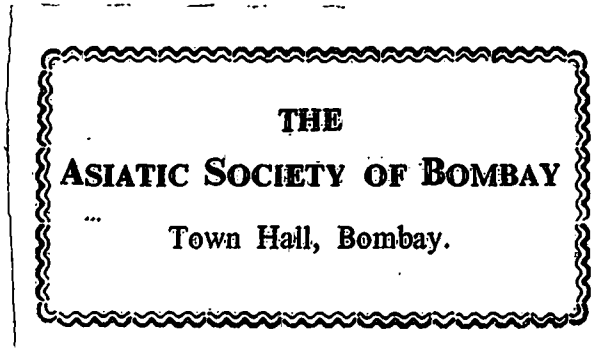

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THE

BOMBAY TEMPERANCE REPOSITORY.

JANUARY, M,DCCC,LII.

PROSPECTUS.

It can no longer be questioned that a large proportion of the poverty, suffering, and crime of most countries is either directly or indirectly owing to the habitual use of intoxicating drinks. It is confessed that the use of these drinks has a fearfully demoralizing influence upon the masses of society, and that not a few even of the higher ranks have through this means been brought to shame and ruin. Our prisons, penitentiaries and insolvent courts; nay, almost every abode of want and wretchedness proclaims aloud that intoxicating drinks are the curse of the land. The subject of TEMPERANCE, therefore, is of universal interest, and is fast forcing itself upon the attention of the statesman and the philanthropist.

It is moreover a well established fact that the habitual use of intoxicating drinks, so far from being necessary or beneficial to persons in health, is injurious. "Man, in ordinary health, like other animals, requires not any such stimulants, and cannot be benefitted by the *habitual* employment of any quantity of them, large or small." And this is doubly true in such a country as this. The highest medical authorities in India unite in declaring that "Total and universal abstinence from alcoholic liquors, and intoxicating beverages of all sorts, would *contribute to the health*, the prosperity, the morality, and the happiness of the human race." And the experience of hundreds and thousands of Europeans, who have fairly tried the experiment in India, as well as the ex-

perience of the native population, testifies to the truth of this opinion. Thus every man not deaf to the voice of humanity and the promptings of duty, is called on to settle it with his own conscience how he can continue to encourage by his example that which works such wide spread ruin to the temporal and spiritual welfare of his fellow men.

The effects of the habitual use of intoxicating drinks upon the European soldiery in India cannot be contemplated without the most painful emotions. A competent authority* declares, "Intemperance is, we have no doubt, the exciting cause of nine-tenths of the sickness and mortality amongst European troops in this country. Men may disguise the fact, pass over it as being delicate ground, or deny it altogether by saying, "*it is the climate;*"—but the truth remains, "*If you drink you die!*" Thus where the sword slays its thousands, intoxicating drinks slay their tens of thousands.

India has hitherto been inhabited by a comparatively temperate people, the use of intoxicating drinks being expressly forbidden by the religion of nearly all the respectable and influential sections of the community. But the drinking habits of Europeans are exerting a lamentable influence upon the native population. The use of intoxicating drinks, instead of being as formerly associated only with wretchedness and degradation, is now witnessed in connection with the rulers of the land. It goes hand in hand with science and philanthropy and religion. The Statesman who guides the affairs of empire, the Judge who dispenses justice, the General who directs the movements of armies, all drink to each others' health; and, regardless of the ruin and woe with which it is associated, rejoice alike over the intoxicating bowl. Even the ministers of religion, who have come to proclaim the glad tidings of salvation among this heathen people, have not always set a safe example in their use of such things. Hence intemperance among the native community is rapidly increasing. In the larger cities, liquor-shops are already counted by hundreds; and new ones are being opened in all the villages of the land.

* See Calcutta Review for Sept. 1851.

And, unless vigorous efforts are put forth to arrest its progress, intemperance must, ere long, be emphatically *the* scourge of India. Every true philanthropist, therefore,—every man who honestly desires to promote the welfare of the native population, is imperatively called on to consider whether the *habitual* use of intoxicating drinks is consistent with a due regard for the general good. Every one, indeed, is bound to inquire what he can do to save the land from this spreading evil.

The use of opium too, in its bearings on the interests of the people of this country, is assuming an aspect truly alarming. In Gujarát, the consumption of opium is already great, and its effects upon the physical and moral character of its victims, are painful to contemplate. In Bombay and other large towns, the use of opium is rapidly increasing, and there seems reason to fear that India will yet fully learn in her own bitter experience the baneful influence which her poppies are exerting upon the opium-consumers of the Celestial Empire.

To vindicate the expediency and the duty of *total abstinence* from all intoxicating liquors and drugs, and to exhibit the physical, social, and moral evils which result from their habitual use, is the object of the Bombay Temperance Repository. We are far from believing that the use of these things is wrong *per se:* they may all be used on proper occasions and for proper reasons. But we believe, and hope to show, that the use of intoxicating drinks as a *beverage*, and the use of opium and other intoxicating drugs, except for medicinal purposes, is injurious and unjustifiable. Those who *habitually* indulge in the use of these things, have to consider not merely the effect on themselves individually; they are responsible for the influence of their example upon others in upholding and perpetuating customs so fruitful of degradation, wretchedness and crime.

Our advocacy of the cause of total abstinence will be temperate but uncompromising. We believe it to be the cause of humanity and the cause of God. So far as it meets with success, the progress of intemperance will be arrested, and one of the chief obstacles to the progress of truth and right-

eousness taken away. We are well aware that with the greater portion of those who continue to indulge in the use of intoxicating drinks, this is an unpleasant and unpopular subject. But millions have reluctantly been compelled to admit its claims; their convictions of duty, though perhaps long resisted, have at length triumphed, and the intoxicating cup has been renounced forever,—generally not from personal considerations, but from a conscientious regard to the welfare of society. And we doubt not that many who now inconsiderately ridicule and oppose the principle of TOTAL ABSTINENCE, will yet become its warm and active friends.

The BOMBAY TEMPERANCE REPOSITORY will be published quarterly, each number to contain about 40 pages 8vo. In addition to the editorial matter, it will contain such documents of local value connected with the cause as may be judged worthy of preservation; also such selections of facts, statistics, testimony and arguments as shall render the work worthy of its name. The first number will be issued during the month of January 1852; and we hope that many, who may be unable to approve of every phrase and sentiment advanced, will yet so far approve of the general character and object of the publication, as to lend it their cordial support. The charge is two rupees per annum; and where eight copies go under one cover, they will be sent *postage paid* to any part of India.

Bombay, January 1852.

I.—MEDICAL TESTIMONY CONCERNING THE USE OF ALCOHOLIC DRINKS.

THE appetite for strong drink is not *natural* but *acquired.* Unless administered in a disguised form, those drinks are, in the first place, instinctively and promptly rejected. But the appetite, when formed, is not on this account the less real; and, considering the present drinking customs of European society, it is not surprising that many, under the influence of an acquired habit, should honestly believe that, in *their* case, these drinks are promotive of health and happiness. To them, these drinks have become a *real want;* and the desire for them must be gratified, else there is a measure

of discomfort and wretchedness. They KNOW, *from their own experience,* that these drinks are beneficial. And what stronger proof can they desire? But in the case of persons in ordinary health, this is a complete delusion. And the greater their confidence, the greater the delusion under which they labor. This delusion must be dispelled ere they can be induced to abandon the use of intoxicating drinks. These persons devoutly wish that all could be persuaded to drink *in moderation:* they mourn over the poverty, crime and degradation caused by intemperance: they may even be called to weep over the ruin of neighbors, friends and kindred who have fallen victims to this vice; but so long as they cherish the delusive idea that intoxicating drinks are beneficial and necessary, so long will they continue to use them as before. And so long will they, by their example, uphold those drinking customs which do so much to fill the world with weeping and crime.

We ask our readers then candidly to inquire whether they may not wholly renounce the use of intoxicating drinks without any loss of comfort and happiness. And, if this be answered in the affirmative, then we ask them still further to consider whether a due regard to the dearest interests of society, whether love to God and love to their neighbor does not plainly require them to adopt the practice of *total abstinence* from all that intoxicates, and thus to pursue a course which, so far as adopted, will bring intemperance and all the evils resulting therefrom to an end. We employ not the language of denunciation, and we ask not, that, on such a subject, any weight should be given to our opinions; but we appeal to the recorded testimony of those who in this matter have a right to be heard. Here then is the testimony of some of the highest medical authorities of Britain, and we ask that it be calmly pondered:—

MEDICAL TESTIMONY.

"An opinion handed down from rude and ignorant times and imbibed by Englishmen from their youth, has become very general, that the habitual use of some portion of Alcoholic drink, as of wine, beer, or spirit, is beneficial to health, and even necessary for those subjected to habitual labour.

"Anatomy, physiology, and the experience of all ages and countries, when properly examined, must satisfy every mind well informed in

Medical science, that the above opinion is altogether erroneous. Man, in ordinary health, like other animals, requires not any such stimulants, and cannot be benefitted by the *habitual* employment of any quantity of them, large or small; nor will their use during his life-time increase the aggregate amount of his labour. In whatever quantity they are employed, they will rather tend to diminish it.

"When he is in a state of temporary debility from illness, or other causes, a temporary use of them, as of other stimulant medicines, may be desirable; but as soon as he is raised to his natural standard of health, a continuance of their use can do no good to him, even in the most moderate quantities, while larger quantities, (yet such as by many persons are though moderate,) do sooner or later prove injurious to the human constitution, without any exception.

"It is my opinion, that the above statement is substantially correct."

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URE, ANDREW, M.D., Lecturer on Chemistry at the North London School of Medicine.
VAUX, GEORGE, M.D., Birmingham.
WALKER, W., M.D.

The following testimony to the truth of the preceding declaration was in 1845, given in Bombay :—

"It is my opinion that the above statement is substantially correct."

H. FRANKLIN, Deputy Inspector General of Her Majesty's Hospitals.
J. ROBERTSON, Surgeon.
M. J. KAYS, M.D.
THOMAS ROBSON, Surgeon 2 Batt. Artillery.
JOHN MCLENNAN, Civil Surgeon.
A. GRAHAM, Surgeon, European General Hospital.
M. STOVELL, Surgeon.
C. MOREHEAD, M.D., Surgeon, Native General Hospital.
A. H. LEITH, Surgeon.

The following testimony was given to the truth of the above declaration by Medical Gentlemen at Maulmain :—

"It is my opinion that the above statement is substantially correct."

JAMES G. COLEMAN, M.D., Staff Surgeon, T. P.
D. RICHARDSON, Civil Surgeon.
T. L. MATTHEWS, Surgeon, 52d N. I.

HENRY CARNEGIE, Assistant Surgeon, in Medical Charge, Artillery.
ROBT. HICKS, Assistant Surgeon, 17th Regt.
J. TAIT, Assistant Surgeon, Local Corps.
C. N. ENGLISH, M.D., Assistant Surgeon, 84th Regt.
MATTHEW KANE M.B. Assistant Surgeon.
JAMES REID, Assistant Surgeon, Madras Army.

Similar testimonies have been subscribed by thousands of the first medical authorities of Europe and America. But there is a feeling on the part of some that while total abstinence may be very proper in those countries, it would be injurious in India,—that in this relaxing climate artificial stimulants, in the form of beer, wine and spirits, are beneficial, and, indeed, almost indispensable to health and happiness. But never was there a more unfounded opinion. The reasons for total abstinence in India are doubly strong. The pernicious influence of intoxicating drinks upon Europeans here is vastly greater than in their native land. And we cannot but mourn over any, who in this matter are deluded by the force of habit and the customs of the society in which they move. In support of the statement that intoxicating drinks are neither necessary nor beneficial to the health of people in India, we appeal as before to the testimony of the highest medical authorities in the land. The following statement, which has been subscribed by more than 2,000 of the Medical Profession in Great Britain, was three or four years since circulated among a portion of the Medical Service at Bombay and Madras, and received a goodly number of signatures. With reference to its insertion in our pages, it has again been circulated among the members of the Medical Profession in Bombay. And were measures taken for offering it to the entire Medical Profession in India for their approval, we believe that in the majority of cases it would be cheerfully, gladly given. Here then for the present we rest our plea, and we ask our readers candidly to weigh the evidence upon which it is founded.

INDIAN MEDICAL TESTIMONY.

"We, the undersigned, are of opinion—

1. That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcholic or fermented liquors *as a beverage*.

2. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c.

3. That persons accustomed to such drinks, may with perfect safety, discontinue them entirely, either at once, or gradually after a short time.

4. That total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts, would *contribute to the health*, the prosperity, the morality, and the happiness of the human race."

J. GLEN, Physician General, Bombay.
R. WIGHT, Inspector General of Hospitals.
J. KINNIS, Deputy Inspector General, H. M.'s Hospitals, Bombay.
W. R. BARRINGTON, LL. D., Surgeon, 9th Regiment, N. I.
P. W. HOCKIN, Surgeon, 23rd Regiment, N. I.
G. MERRILL, Surgeon.
T. HARRISON, Staff Surgeon.
C. MOREHEAD, M.D., Principal of the Grant Medical College.
J. C. G. PRICE, M.D., Surgeon, H. M.'s 8th, King's Regt.
A. MONTGOMERY, Surgeon, 1st Battalion, Artillery.
ALEX. THOM, Surgeon H. M.'s 86th Regiment.
J. P. MALCOLMSON, Surgeon, Civil Staff Surgeon, Shikarpore.
D. DAVIS, Residency Surgeon.
H. PITMAN, Assistant Surgeon, 10th Regt. N. I.
C. G. WIEHE, Assistant Surgeon.
D. P. BARRY, Assistant Surgeon, H. M.'s 22nd Regiment.
H. GIRAUD, M. D., Professor of Chemistry and Materia Medica, in the Grant Medical College, Bombay.
J. C. BATHO, 6th Regiment, N. I.
T. F. YOUNG, Assistant Surgeon, N. G. Hospital, Hydrabad.
T. McGRATH, Assistant Surgeon H. M.'s 22nd Regt.
J. BEAN, Assistant Surgeon.
A. RAMSAY, M.D.
A. LARKWORTHY, Surgeon.

The following signatures to the preceding were added in Bombay, January 1852.

E. W. EDWARDS, Superintending Surgeon, P. D.
W. CAMPBELL, M.D., Superintendent Lunatic Asylum.
JOHN GRANT NICOLSON, M.D., Assistant Surgeon 2nd Scinde Horse.
JOHN McLENNAN, Physician General, Bombay.
ROBERT HAINES, Acting Professor of Chemistry, Grant Medical College.
A. H. LEITH, M.D., Garrison Surgeon.
HENRY J. CARTER, Assistant Civil Surgeon.
RICH. D. PEELE, Oculist.
JOHN PEET, Professor of Anatomy, Grant Medical College.
M. STOVELL, Surgeon European General Hospital.
P. GRAY, Surgeon, 2nd Battalion Artillery.
J. YUILL, M.D.

The following signatures to the preceding statement of opinions were obtained at Madras.

R. Sladen, Physician General, Madras.
D. Currie, Surgeon General, Madras.
G. Pearse, M.D., Surgeon, and Secretary Medical Board, Madras.
D. Boyd, Inspector General of Hospitals, Madras.
R. Cole, Surgeon, S. E. District of Madras.
J. Richmond, Surgeon, N. W. District of Madras.
G. Harding, Surgeon, Madras General Hospital, Superintendent Medical School, and Professor of the Theory and Practice of Medicine.
W. G. Davidson, Surgeon, Black Town, District Madras.
W. B. Thomson, Superintendent Eye Infirmary, Madras.
J. Sanderson, Port and Marine Surgeon, Madras.
T. L. Bell, Assistant Surgeon, Madras.
T. Stack, M.D., Assist. Surg. H. M. 8th Regiment, Madras.
F. W. Innes, M.D., Assist. Surg. H. M. Regiment, Madras.
D. S. Young, F.R.C.S., Superintending Surgn. Pres. Division, Madras.
J. Hichens, Assistant Surgeon, Chunar, 27th Regiment N. I., Madras.
W. Tweddell, Garrison Surgeon, Chunar.
A. Duncan, M.D., 5th Battalion Artillery.
W. Watson, Superintending Surgeon, Benares Division.
J. M. Brande, M.D., Surgeon, 21st Regiment N. I.
D. Brotten, M.D., Civil Surgeon, Benares.
M. F. Anderson, Assistant Surgeon, Madura.
J. Doig, Staff Surgeon, Belgaum.
J. Morrice, M.D., Surgeon, 2nd Bengal European Regiment, Loodiana.
F. Anderson, M.D., Assistant Surgeon, Horse Artillery, Loodiana.
A. Colquhoun, Surgeon, 3rd Cavalry.
G. E. Brown, M.D., Surgeon, Artillery.

II.—Bombay memorial on the spread of intemperance among the natives of western india.

The following Memorial bearing the signatures of seventeen Chaplains and Missionaries, a large number of European Merchants, and of influential Natives of various castes and creeds, was forwarded to the Bombay Government in the early part of 1850. The Memorial of the Sirdars and other Native inhabitants of Poona was, we believe, forwarded about the same time; also one of similar import from Surat. Petitions and remonstrances of a kindred character have at different times been addressed to the local authorities by the native inhabitants of other places in the Maráthí country, earnestly entreating that licenses

might not be granted for opening liquor-shops in their vicinity. Such documents possess a permanent interest, and, consequently, are deserving of a place in the *Repository* :—

To The Right Hon'ble Viscount Falkland, Governor and President in Council;

The Memorial of the undersigned Inhabitants of Bombay humbly sheweth,

1. That previous to the establishment of English rule, the Maráthí country was inhabited by a comparatively temperate people; but since then, intemperance has increased at an alarming rate, and is still rapidly spreading. Liquor-shops are yearly being opened where formerly none existed, and intemperance threatens soon to number its victims in the smallest and most distant villages of the land.

2. Experience has conclusively shown that for the people of this country the use of intoxicating drinks is neither necessary nor beneficial. On the contrary, those classes most distinguished for bodily and mental energy, for wealth, respectability, and influence, have always been accustomed wholly to abstain from the use of these drinks.

3. Thus liquor-shops and distilleries are in no proper sense necessary to the welfare of the people. On the contrary, their existence appears to be inconsistent with the general good. They invariably become the prolific source of disease, poverty, crime, and wretchedness. They are occasions of manifold evils—of wide spread ruin. Their influence is evil, and only evil. Through their means, the peaceful domestic circle too often becomes a scene of brutal strife and cruelty, and the once happy wife and children are left to nakedness and starvation. The once industrious and virtuous citizen is, through their influence, coverted into a pauper or a criminal, and the community suffers in all its interests.

4. The existence of these shops, under the sanction of the highest authority, is, in the eyes of nearly all the more respectable classes of Natives, a great stain upon the character of the British Government. The Government is understood to share in the profits of these sources of misery, and demoralization; and to the people generally, it appears that Government for the sake of the revenue derived from this source, is content to witness the wide-spread ruin of its subjects. The people can see no reason for the toleration of these shops except that they yield an income. Thus it becomes the opinion that Government is regardless of the general good, and is willing to countenance and sanction the greatest sources of degradation and ruin for the sake of pecuniary gain. We need not say how injurious to the character of Government is such an impression, nor how important it is that it should be removed. But while Government tolerates, and appears to share in the profits of these sources of evil, we do not think it possible to remove this impression.

5. We believe it to be a lamentable fact in the history of British India, that the transfer of any new territory to the English Government has

generally been followed by a speedy and marked increase in the number of liquor shops, and a removal of restraints to the spread of intemperance among the people. If we mistake not, the revenue from this source and the prevalence of intemperance have generally soon increased many fold. And it can hardly be doubted that, in this respect, the territories still under Native rule would compare most favorably with the English territories. This fact, so much to the prejudice of the English Government, your Memorialists contemplate with pain and regret. In their view it goes far to counterbalance the benefits which result to the people of this country from the introduction of British rule. And they earnestly hope that this cause of complaint and reproach may be effectually removed.

6th. The keepers of liquor-shops regard the Government as responsible for the effects of their confessedly pernicious traffic. Their reply to all appeals and remonstrances is, "*Go to the Sirka'r, We have got the Sirkár's hukum. The Sirkár gets the profits; we are the servants of the Sirkár.*" Thus, under Government sanction, they continue their pernicious traffic; and as Government shares in the gains, they roll over upon Government the whole responsibility, and a large share too of the odium connected therewith.

7. If effectual means for checking the evil are not resorted to, we think there are good reasons for supposing that the use of intoxicating drinks will, as a general rule, exert a more destructive influence among the people of this country than even among Europeans. Natives generally have not the same physical strength, the same stamina of constitution as Europeans to enable them to withstand the influence of strong drinks. Neither are they generally able to exercise the same self-control. They are more the creatures of impulse and passion, and for all these reasons far more likely to fall a speedy prey to intemperance. It is especially true of the Hindus, that if they begin to use intoxicating drinks they may generally be regarded as on the road to ruin. It is therefore doubly important that facilities and temptations to intemperance should be removed.

8. If the spread of intemperance is to be effectually arrested, it appears necessary that Government should take decided and active measures for the suppression of these shops throughout the country. The great mass of the population regard this matter as falling properly within the province of Government, and to Government they look for a remedy to the spreading evil. They are accustomed to look, not to their own voluntary efforts, but to the Government, for the advancement of social and public reforms, —for the suppression of social and public evils.

9. While Government extends its sanction to this traffic; and while, by sharing in the profits, it appears to be interested in its continuance and extension, the people of this country naturally regard all efforts put forth to check the evil as hopeless and vain. And they shrink from coming into collision with Government in reference to this subject, especially when they see so little hope of final success.

10. Active measures for the suppression of the retail traffic in intoxicating drinks would be hailed by nearly all classes of respectable Natives as an

act of mercy on the part of Government. It would be regarded by them, not as an interference with their rights and privileges, but as a praiseworthy effort to uphold the cause of morality and virtue,—as a necessary protection of the public interests against the blighting influence of intoxicating drinks.

11. The adoption of stringent measures on the part of Government for the suppression of distilleries and liquor-shops would strengthen the hands of the friends of order and virtue; it would take from the dealer his sole defence; it would stamp the traffic as pernicious, unlawful, and disreputable. Thus, even should the measures adopted not prove wholly successful, a deep and salutary impression would be made upon the public mind. The Government would stand forth as the friend of virtue, the friend and protector of its subjects. And thus it would establish an additional claim to their confidence and affection.

12. In some countries, owing to the state of feeling among the people, it might be difficult, perhaps impossible, for Government to suppress the traffic in intoxicating drinks. But the case is very different here. The course which we desire the Government to pursue is similar to that which the public feeling approved and upheld under the Peshwa's Government. And such a course would still have the sympathies and the support of nearly all the more respectable classes of Hindus and Musalmáns. This we conceive to be a matter of great importance in its bearings on the subject of this memorial.

13. With the spread of intemperate habits among the people, there will be a corresponding change in their feelings in reference to this point, and it cannot, we think, be questioned that the ability of Government to suppress the traffic is yearly becoming less. The longer action is delayed, the more difficult will the work be found; and the less will there be to hope from Government efforts.

14. Your Memorialists believe that Government views with regret and alarm the spread of intemperance among the Native population, and that it does not consider the revenue derived from the license system as any adequate compensation for the impoverishment and demoralization of the people which result from it. We are aware that on more than one occasion Government has instructed the officers in charge of this department of the revenue not to seek its increase by the multiplication of liquor-shops; but rather to sacrifice the revenue, if the growing evil could thereby be arrested. So long however as the plan of farming out the districts is continued, so long such instructions, gratifying as they are on many accounts, must be wholly ineffectual.

15. Your Memorialists believe that in all the districts, the entire suppression of the liquor-shops would be in accordance with the wishes of the better classes of the people. And they believe that active measures to this end, on the part of Government, are demanded by a regard to the public good. In the large towns, and military cantonments, as Bombay, Surat, Poona, &c., it may be thought that the evil has become too deeply rooted to be wholly eradicated. But if so, it can hardly be doubted that

a very great reduction in the number of liquor-shops in the large towns is not only possible but most desirable.

Influenced therefore by a regard to the best interests of the Native population, and by a regard to the reputation of the Government, we earnestly entreat the Government, to guard the interests of the people by removing, as far as is in its power, all temptations to intemperance. The evil is already great; it is becoming greater every day. And for its removal, prompt, decided action is required. Such action on the part of Government would be viewed with unfeigned satisfaction throughout the whole country;—the friends of humanity, the friends of virtue, would every where rejoice, and multitudes of the people committed to your care would be saved from intemperance, shame, and ruin. In conclusion your Memorialists have only to express an earnest hope that the statements here presented may meet with a favorable consideration, and that Government may adopt effectual measures for saving the land from the desolating effects of the retail traffic in intoxicating drinks.

And your Memorialists, as in duty bound, will ever pray, &c.

III. — Memorial of the Native Inhabitants of Poona on the Spread of Intemperance.

To the Right Honorable the Governor, and President in Council, Bombay.

The Memorial of the undersigned inhabitants of the Deccan, Sirdars, gentry, bankers, brokers, agriculturists, and of the various castes and classes generally, in view of the fact that the welfare of the people is committed to the keeping of the Government, humbly sheweth,

1st. That the use of intoxicating liquors is utterly condemned by the religion of this country, and that all traffic in them was under previous governments regarded as scandalous, and so far from receiving any countenance, was prohibited. No revenue was derived therefrom. Consequently, intemperance was unknown.

2nd. The manufacture and sale of such liquors was regarded as an employment fit only for persons of the most despised caste; and those who engaged in it, were obliged to do so in an underhand manner, avoiding observation as much as possible; a state of things that tended greatly to public order.

3rd. Ardent spirits have been made a monopoly and a source of revenue by the present Government. The original motive for this was no doubt to discourage their use by rendering them dear. But the popular tendency to evil being too strong to find a check in any such measure as this, intemperance has begun very extensively to prevail. And the

opinion is becoming very common, that strong drink is beneficial and medicinal in its qualities.

4th. The number of liquor shops is rapidly augmenting, and with the increased use of spirits, the disgrace connected with intoxication becomes less and less. In this way, what was once a powerful restraint is removed. The people suffer in body and in mind; their families go to ruin; they fall from caste and become reprobates, and their increasing misery is manifest.

5th. Government certainly should take measures to check a vice so detrimental to society, and so hostile to religion. It should abandon its monopoly and renounce the income derived from this source. There are many other ways of raising an equivalent amount of revenue, so that there need be no loss sustained by the relinquishment of this. That which will conduce to the prosperity of the people, cannot well be an injury to the Government; but the impoverishment of the people cannot but be attended with disadvantage to the Government. How fitting then that Government should adopt measures for the extinction of this evil.

6th. Let Government then settle it by law that no native of this country be permitted to open a liquor-shop, or to manufacture liquor, or sell it to any native of this country, under severe penalties. In this way the general welfare of the community will be placed on their former happy footing, and one great cause of penury removed.

7th. Finally, as the abovementioned evil is on the increase, a remedy can more easily be applied at the present than at any future period, since, with the spread of intemperance, immorality and irreligion will naturally become more prevalent even than at present.

And your Memorialists will ever pray, &c.

IV.—Opinions of the Press concerning the Memorials on the Spread of Intemperance.

Previous to its being offered for signature, the Bombay Memorial was printed in English, Maráthí, Gujaráthí and Hindusthání. It also found a place, not only in the English papers published at Bombay, but in several of those at the other Presidencies, as well as in the Native periodicals. And it was gratifying to find that on all sides it commended itself to the hearty approval of the public press, both Native and European. Our limited space permits us to make but a few brief extracts from the papers of the day. The *Bombay Times* in a valuable article on the subject said:—

"The Memorial, which will be found subjoined, has the fault of being most superfluously lengthy and diffuse—in all respects save that of style it is faultless." After briefly recounting the principal points of the Memorial, the Editor adds, "The petitioners were probably right in sticking to generalities; in fact, not to be too minute in the specification of the remedy desired by them—when details are specified, it is seldom but that something can be laid hold of as objectionable by those unwilling to act as desired, yet ashamed to refuse it admittance." In reference to the ability and the duty of Government to act in accordance with the prayer of the petitioners he says: "Considering the almost unlimited nature of the powers possessed by Government, and the vast importance of the occasion, the objects of the petitioners might in a great measure be realized; and never assuredly could despotism with greater propriety stretch authority to its utmost verge, or interfere without remorse or limit with the liberties of the subject, than when they did so to prevent so fearful an evil as the spread of intemperance amongst a rude, illiterate, self-indulging and sensual people,—to snatch from the hand of the prospective drunkard the poison he proposed to swallow, and to dash the suicidal beverage to the ground." The *Times* still further remarks;—

"The mischiefs of intoxication, even now, are only beginning to be felt: the vice is in its infancy—every year it will grow in stature and in strength. The speed of its advance will become accelerated, the mischiefs of it multiplied indefinitely, every inch it proceeds. Like the stone let go from the precipice, it may be stopped by the slightest effort at its outset: once under way, it thunders on irresistibly, destroying everything that opposes its progress. The Native as yet has merely tasted the fire-water—our drunkards all belong to the present generation. Extinguish now the means of gratifying indulgence, and those who never indulged will never know the want, or feel the craving, of indulgence: once let us furnish the means of bringing a generation of drunkards into existence, and extinction will furnish the only hope of the return of sobriety to our villages. Poverty, so far from proving a preventive, is found throughout the world the great incentive to inebriety: the craving for stimulants is one of the most prominent of the characteristics of apathy and indolence."

"We shall not transgress the prudent rule the petitioners have prescribed for themselves, by offering any suggestion to Government as to what course ought to be pursued;—sure we are that were they to make the manufacture or the sale of intoxicating liquors a capital offence, if no milder means are to be found of meeting the necessities of the occasion, they would not at all exceed what duty requires at their hands. It is our boast, as it is a proud and just one, that we have to a large extent succeeded in the extinction of Suttee and Female Infanticide—that we have materially diminished Thuggee, and done what we could for its extinction. But the children hitherto removed by a parent's hand, have been gently dealt with and are few in number, compared to those hurried out of the world by intoxication: the dwelling places desolated by the hand of Provi-

dence, and rendered doubly desolate by the act of the bereaved, may claim at once the grief and the respect of the survivor who sheds a tear over the ashes of the departed: for one that the hand of violent death or the flames of the funeral pile remove, the drunkards, male and female, sink in thousands into a grave of such deep and unutterable degradation as to excite gratitude rather than grief for the removal of those felt as a pestilence in the land. For one, the thug, even in the palmiest days of his cruelty, robbed and murdered, the liquor-dealer robs and murders his thousands and his tens of thousands. If the European will have his beverage, let it be imported for his supply, and let the Hindoo be taught at all events to suppose that his country contains nothing so vile as a Native drunkard—that Government prevents the bounty of heaven from being perverted by the hand of man from its legitimate uses, which would convert into the most noxious of poisons the most nutritious, healthful, or harmless productions of nature. The voice of humanity appeals to and in behalf of the Native scarcely more loudly or forcibly than that of religion to the Christian: as yet it may be listened to with advantage, and acted on with effect: a few years hence, and it may appeal to us with tears and entreaties, while our hearts wring with anguish to find that the opportunity now within our reach has been suffered to pass by unimproved—that effort is no longer availing, and the cries of those who deplore the degradation of a people rise in vain."

The *Bombay Gazette* remarked, "We believe the document speaks the feelings of all the better classes of Natives, and it has, we understand, been signed by a large number of Europeans who do not belong to the *teetotal* body, but who approve of the principles which are advocated in it." The *Telegraph* and *Courier* said, "We have much pleasure in giving this impressive and valuable document all the publicity in our power." The *Calcutta Englishman*, in whose views the Press of India, generally, so far as we are aware, concurred, said:—

"The arrival of the mail prevented us from republishing earlier the memorial of the Inhabitants of Bombay, regarding the spread of intemperance among the Natives; but the subject is too important to be passed over in silence. There is not a greater reproach to the British Indian Government than the deterioration which the public morals have undergone under its sway from this cause. To the object of increasing the revenue, all other considerations have been systematically sacrificed, and the facility with which intoxicating liquors can be procured, has undoubtedly greatly increased the consumption. It is not often that European masters take the trouble of tracing the progress of misconduct among their native servants; they are in general satisfied with getting rid of them at once, or handing them over to the police. But we have been assured by several who employ a number of workmen, that they have invariably found that when

they began to frequent the liquor shops, they soon became pilferers and thieves. Indeed, when the habits which spring from this one prolific source of evil are considered, it may be reasonably doubted whether the net revenue derived from spirituous liquors, equals the direct expense incurred by the State in the punishment of crimes caused by them.

"The Bombay Memorialists assert, and we believe with truth, that previous to the establishment of the English rule, the Marathi country was inhabited by a comparatively temperate people, but that the spread of intemperance is now rapid and alarming, *liquor shops* being yearly opened where none before existed. The course of events in Bengal is precisely similar. Under the Muhammadan Government, dealing in strong liquor was an offence promptly and severely punished; under the English, the sale is every where encouraged, and the remonstrance of master manufac-; turers is not sufficient to cause the removal of a liquor-shop from their very doors.

"The Bombay petitioners say that the existence of these shops, under the sanction of the highest authority is, in the eyes of all the more respectable classes of natives, a great stain upon the character of the British Government, which for the sake of the revenue derived from "this source of misery and demoralization is contented to witness the ruin of its subjects. This, the Memorialists say, and say truly, goes far to counterbalance the benefits which result to the people of this country from the introduction of British rule.

"They add that measures for the suppression of the traffic in intoxicating drinks would be hailed by nearly all classes as an act of mercy. There is no doubt that public opinion would go with the Government in the effort. There would not be, as once in England, gin *riots*, there would be no danger of the motive being misunderstood; on the contrary, as the religious opinions both of Muhamadans and Hindus coincide in enjoining abstinence from all intoxicating substances, the approbation and support of the public might be calculated upon in any prohibitory measures. The obstacle is the revenue."

The Native periodical Press was if possible, still more earnest and decided in its approval of the Memorial. The *Prabhákar* confirmed its statements, and expressed the hope that no well-wisher to the country would fail to enrol his name. The *Dnyánpraka'sh* declared the multiplication of liquor-shops and the increase of intemperance under Government sanction to be a black stain upon the English name; stating also that not only the Jahágirdárs and Sirdárs but the respectable classes generally were unanimous in desiring the entire suppression of the liquor-shops throughout the country. But we propose hereafter to furnish translations of several articles from the Native papers, and need not, therefore, pursue the subject here.

V.—Reply of the Bombay Government to the Memorial on the Spread of Intemperance among the Natives of Western India.

No. 9,838 of 1851.

Territorial Department, Revenue.

To the Reverend John Wilson, D. D., and others,

Bombay.

Gentlemen,—In now replying to your Memorial of the 6th November 1849, regarding the spread of intemperance among the Native population of Western India, I have been directed to inform you, that the delay in doing so, has been occasioned by the desire of His Lordship in Council, to ascertain what course was adverted to in para. 12 of the Memorial as having been "approved and upheld under the Peshwa's Government."

2. I have been instructed to forward herewith copy of a Memorandum on the subject, and to intimate to you, that Government take every available opportunity for endeavouring to impress on their local Officers, that their object is not to obtain a revenue from the sale of intoxicating liquors and drugs, but to repress their use as much as possible.

I have the honor to be,
Gentlemen,
Your most obedient servant,
A. Malet,
Chief Secy. to Government.

Bombay Castle,
11th October, 1851.

Memorandum.

A Memorial was presented to Government under date the 6th November 1849, by the Reverend Dr. Wilson and by several other European as well as Native Inhabitants of this Presidency, regarding the spread of intemperance among the Native population of Western India. The Memorialists stated,

[Sections 1, 5, 8, 11, and 12 of the preceding Memorial are here quoted, which see]

2. The Memorialists concluded their Memorial by requesting Government "to guard the interests of the people by removing as far as in its power all temptations to intemperance."

3. Upon this Memorial the following Resolution* was recorded by Government.

"We do not understand what course the Memorialists recommend in Para. 12 should be pursued for the attainment of this very desirable end, but think we cannot do better than put the Memorial in the hands of our present Revenue Commissioner of the Southern Division with a request that he will inform us whether he can suggest any arrangements in addition to those now enjoined for suppressing the sale or use of intoxicating drinks."

4. The reference proposed in the above Resolution was accordingly made to Mr. Townsend in the Government Letter of 9th July 1850,† and replied to by that Gentleman under date the 10th August of that year, No. 3480, in the following terms:

* Resolution, dated 1st July 1850. † No. 5373.

(2.) "As the Memorial has been printed, perhaps Government might see fit to forward a copy to each Collector and Zillah Judge for his consideration, for while I think that this document contains some erroneous suggestions and opinions, still I submit that it utters some alarming truths, which no one who has the good of this country at heart will wholly slight.

(4.) "To abolish all licensed liquor-shops would be easy, but I do not imagine that this would cause the sale of spirits to cease, in a country where spirits are very abundantly and cheaply produced, their consumption could not he wholly prohibited. But no doubt the present abundance of liquor is an exciting cause of intemperance. All these shops wherever situated should be marked and their number greatly restricted" * * *

5. Having been requested to state whether he could ascertain what course was adverted to in para. 12 of the Memorial as having been "approved and upheld under the Peshwa's Government,"* Mr. Townsend submitted the following communication from one of the Memorialists.

"I am sorry that after considerable research, I am unable to give you more definite intelligence about the course pursued by the Native Governments for the prevention of intemperance than that communicated in my letter of the 2nd instant. All that I can learn is, that no licenses were granted by them for the sale of spirits, and that the people under them were comparatively a temperate people. With reference to the last matter, however, my authorities differ. Major Moore, the author of the *Hindu Pantheon*, and Mr. Forbes, the author of the *Oriental Memoirs*, both accuse the lower orders of the natives of drunkenness. Lord Valentia who visited Bombay and Puna in 1804, says, 'To deprive the soldier of an injurious quantity of spirits is impossible in a country where an execrable kind is sold at a low rate in every village.' It occurs to me as probable, that while the native Governments refused to sanction and allow the sale of spirits, their Officers too frequently connived at violations of the law by which it was condemned. "What the Bombay petitioners ask, I conceive, is, that the custom of the Native Governments in interdicting tippling shops may be again reverted to."

6. Mr. Townsend observed, that "With reference to Lord Valentia's statement, however, that cheap spirits were procurable in every village, there is every reason to doubt the truth of his Lordship's information, for now even when the revenue derived from liquor largely exceeds what it ever did under the late Government, liquor is not sold in many villages of the Deccan."

7. On this reply the following Resolution was passed by Government under date the 4th November 1850.

(1.) "The Superintendent, Poona Duftur, to ascertain and report in what manner, and to what extent the Peshwa's Government or their Officers and Farmers of Revenue permitted, exercised a control over, and derived a revenue from, the manufacture and sale of liquor."

(2.) "Similar information should be obtained from the two Collectors in the Concan, and the Collectors in the Southern Mahratta Country, and as regards the present practice in the Guicowar Districts from Colonel Outram."

8. The reference proposed in paras. 1 and 2 of the foregoing Resolution was on the 19th November 1850 made to the Superintendent of the Poona Duftur (No. 8515.) The collectors of Tanna (No. 8516.) Rutnageeree (No. 8517.) Belgaum (No. 8518.) Dharwar (No. 8519.) Sholapoor (No, 8520.) and the Resident at Baroda (No. 8521.) and the following is the substance of the replies received from them.

* Reference No. 6163 dated 22nd August 1850.

9. In Dharwar* the Peshwa's Government permitted the manufacture and sale of liquors by, and to the lower castes without any restrictions, save that which consisted in leasing the monopoly of it. The right to sell liquor was not, as at present, farmed by the Talooka, but individually, and licenses for the sale of liquor were sold to any person who applied for them. It was the custom under the late Government to punish by fine members of the higher castes, to whom the use of liquor was prohibited by their superstition, when found intoxicated. It is to the absence of this restriction, that the parties whom the Collector of Dharwar consulted, chiefly attributed the present increase of intemperance.

10. The revenue derived from the manufacture and sale of liquor in Belgaum† has been very greatly increased since the commencement of the British rule. The revenues were farmed out by the late Government and the farmers had the privilege of opening shops at particular places, and drunkenness was punished as an offence by the state. In the town of Belgaum the revenue derived from this source under the Peshwa's Government according to the accounts of 7 years amounted to Rupees 36 only, whereas it is now Rupees 12,000. In Bagulcotta it was Rupees 300, whereas it is now 5,000.

11. In Tanna‡ neither the late Government nor their Officers and Farmers of Revenue exercised any control whatever over the manufacture and sale of liquor. The Bhundarees, Farmers and shopkeepers were permitted to produce and dispose of it at pleasure except in Sunjan and Callian Talookas, where illicit distillation and sale of liquor were prohibited and punished. In Nusrapoor and Panwell both the sellers and consumers were also punished for excesses in drinking at the discretion of the authorities. The mode of deriving revenue from the above source varied in the different districts of this Collectorate, as will be seen from the subjoined extracts from the Collector's letter.

4th. " In the Sunjan Talooka, the toddy drawers of Dahanoo Mahab, paid a ground rent of 4 annas per each brab tree, and rupees 20 alternately per 100 date trees, and sold only toddy. In Sanjan, Chinchnee and Nehr Mahals, in addition to the said ground rent, a Bhuttee dene or still tax varying from 12 annas to 7 and half rupees for the privilege of selling liquor was levied. In populous villages where the said system also prevailed and in more inland Mahals, liquor shops called Khoomar were permitted at fixed payments.

5th. " In Mahim a Bhuttee dene was levied, which was fixed with reference to the means of the payer, and which varied from 8 annas to 2 and a half rupees.

6th. " In Colwan, liquor-shops were permitted to be established at fixed payments.

7. "In Moorbaur each Mahal was farmed out, and the amount was fixed with reference to actual consumption, varying from rupees 8 to rupees 150; besides a mohoturfa of from rupees 5 to rupees 25 was levied per each shop established by the farmer.

8. In Cullian, the privilege of manufacture and sale of liquor was farmed out for periods from 1 to 5 years at fixed sums. The Farmer subdivided the farm at his pleasure. At places where there were brab-trees, the Bhundarees paid 4 annas per each tree and sold toddy; the Farmer had no control over it.

9th. "In Bhewndy, the privilege was farmed either by Mahals or villages to whoever offered the highest sum.

* Letter from the Collector of Dharwar, No. 2185, dated 26th December 1850.

† Letter from the Collector of Belgaum No. 349 dated 18th April 1851.

‡ Letter from the Collector of Tanna No. 366, dated 13th May 1851.

10th. "In Bassein, rupees 8 per each still, and rupees 8. 4 annas per each Khoomar or shop were levied in the Augur-Wussye Mahal. In Augasee Mahal, a ground rent of 14 annas was paid per each tree. In some parts of Saiwan and Kaman Mahals, the usual ground rent was paid, and in some parts where toddy liquor was not procurable, shops were permitted to be established at payments of from rupees 8 to rupees 15 per shop.

11th. "In Salsette, owing to the length of time which has elapsed since its conquest, information cannot be obtained, but it appears from the accounts of the late Government for the year 1772-73 that cesses under the denomination of Rend Daroo, Khuredee, Daroo and Rend Bhuttee prevailed in that Island. In Caranja the Bhundarees paid the usual ground rent and manufactured and sold liquor at their pleasure.

12th. "In Tollaja, a still-tax of rupees 40 or 50 was levied for the manufacture and sale of liquor distilled from Mowra flower. The Bhundarees who produced it from brab-trees paid one rupee per still, if established by permission, and rupees 1 and a half without it.

13th. "In Panwell the Bhundaries paid a still tax from one rupee to one and a half, besides ground rent at 4 and 5 annas per tree. The manufacture and sale of spirits distilled from Mowra flower and Date was farmed, the amounts of which varied from rupees 75 to rupees 1,500. In Petta Saee transferred from the late Colaba state, liquor-shops were permitted to be established at fixed amount of mohoturfa which varied from rupees 2 to rupees 15.

14th. "In Nusrapoor each Mahal was farmed from 1 to 3 years, and besides the amount of farm a mohoturfa on each shop established by Sub-Farmers was levied, with reference to the consumption of liquor.

15th. "In Sanksee from one rupee to rupees 60 were levied per each still according to the extent of consumption and from shops which depended for liquor from others from one to three rupees were received. In some Mahals of this District, the privilege was farmed from Rupees 100 to rupees 500, and a mohoturfa of from rupees 3 to rupees 7 per shop was levied from the Farmer.

16th. "In Rajpooree the privilege was farmed out, but the amounts cannot be ascertained.

17th. "In Ryghur a mohoturfa of from 8 annas to rupees 2. 13 annas per shop was levied, except in Purgunna Mhar, where the privilege was farmed out. In 1815-16 the Farm amounted to Rs. 150.

12. The Assistant Inam Commissioner in charge of the Poona Duftur submitted his report on the 29th May 1851, No. 53.* This report contained the following information.

2nd. "That the sale of liquor was permitted within their Territories in the early period of the Government of the Peshwas, these Records afford not the slightest indication; nor on the other hand, have I been able to discover in them by even an incidental remark or allusion, that it was prohibited. The absolute silence of the Records of that period, therefore on this subject, if taken in connexion with the fact that under the Government of the Peshwas in after years, and at a time, moreover, when it derived a revenue from the sale of liquor, intemperance was severely punished, may perhaps be regarded as a proof that at the earlier period refered to, the Peshwa's subjects were not addicted to that vice, as it certainly appears to be conclusive that the Government did not then derive any revenue from the sale of liquor.

3rd. "The Records, however, show that as early as A. D. 1761-2 the

* Letter from the Assistant Inam Commissioner in Charge, Poona Duftur, No. 53, dated 29th May 1851.

late Government derived revenue from that source, in certain Mahals in Goozerat; and that for this revenue the Managers of these Mahals were responsible to Government. This item, it is true, seldom exceeded Rs. 200 a year from a single Mahal, and in several it did not amount to even a fourth part (Rupees 50) of that sum, while in a very few no revenue whatever appears to have been derived from this source.

4th. "The Mahals in Goozerat from which revenue was obtained on account of the sale of liquor, exceeded in number those which contributed nothing on this account, but even with respect to these last, it may be supposed, that their exemption was owing to a scarcity in those Mahals of the productions from which liquor was made, or to other circumstances unfavourable to its manufacture, rather than to any disinclination on the part of the Peshwa's Government, to increase to the utmost, by such means, its resources, having as has been seen, already admited the principle that the sale of liquor to its subjects was a legitimate source of revenue.

5th. "The Farmer of this branch of revenue, who, I find, was frequently a Parsee, was licensed by the Government Manager to sell the liquor in a single village of the Mahal only (usually that in which the Manager himself resided) and although the transgression of this restriction, was invariably punished, if detected, by a heavy fine levied from the Farmer, there is proof that the risk was often incurred; and from this circumstance, it might perhaps be inferred, that the consumption of liquor then, was much larger than the revenue therefrom as entered in the Records would indicate. But although the sale of liquor was sanctioned by the Peshwa, an individual convicted of drunkenness was severely punished, and if any idea may be formed of the prevalence of this vice from the infrequency of the convictions on account of it, as shewn by the Records, the Peshwa's subjects in Goozerat were a very temperate people; the same remarks also apply to Kandesh, from *each* Mahal of which however, Government derived a revenue by the sale of liquor, but the amount was inconsiderable and seldom exceeded Rupees 5,000 per annum.

6th. "The revenue from the sale of liquor in the Peshwa's possessions in Hindoostan &c. was obtained in a similar manner, but to a greater extent. In one Mahal alone (Satur) this item of revenue averaged for several years about Rupees 3,000 per annum, but this comparatively large amount was, I am told, owing to the presence there of a large body of the Peshwa's Troops during the period, and it is, I believe, a well known fact that it was invariably the custom to authorize the sale of liquor in the Peshwa's Camps, the Government deriving therefrom a considerable revenue.

7th. "The system adopted by the late Government in the Concan with respect to the sale of liquor appears to have been the same as was pursued in Goozerat, except that instead of, as there, restricting the sale of it to a single village in a Mahal, the privilege was extended in the Concan to several villages in each Mahal; for this statement, however, my only authority is the verbal testimony of persons employed in the Duftur, as the Records relating to the Concan, by which alone the correctness of the information could be tested, were some years ago removed from the Peshwa's Duftur to the different Collectorates in the Concan, and have not since been returned here.

8th. "In the Soobhas of Nuggur and Poona the sale of liquor appears to have been almost, if not entirely, prohibited, except for medicinal purposes, and in Poona itself liquor was only to be obtained in small quantities, at the Peshwa's stores, on producing a certificate of the necessity for it countersigned by one of the Peshwa's Officers. One or two of these,

orders have been lately found in examining some heaps of loose papers in the Peshwa's Dufter. The frequent mention in the Records of fines having been levied from inhabitants of Poona for bringing liquor secretly into the City and also for drinking it in the Camp in its vicinity (where its sale was freely permitted to the Peshwa's Troops) looks like a determination on the part of the Peshwa to repress and prevent intemperance at least in the Capital of his dominions.

9th. "Great chiefs holding lands on service tenure had authority to manufacture liquor within their possesions, but in Government Mahals, the person who farmed its liquor revenue had alone permission to make any, and there are frequent instances in the Records in my charge of individuals being heavily fined, for interfering with his monopoly by manufacturing liquor clandestinely."

13th. In Sholapoor * the Manufacture and sale of liquor was permitted generally under the Peshwa's Government. The farmers were restricted only so far as regarded the higher classes, namely Brahmins, Jungums and Wanees, to whom they were prohibited from selling it. In the District of Sholapoor there appears to have been but one town, viz. Mundroop, in which liquor was manufactured and sold. In Mahal Talook two, viz. Mohol and Begumpoor. In Marah Talooka the farmer could only send liquor to fairs and yatras with the special orders of the Kamavisdars. In Kurmulla, Indee, Hyperge, Moodebihall and Barsee, a farmer for the whole of the Talooka was fixed, and he seems to have been permitted a great discretion in the sale of his liquor both as to localities and quantity. In Mungolee it would appear the Patells and Coolcurnees used to dispose of the monopoly of the sale of liquor in their respective villages, and the amount of the monopoly ranged according to the size and importance of each village.

14. The Resident at Baroda,† submitted with his letter of the 3rd July 1851, No. 115, translation of a Yad from the Durbar of His Highness the Guicowar ‡ stating that "the farmers are authorized to sell spirits to the Ryots of this Sirkar within their respective limits, but not to British subjects;" and Col. Outram was informed in the Government Letter No. 7637 of the 24th July 1851, that "what Government wish to know is whether any, and if so what, control is exercised over farmers and people, so as to check the consumption of liquor and indulgence on the part of the people in intemperate ‡ habits."

15. The Collector of Rutnageeree§ gave an account of the revenues derived by the Peshwa's Government from each of the Districts of that Collectorate, and stated, with regard to the control exercised over the sale of liquor, that throughout the Peshwa's accounts in his Office he found several fines levied both from persons selling in places which were not apparently licensed, selling to Brahmins or servants of Government and allowing persons to obtain so much liquor that it led to inebriety. Mr. Coles ‖ also gave an account of the amount of fines levied, and concluded his letter by stating:

(31.) "I have been able to obtain little verbal information regarding the liquor system in the Peshwa's time, but it seems to be generally understood that there were shops established in certain villages and the owners paid the Mohoturfa tax; in Khotee Villages this would not per-

* Letter from the Collector of Sholapoor No. 444 dated 14th June 1851.
† Letter from the Resident at Baroda, No. 115, dated 3rd July 1851.
‡ Vide infra para. 16.
§ Collector's letter No. 1147, dated 19th July 1851, paras, @ 17.
‖ Collector's Letter No. 1147 dated 19th July 1851 paras. 19 @ 30.

haps appear in the accounts always separately from the other items of the farm, and I am therefore led to believe, that the former Government obtained even a larger Revenue from the sale of liquor than is shewn above. The Bhundar Mhars (trees drawn for Maddee) of the Country were taxed at the surveys at a higher rate than the cocoanut bearing trees; the former were assessed at about one rupee to a rupee and a quarter, whereas the rent of the latter (when in ready money) were fixed at about quarter of a rupee per tree. I find that a year or two after the survey of the Viziadroog Talooka in 1794–95, an increase was made to the Revenue in those villages where the trees had been converted from Cocoanut growing to Maddee yielding trees. In fine seaboard villages of the Vellumb, and Gohagur Mahals of the Anjunwell District—there is a tax from half to one Rupee on trees belonging to Brahmins drawn for Maddee, and this is said to be owing to the Brahmins having taken trees at the Muktee Kaolee rates, of four annas a tree, and then having leased them to the Bhundarees to extract liquor from.

(32.) "The account of the fines levied, shews some curious reasons for imposing them, but it is clear that the offence was greatly enhanced by Brahmins, Sonars or other castes who were prohibited the use of spirituous liquors by their religion, being concerned in any way.

(33.) "In many instances, there appear to have been general prohibitions, as in the case of the Viziadroog District, but I imagine it was limited to the importation of liquor from other districts, and not to a total abstinence from liquor drinking.

(34) "I am not of opinion, that intemperance has greatly increased in this zillah, although perhaps throughout the community a more general use of liquor prevails; a dram is merely necessary to those who labour all day in the rice fields, exposed to the inclemency of the weather, but the sailors are, I believe, those who indulge most in spirituous liquors; the Mussulmans of the zillah have not the character of abstaining, as by their religion they are bound. Religious festivals and marriages are seldom allowed to pass off without a great consumption of liquors among the lower classes; and the labourers are often paid a portion of their hire in liquor under the denomination of Post."

16. In reply to the reference made to him on the 24th July last Col. Outram forwards translation of a Yad received from the Guicowar Durbar in answer to a reference he made to His Highness on the subject, from which it appears that no specific measures are adopted to restrict the sale of liquor, but that the punishments inflicted on persons committing disturbance under the influence of intoxication are of such a nature that few instances of drunkenness occur.

A. Malet,
Chief Sec. to Govt.

VI.—Remarks on the Reply of the Bombay Government to the Memorial on the Spread of Intemperance.

The preceding reply of Government to the Bombay Memorialists contains many important facts, and we gladly give it a place in our columns. Some who have not taken the trouble properly to compare the two docu-

ments, have received the impression that the facts here furnished falsify, in some measure, the statements of the Memorial. On the contrary, however, all that is there said, is now authoritatively confirmed.

The Bombay Memorialists neither asserted nor insinuated that no licenses were at any time granted for the sale of spirits in the different territories of the Peshwá. They admitted the existence of these to a limited extent, and lamented that they were compelled to believe "that the transfer of any new territory to the English Government has generally been followed by a speedy and marked *increase* in the number of liquor shops, and a removal of restraints to the spread of intemperance among the people." They did not deny that a trifling *revenue* was in different parts of the country raised by the former Government from such shops, but, "If we mistake not," said they,—and in this, it is now clearly shown, they were not mistaken,—"the revenue from this source and the prevalence of intemperance have generally soon increased manyfold," on the transfer of new territory to British rule.

The Poona Memorialists, on the contrary, not only declare that "the use of intoxicating drinks is utterly condemned by the religion of this country" but that "all traffic in them was under previous Governments regarded as scandalous, and so far from receiving any countenance, was *prohibited.* No revenue was derived therefrom; consequently intemperance was unknown." In saying this, they stated only what they believed to be true. And such is the general belief of the people, not only at Poona, but throughout all the surrounding region. Moreover, the report of the Assistant Inám Commissioner fully establishes the correctness of this belief. He reports:—

2nd. "That the sale of liquor was permitted within their Territories in the early period of the Government of the Peshwas, these Records afford not the slightest indication; nor on the other hand, have I been able to discover in them by even an incidental remark or allusion, that it was prohibited. The absolute silence of the records of that period, therefore on this subject, if taken in connexion with the fact that under the government of the Peshwas in after years, and at a time, moreover,

when it derived a revenue * from the sale of liquor, intemperance was severely punished, may perhaps be regarded as a proof that at the earlier period referred to, the Peshwa's subjects were not addicted tot hat vice, as it certainly appears to be conclusive that the Government did not then derive any revenue from the sale of liquor.

8th. "In the Soobhas of Nuggur and Poona the sale of liquor appears to have been almost, if not entirely, prohibited, except for Medical purposes, and in Poona itself, liquor was only to be obtained in small quantities, at the Peshwa's stores, on producing a certificate of necessity for it, countersigned by one of the Peshwa's Officers."

Thus it appears that the Poona Memorialists were justified in saying that, in the immediate territories of the Peshwá, the traffic in intoxicating drinks was PROHIBITED, and that no revenue was derived therefrom. It is very possible that careful search might discover some real or apparent violation of this principle during the Peshwá's rule; but if so, it is a matter of little importance. The people believed, and still believe, that it was the honest determination of the Peshwá's Government wholly to suppress the liquor-shops, and to prevent intemperance as far as lay in its power. These measures the public feeling approved and upheld. And the Memorialists truly assert that "such a course would still have the sympathies and the support of nearly all the more respectable classes of Hindus and Musalmans." In one or two of the Native States, as at Sángalí neither liquor-shop nor drunkard can be found. And so decided has been the opposition to the tolerating of liquor-shops in the city of Poona that, from deference to the strong feelings of the people, no licenses for the sale of spirits have there been granted up to a very recent period. Now, however, liquor-shops are established in the city of Poona under government sanction, and Rs. 12,000 of revenue from the sale of country spirits alone is annually realized at this single station.

* In Gujarát and other conquered provinces. The statements of the Poona Memorialists related not to Gujarát, Hindusthán, &c. but to their own country. And the Bombay Memorialists in like manner, had reference to the region more immediately under the Peshwá's rule, rather than to the more distant and subjugated provinces. Their statements however are now proved to be substantially correct, even when applied to these latter districts.

The course pursued in the more distant provinces differed considerably from that just mentioned. There the sale of spirits to the lower classes appears to have been generally permitted, and, in some districts, a slight revenue was raised from this source. But this as we have seen, does not conflict with the statements of the Bombay Memorialists. In reference to the provinces generally, thef acts furnished in the Reply of Government exhibit a striking and painful contrast between the present state of things and that which prevailed during the Government of the Peshwá.

1. Under the Peshwá, the liquor-shops were comparatively few, the traffic was disreputable, the liquor-dealers were forbidden to sell to any but the lowest and most despised classes; while selling to Government officers and people of good caste was regarded and punished as a crime. Now, the liquor shops are greatly increased, they occupy public, conspicuous places, the disgrace formerly attached to them is rapidly diminishing, and liquor is sold to all who can be induced to purchase.

2. The revenue from liquor-shops was formerly trifling; now it has increased manyfold. In Belgaum, according to the accounts of seven years, the revenue from this source was formerly but Rs 36; now it is Rs. 12,000 yearly. In Bagulcotta it was formerly Rs. 300; now it is Rs. 5,000. And other places would, we believe, show a corresponding increase. We have ourselves seen districts where the revenue from this source had doubled and trebled in a few years.

3. Formerly drunkeness was punished as an odious, grievous crime. In the case of the higher classes at least, the seller and the drinker were regarded as partners in guilt, and were dealt with accordingly. Now drunkenness is every where pleaded in extenuation of crime. The criminal expects that the plea of intoxication, if established, will materially mitigate his punishment; and he urges it therefore without fear or shame. We ask the Company's Courts, Whence comes this impression? Is it causeless and false? Or is it the result of observation and experience?

4. Formerly the use of intoxicating drinks was confined to the lowest orders of the people. Every Government servant, and as a general rule, all the respectable, influential classes of society regarded the liquor-shops and the drinking of spirits with disgust and abhorrence. Our readers need not be told how different is the state of things at the present day. So far as Government is concerned, the restraints to the spread of intemperance have been removed; and, as the use of intoxicating drinks is freely indulged in by the rulers of the land, none need wonder at the alarming increase of drunkenness among the people.

In other circumstances, it might be satisfactory to the Memorialists to be assured, as they are in the preceding reply, "that Government take every available opportunity for endeavoring to impress on their local officers, that their object is not to obtain a revenue from the sale of intoxicating liquors and drugs, but to repress their use as much as possible." The experience of the past twenty years however gives us little to hope for from such a remedy as this. Circulars to this effect were long since addressed to the Collectors; but such instructions have for the most part been a dead letter. And they do not meet the exigences of the case. Let the Government then awake in time to its responsiblities. Let the course which was adopted by the Peshwá, in the region under his more immediate control, be at once adopted throughout the districts, and as far as possible in all large towns. In the language of the Bombay Memorialists, Government should "guard the interests of the people by removing, as far as in its power, all temptations to intemperance." This blighting curse is fast pervading the land, and no paltry, half way measures can arrest its progress. The welfare of the people demands that drunkenness be treated as a crime, that the liquor-shops be dealt with in the same manner as gambling houses and counterfeiting establishments, and that decided measures be employed for suppressing the retail traffic in intoxicating drinks.

VII.—Native sentiments regarding the reply of the Bombay government to the memorial on the spread of intemperance.

From the Bombay and Poona Memorials on the spread of Intemperance in Western India, both of which were signed by a goodly number of respectable Natives, our readers will have seen in what light the liquor-shops and the licensed traffic in intoxicating drinks are regarded by the better classes. And they may wish to know how far the Reply of Government has given satisfaction. The following extracts, translated from the *Prabhákar* and the *Dnyánprakásh*, we believe express the general sentiment on this subject; and they deserve a careful consideration from those in authority. After refering to certain facts stated in the reply, and the assurance given that the object of Government is not to obtain a revenue from the traffic in intoxicating drinks, but to repress their use as much as possible, the *Dnyánprákash* says:—

"But how can this be regarded as an answer to the petition? So long as the Government continues to collect this branch of revenue, so long is it vain for it to say, "We are taking measures for the suppression of the evil." The liquor revenue is annually augmenting; so also is the manufacture of spirits; intemperance is increasing, and the people are more and more hastening to beggary. Such being the condition of things, what avails it to know that the Government is for ever consulting in reference to this matter? This evil is altogether too mighty to be stayed by mere declarations of this kind. If a needle be sticking in your body, it will be little alleviation to hear that there was no intention to give pain. So when the plague of intemperance is destroying the community, it is a poor consolation to hear that the Government wishes it were otherwise, and is consulting.

"Shut the liquor-shops; punish those who drink and those who furnish spirits; renounce this branch of revenue: and the toddy trees and date (*shindi*) trees will soon wither. While there is a public sentiment unfavorable to the drinking of spirits, the evil may easily be checked. But when once the Brahmans and other castes shall have begun to adopt the custom of drinking, the difficulties will be insuperable; and the vast evils that have attended it in other countries, will here also follow in its train. We behold already the commencement of these; house-brawls, and street-brawls, formerly unknown to the Hindus, are now not uncommon, and the

pittances of hundreds of families are now wasted on drink. And the number of drinkers is daily increasing.

"Where formerly *ten* rupees were paid for spirits, now *ten thousand* are expended! Whatever, therefore, may have been done in former times, the present Government ought surely to apply a remedy to this evil. Through the influence of strong drink, poverty and nakedness are spread through the Konkan. Already the *Kunabis* begin to demand strong drink in return for their labor,—leaving their wives and children to starve, they take their pay to the shop of the liquor-seller and there spend it on drink. Now if the Government intend to retain possession of this country, and to defray all its expenses from the revenue, they surely ought, even on commercial principles, to have some regard to the welfare of the people. What revenue can be raised from a nation of drunkards and beggars? If one wishes his cow or his buffaloe to give milk abundantly, he cares for and feeds her properly, instead of leaving her to become lean and useless through neglect. Let the Government then consider how the people are impoverished and ruined through the influence of intoxicating drinks.

"Our hope is that those who are interested in the welfare of this country will bestir themselves, and forward a memorial to parliament, now that the question of a new charter for the Company is about to be agitated. Let a strong effort be made to save our country from the reign of intemperance."

The following communication of a Hindu we translate from a recent number of the *Prabhákar*. While it is on many accounts gratifying to witness such a decided opposition to the introduction of liquor shops, it is painful to see how the Government suffers in the estimation of the people because of its connection with these sources of crime and degradation. Would that Government might give heed to such appeals as those which follow,—appeals to which the feelings of nearly all the better classes fully and heartily respond :—

"Sir,—Many letters have appeared in your periodical, concerning the peculiarities, good and bad, of that Government to which we, the people of India, are subject; but a correct understanding of the whole subject has yet been attained to by none. And this is not to be wondered at, when we consider the sagacity, astuteness and depth of intellect of those who bear rule over us. My present object is to communicate something concerning the recent discussion of a most important topic by some of the best-informed and most-reflecting among us, a discussion conducted with due impartiality and deliberation.

It was on that occasion shown that since the establishment of the present Government, intemperance has been constantly on the increase in India, inflicting the most serious evils, pecuniary and physical, upon the people, who being naturally of a weak constitution are peculiarly subject

to the detrimental influences attending upon such a practice; and that it now threatens, if not arrested, to accomplish gradually but surely and rapidly, the ruin of the nation.

"It is to the Government we must look for the arrest of this great evil, just as we look to it for the suppression of theft, adultery, and the like, for the natural inclination of the people themselves leads them to adopt such practices. But here we are met by the observation that our welfare is not what the Government has in view; commercial advantage is what it aims at. Accordingly it will regard liquor as it does other articles of commerce, and sources of revenue. The revenue from this source is annually increasing; and what likelihood is there that any consideration relative to the happiness of the people will lead Government to renounce this source of income?

"There are however in the European portion of the community some who take a deep interest in the welfare of the inhabitants of this country, and whose attention has been drawn to this matter of intemperance. For several years they have been endeavoring to influence Government, and induce a different action: also, by means of books and tracts, to show the people the pernicious effects of intemperance, and persuade them to avoid the use of liquor. Happy for the country would it have been, if Government had been swayed in this matter by the counsels of these benevolent men. One of their most recent acts was to memorialize Government on the subject, whose answer however was not favorable to any change in the license system. This answer seems to make our prospect of relief more hopeless than ever.

"If the Government is solicited to carry a road through the heart of a mountain, or to lay a tax on salt in order that certain other duties may be abolished, or to allow bankers to take duplicate acknowledgments of debts, a favorable answer is instantly forthcoming; for a benefit accrues to the Government from these things. In the establishment of schools and various means of instruction here and there, there is an appearance of generosity; but in fact it is simply the policy of one who hides poison in sweatmeats that he may administer it successfully. Gambling houses are suppressed, and this is alleged as a proof of the interest taken by Government in the welfare of the people; but as it loses nothing by their suppression, it could have no reason for refusing to gratify the community by such an act, especially as it thus obtains a reputation for justice. All things considered, it looks very much as though the Government had one set of teeth to show, and another to eat with.

"The answer of Government to the petition mentioned above states that the people have always been accustomed to drink liquor. This seems quite an unnecessary aggravation, and we think it would have been more creditable just to give a blunt denial without assigning any reasons. Whoever heard of a Sovereign himself undertaking to show that robbery and the like have always prevailed in the community? Is this the only answer when the people themselves are clamoring for the suppression of vice? Are there no ways but this of getting possession of our money? If necessary, lay additional taxes upon us; but do not destroy us with liquor.

"When the cholera makes its appearance, does not Government despatch doctors and medicines through the country, and adopt the various suggestions that are put forth, for the stay of this evil? The reason seems to be that this evil affects the rulers as well as the masses, which is not the case with the liquor shops. We would respectfully ask if the injuries resulting from this latter cause, are not greater than those inflicted by the cholera? Shall pains then be taken to suppress this, and measures adopted to encourage the other? And if you let the liquor-cholera have its own way, will God teach you the best remedies for the other cholera? Or can you alledge ignorance of the mischiefs connected with the use of intoxicating liquors? Not so; in your own country you have ample experience of those mischiefs. Your efforts to check them there are encountered by immense difficulties, which in this country would not meet you at all. The existence or non-existence of the evil in this land, depends upon your simple decree. In your trade with us, you give iron, glass, earthenware &c. for our money; and not content with this, you obtain from us, in exchange for pestilent drinks, whatever is good in our moral natures.

"If any thing effectual is ever done for the suppression of this evil, it must be done now. Soon, all remedies will be impracticable. We humbly urge this consideration upon the attention of Government.—A HINDU."

In reference to the above the Editor of the *Prabhákar* adds:—

"We call the attention of our readers to the above letter. Under the former Government, liquor, it is true, was sold in this country; but then the traffic was very limited. Regard to their reputation and a fear of Government kept the higher castes and all the respectable portion of society from the use of it. These restraints being now removed, the evil is rapidly on the increase. We have good evidence that the cultivators and other laboring classes dissipate their earnings in drink, leaving those dependent on them to die of want. The Brahmans, Parbhus and similar high-caste people drink to their heart's content, under the pretence of worshipping Shakti. This is not only the case in Poona and other large towns, but in the smaller villages; so that the ryots are every where suffering, in property and in morals, through this detestable traffic. And the Government will in vain seek to effect the well-being of the ryots, by relinquishment of taxes and imposts, if intemperance is permitted to prevail; for it will inevitably render them penniless, stupid, and useless. And it seems to us quite unseemly in a wise and benevolent Government like the English, for the sake of revenue to promote in any way this pernicious traffic."

The following is a translation of a more recent article in the same periodical:—

"SIR,—The *Dnyánodaya*, the *Prabhákar* and other papers have done much to expose the evils arising from the use of intoxicating drinks. And recently a large number of benevolent persons united in petitioning our merciful Government on the subject. To this petition Government has given a reply, which is as good as no reply at all. If a person has an

offensive cutaneous disease which spreads over his whole body, he himself is generally not the only sufferer; his family and friends are in danger of being affected by it. Even so is it with this plague of intoxicating drinks. Liquor-shops are now allowed to be planted in the most frequented places, and the people are seduced and corrupted by their influence. And then, when their money has been squandered on drink, they begin to plunder and steal. The man who drinks spirits may at first be gentle as a lamb, but under the influence of strong drink he manifests the rage of a lion. Should he be offended, he attacks those about him like a mad monkey, and at last rolls into the gutter like a swine! Such is the condition to which he is brought by strong drink.

"Disease, poverty, wretchedness, nay death itself, is often produced by intoxicating drinks. By their means, intellect and conscience are destroyed, and their miserable victim is thus prepared for deeds of darkness and crime. Among the Hindus even, the use of intoxicating drinks has of late become one of the most frequent and powerful causes of poverty, ignorance and imbecility. In view of this, one is almost led to doubt whether God has not willed the destruction of this people, and whether, with a view to this, the Government has not been left to decline all measures for suppressing the evil. It has put an end to *Satí*, to infanticide; also to the sacrifice of human victims to Devi and among the Gonds. It has established schools for the education of the people; it has built roads and bridges, and opened *ghâts;* it has appointed natives of the country to offices of trust and emolument; it has opened Medical Colleges so that the people might not be destroyed by quacks and impostors. But why need I enlarge,—a thousand tongues could not recount the excellent qualities and the benevolent acts of the Government. How easily then might such a Government have utterly suppressed this horrible traffic, of whose malign influence we are now complaining. How wonderful that it makes no attempt to do this! From what we have already said, it is manifest that the Government is not influenced in its conduct by the lust of gain. How then comes it that no attention is paid to the statements and prayer of the Memorial on the spread of intemperance, but rather a disposition manifested to discover some trifling flaw as an excuse for doing nothing on the subject? Formerly there was, it is true, here and there a liquor-shop in some parts of the Peshwá's territories; but no respectable person patronized these places, being deterred by the fear of punishment and the loss of character. So there were such crimes as adultry and theft during the Government of the Peshwá; but they were punished with exemplary severity, whereas these things are now done with impunity, owing to the nature and degree of evidence required for the conviction of the guilty parties. During the Peshwá's Government, a liquor-shop was a rarity; now they are seen in all directions, with Márwádís' shops, and harlots' dwellings in close proximity. Formerly the evils arising from the use of intoxicating drinks were trifling; now they are multiplied to an enormous extent. Let our paternal Government consider these things in an impartial, upright spirit, and my labor will not

be in vain. Government may perhaps think that by promoting education and the spread of knowledge the evils now refered to will be gradually and easily removed. But this is a great mistake. Let the revenue from intoxicating drinks then be at all events relinquished and the traffic suppressed. Government may raise an equal amount of revenue in any way it thinks proper; only let it deliver my poor countrymen from the hands of this LIVING CHOLERA, which, without mercy, is going forth in all directions to corrupt and destroy."

The article of which the following is a translation appeared in the Poona Native paper previous to the date of the reply of Government to the Bombay Memorial. We quote it here as showing the general belief of the people in that region regarding the course pursued by the former Government in reference to the liquor traffic; also as showing their views of the present license system and the reasons for its origin, as also its results :—

"In granting contracts for the sale of intoxicating liquors, and licensing shops for the disposal of them at retail, the present Government finds a fruitful source of revenue, formerly unknown. Lacs of rupees are now derived from this quarter. In the Peshwá's time, such a thing was unknown as a liquor shop; and the people of Poona and its neighbourhood did not even dream of such a thing as *dáru* or strong drink. But since the establishment of the English Government, it has been far otherwise. The people of this country are adopting the drinking habits of Europeans, though careful not to follow them in other respects. The use of intoxicating drinks is rapidly on the increase. Mahárs, children, hamáls, palanquin-bearers, and other classes, now drink to excess; and time would fail to describe the prevalence which this custom has obtained, even in Poona. This much is certain, that the people have lost all shame with regard to it, and drink in utter defiance of the shástras. The liquor-shops are daily increasing in number, the Government giving licenses as they are wanted, without limit, because of the profit derived therefrom. But how ruinous is such a system! When by the use of intoxicating liquors the people of this country shall have been reduced to a state of beggary and wretchedness, then whence will the Government derive its revenue? It is not to be told how many become beggars by this means, and how much misery and violence ensue. Family feuds arise, households are ruined, money dissipated, health utterly destroyed, judgment, reason, honor, all lost. Such a scourge was formerly unknown here. Now is it a creditable thing for the Government to foster a system by means of which the country is so greatly injured? Is it honorable in them to seek the demoralization of the people? Let them render the condition of the people prosperous, disseminate wisdom and intelligence among them, and by such means increase the wealth of the community; they will then have no need of revenues raised by immoral means; both the security and the resources of

the Governmen twill by this course be augmented. This question is becoming a very serious one. In the Konkan, intemperance is very prevalent. The people have an idea that the use of strong drink tends to invigorate the body; a very erroneous idea, since so far from being advantageous it is decidedly injurious. It is time that this subject were properly considered and understood by the inhabitants of this country."

About the same time similar views were expressed by the *Prabhá'kar* in an able article from the translation of which the following is an extract:—

"Under the former Government the traffic in intoxicating drinks was not made a source of revenue, and indeed spirituous liquors were not in use. When Bráhmans had the management of affairs, there was a disgrace attached to the manufacture of spirits; and a man who should give up his trees for the purpose of such manufacture, was expelled from caste. It was the rule in the Konkan that when any one in pouring out intoxicating liquor, spilt any upon his person, he should be considered as unclean until he had gone through his ablutions. Such a thing was unknown as a drinking Bráhman; or if perchance such an one existed, he was held in contempt by every body, and shunned by his caste; while his fellow towns-men would associate with him in no festivals or entertainments whatever. Whenever any one set up a liquor-shop, it was for the accommodation of the very dregs of the people, and he only ventured to do it covertly and in some by-place, where no respectable people were accustomed to pass. Moreover, the traffic being not protected by the Government, nor made a source of emolument, there was liberty to discountenance and hinder the opening of such shops. But how different the position of the present Government with regard to this matter! In the *Dnyánprakásh* of September 10th, the course of Government in sanctioning this traffic, and in licensing liquor-shops with a view to revenue, is justly compared to that of the oilman, who grinds, squeezes, and destroys, in order to procure oil. It is plain that the Government does not concern itself about the condition of the people. In its anxiety for money, it makes even the vices of the people a source of revenue, and openly encourages them. So long as intoxicating drinks are made a means of profit to the State, the State cannot discountenance their use. It cannot with one hand grant a license for opening liquor-shops, and close them with the other. Let this source of revenue be abandoned, and then the Government will find itself free to pass restrictive laws."

Much more of a kindred character might be quoted from the Native periodicals. But for the present, this must suffice. These statements, these exhibitions of native feeling, must be contemplated with pain and humiliation by every friend of the English Government. It cannot be doubted that Western India was formerly inhabited by a compara-

tively temperate people. The use of intoxicating drinks prevailed only among the lowest classes; drunkenness was regarded and punished as an aggravated crime; the traffic in spirits was discountenanced and disreputable, while to sell spirits to a Government servant, or one of the higher castes, was regarded as an offence. But under English rule, liquor-shops are multiplied in an alarming rate; the traffic is regarded as having the full sanction and approval of Government, which, as it shares in the profits, is held responsible for the results. And of nothing do the people more bitterly complain. The *Dnyánodaya* truly says:—

"The better classes of Natives justly regard the dram-shops as an unmitigated evil; and they view with surprise the course of Government in authorizing their establishment thoroughout the country. The wide spread impression is that, in licensing these shops, the Government manifests the most heartless indifference to the welfare and the wishes of the people. This is every where a subject of loud and bitter complaint. Europeans generally have no proper idea of the feelings of respectable Natives on this subject, nor of the amount of reproach and censure which is daily cast upon the Government in consequence of its connection with the dram-shops. The whole licence system is regarded as a cruel, heartless device for extracting money from the people. It is felt that the Government, in its short sighted desire for gain, is willing to open the flood-gates of crime and ruin, if it can only derive a revenue therefrom."

It is time that Government, and Europeans generally in India, should awake to the importance of this subject. Unless a totally different course is adopted, intemperance must speedily deluge the land, filling it with poverty, wretchedness and crime. Caste, custom, and existing religious scruples will for a time act as barriers to the destroying flood. But these will gradually and surely be swept away. We confidently look forward to the time when the fetters of caste shall be broken, and when the idols shall have perished from the land. But we behold a monster more bloody and cruel than Kálí, more terrible and destructive than the Cholera goddess, with her temples erected in every village, and myriads of infatuated, miserable victims voluntarily flocking to immolate themselves at her shrine. We listen in anticipation to the wailings of future generations, and our eyes weep over the heart-rending scene.

When existing obstacles to its progress shall have been removed, the intemperance of India will not be like that of Scotland and other European countries; it will rather be like that which has so nearly annihilated the American Indians, and which has wrought such fearful results among the South Sea Islanders and others in similar circumstances. Left to itself, intemperance among such a people as the Hindus, will, in the language of a native writer, be a LIVING pestilence, mighty to destroy. Taken in time, the evil might be arrested. But when it shall have gained its strength, Government enactments for its repression will be but green withes in the hands of Samson; while exhortations to reformation would be like preaching to "the deaf adder that stoppeth her ear; which will not listen to the voice of charmers, charming never so wisely."

Again we say, now is the time to apply a remedy. And we ask every Christian man and woman in India to consider the progress of the evil. Let them picture to themselves the wretchedness and woe which the use of intoxicating drinks must entail on the Native population; let them consider the powerful influence of European example in introducing drinking customs among the people; and then let them nobly resolve that their example shall not be a stumbling block over which those around them may fall into drunkenness and ruin.

And let the Government remember that its conduct in reference to this matter is being recorded for the judgment of posterity. It may fold its arms, and slumber on, for a few years longer; but if so, this subject is destined soon to possess an enduring and world-wide interest. The deadly Upas tree, now being planted and watered, will, ere long, cover the land with its pestilent shade, and when coming generations in India shall have forgiven and forgotten all the real and imaginary wrongs inflicted by Britain on their native land, this crowning wrong will be remembered, and they will tell to their children and their children's children how India, once inhabited by a temperate people, was filled with intemperance and woe by the

introduction of foreign drinking customs and English license-laws.

Government, as might be expected, does not avow that the license-system is sustained with a view to revenue. But the English press in this country, almost with one voice, declares that the revenue is the great difficulty in the way of effecting a change. Many holding high situations in the Civil and Military Services freely admit the correctness of this belief, while at least nine-tenths of the native population regard the license system as simply a device for raising money. But the revenue derived from this source is the price of blood, and ought not to be cast into the treasury. In the present circumstances of the people of this country, a revenue might with as much propriety be raised from counterfeiters, prostitutes, gamblers and thieves as from this destructive traffic. Let this revenue then at all hazards be renounced; let the liquor-shops be closed by the strong, resolute arm of authority. Let the land, in some way, be saved from intemperance and its attendant evils, else the blackest page in the history of British India will be that which records the mighty growth of this evil, under Government sanction, in spite of the earnest, pathetic, indignant remonstrances of a defenceless people.

VIII.—Annual meeting of the Bombay Temperance Union.

The Annual Meeting of the Bombay Temperance Union was held in the Officers' Mess Room, Town Barracks, on Monday evening the 12th inst. The Rev. D. O. Allen, of the American Mission, President of the Union, occupied the chair.

The meeting was opened with prayer by the Rev. J. L. Scott, of Agra, Missionary from the American Presbyterian Church.

The Rev. D. O. Allen, President of the Union, delivered an able and impressive introductory address, in which he reverted to the origin of this cause and briefly described its

history and present prospects. Some of the noble minded men who assisted in forming the first total abstinence Society are yet living, and not the most sanguine among them ever expected to see such results as have been realized. Had any one presumed to foretell such results in a quarter of a century, he would at once have been declared to be neither a prophet nor a prophet's son. This cause had its origin in my native State in America, and its most striking triumphs have been there witnessed. In that State—Massachusetts—containing a population of nearly 1,000,000 of inhabitants—who are more engaged in commerce and manufactures, and so live more in cities, towns and villages than the population of any other State in America, there are no licensed houses for the sale of any kind of intoxicating liquors, except for medicinal or mechanical purposes. The laws which had been in force for some generations before this cause was commenced, make it penal for any one to sell such liquors without a license, and no licenses to sell, except for medical or mechanical purposes, are now granted. Whatever is sold, must be sold secretly, in violation of laws, and must be drunk secretly, lest the seller should be discovered and punished, and the consequence is that in some counties drunkenness has almost ceased, and in the cities and towns it exists in a very small degree, compared with what it was under the former license-system.

I have just been reading in a Boston paper an account of the proceedings upon the opening of some new and extensive railways, connecting that city with Canada and the great lakes. The President of the United States with his cabinet, the Governor General of Canada—Lord Elgin, with a splendid suite,—and the Governors of Massachusetts and of several of the adjoining States, were present by special invitation. There was also a general gathering of the most distinguished men for some hundred miles around, so that there was a greater number of such men than had ever met together before in that city. The celebration closed by a dinner furnished by the city of Boston in a pavilion on the Common, or esplanade, to more than 3,000 gentlemen, when the Mayor of Boston presided, with the President of the

United States on one hand, and the Governor General of Canada on the other, and the dinner was on thorough teetotal principles—no spirits, wines or beer appearing on the tables. And this was in accordance with the general sentiment of the city, and of the public there assembled. And in this respect, the city authorities only exhibited the spirit of their own laws, for there was not a shop nor place in the city where liquors could be sold to any class of people for drink without a violation of the laws.

This cause has made great progress in other States in America, and it was never more interesting and encouraging than at the present time. There is not time now to refer to these particularly, nor to say more of its state in Europe than that it has acquired a strong hold on public opinion in England, and includes among its advocates in all parts of the kingdom many distinguished men. In Sweden this cause was strongly recommended by the late king, as it now is by his son and successor, and by many of the nobility.

In this country also we have much encouragement to persevere in our good cause. Many in different parts of India have by its means been reclaimed from intemperance, and many more have been preserved from becoming intemperate. We have the highest medical testimony, shewing how much sickness, suffering, and mortality, are aggravated by intemperance, and strongly recommending the entire disuse of all intoxicating drinks by people in health. The cause has been publicly recommended by some, whose official rank as well as personal character should have much influence on all classes of the population. Among these, are the late Commander-in-Chief Sir Charles Napier, the venerable Metropolitan of India, and the late estimable Bishop of Bombay.

But my confidence in this cause rests upon its being founded on truth and righteousness, and so I believe it will not only continue, but advance and prove a great blessing to this country. It is desirable that all who embrace the great principle of our Society, should be fully persuaded in the truth of their own opinion, and be fully confirmed in their own views. And this is what I would earnestly recommend to

all our members. And if there are any present who are undecided, we beg they will examine the subject with all the attentive earnestness and the perseverance which its importance to themselves, to their fellow creatures, and to the great interests of the human family, demands.

The Rev. Alex. Garden Fraser, Pastor of the Free Church of Scotland, Bombay, one of the Secretaries of the Union, read the

ANNUAL REPORT.

The great Creator of the world, when he said "let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years," was not unmindful of the wants of his rational and accountable creatures on earth, in respect to sure marks by which to estimate the progress of their earthly journey. He established such way-marks on the face of his creation, and these, though silent, speak to our hearts. As the earth finishes its annual circuit around the sun, and then starts anew upon its course, a voice whispers to us of the flight of time. Since we last met on a similar occasion, another grand division of time has disappeared; a whole year—a large portion of our active life-time has passed away, and its days and its hours have been swallowed in the vast abyss of the Infinite Past. With seemingly accelerated speed the stages of our earthly journey are numbered, and we press on to its termination.

"Life's waning hours, like the Sybil's page;
As they lessen, in value, rise.
O rouse thee then, nor deem that man's age
Stands in the length of his pilgrimage,
But in days that are truly wise."

The transactions of the past year belong now to the province of history. It is the duty of your Committee at this season to present a Panorama of their pictured resemblances for your contemplation, and at the same time, to present to the eye of your minds the portraits of what can never again be, living opportunities, privileges, and events. In looking back from this hill-top of observation, we are compelled to say there are not many way-marks, bright and cheering to look upon, that greet our vision in the retrospect of the last stage of our journey. Although the past year of the

Bombay Temperance Union is not all a blank, it has not been filled up with action; we have passed through it too listlessly and indifferently; we have done very little to bless our fellow-men, or to glorify God. We might be ready to exclaim, O that we could go back, that we could live over the year that is gone, that we might spend it differently, and to better purposes than it has been spent. But this is impossible; and the only test of our sincerity in desiring it is, how we shall spend the year on which we have now entered. If we really wish that the year now gone, were again our own, that we might improve it to the utmost, then we shall now begin, and shall continue to live and labor for the year on which we have entered, as we think we would for the past, if that again were in our power.

Public Meetings.

You are aware that at our last Annual Meeting, a resolution—moved by Mr. Brodhurst and seconded by Mr. Dunlop,—was unanimously carried, to the effect," that the meetings of the Union be in future held Quarterly, and that Article VII. of the Constitution be altered accordingly." Pursuant on this resolution, we have held quarterly meetings of the Union during the year. Some of these meetings were well attended, and were rendered especially interesting by addresses on appointed subjects, of which previous intimation had been given. The expectations of your Committee in regard to these quarterly meetings have not, however, been fully realized. Your Committee looked for increased and well-sustained efforts in relation to them, on the part of those who are qualified to instruct others in the duties and benefits of temperance, and for a larger attendance and a livelier interest on the part of all the members of the Union. Without these, this Union can never possess life and vigor, and the cause to which it is devoted can never be borne onward in triumph against such powerful opponents as appetite, pride, fashion, interest, and all the forms and habitudes of society; nay without these, this Union must languish and die, and this cause of God and man must, for the time, be defeated and lost. The Bombay Temperance Union

must regard itself as the fountain-head of temperance influences and energies, as the main-spring of temperance movements and efforts, in this Presidency. Its mission is to carry on the good work of temperance throughout Western India to its full accomplishment. And without the efforts and interest of which we have spoken, in reference to the public meetings of the Union, this mission cannot be fulfilled.

Temperance Publications.

The *Scottish Temperance Review* and the *South India Temperance Journal* have continued to receive much support and to be extensively read in Bombay. The *Temperance Almanac*, adapted for the meridian of Bombay, has also been widely circulated. Temperance Tracts have been distributed in considerable numbers. But your Committee wish to direct your special attention to the organ of this Union. The *Advocate* has been discontinued during the past year; not for want of sufficient support on the part of the community, but in consequence of the difficulty of making permanent arrangements for the editorial management of a Monthly Periodical. Your Committee beg to say to those who paid their annual subscriptions in advance, that their money will be refunded for the portion of the year during which the *Advocate* has been discontinued, on application to the Secretary and Treasurer, Mr. Dunlop.

Convinced, however, that the periodical press is indispensable towards the hastening on of the triumph of temperance, by defining and enforcing the principles which lie at the foundation of the temperance movement, and by dispensing and diffusing light and information on the subject generally, your Committee rejoice to state that a Quarterly Periodical is to succeed to the Monthly, and under a management which will secure its permanency, efficiency, and success. For the *Bombay Temperance Repository* your Committee would earnestly solicit your zealous and liberal support. We can confidently promise that it will be an organ worthy of the cause.

Progress of the Cause in Bombay.

During the past year, thirty adherents have subscribed the

Pledge. This number is certainly small in such a community as ours; but it is the index of the efforts that have been made by this Union, rather than of the real success of the temperance principle throughout the community. There is an increasing number in this community who practice total abstinence. Many of the leading members of the Civil and Military Service, and some of the most respectable merchants are total-abstainers. Now we must remember, that every total-abstainer, whether so from mere habit, or from experience of the benefits of total-abstinence to his personal health, or from strict moral or religious principle, is either an indirect or a direct means, in the daily employment of this reform. He is part and parcel of that vast moral machinery which has been put into operation in our day; and the momentum which he has received and imparts, contributes, in the truest and highest sense, to its ceaseless activity and wide success. We have no doubt, that by a prudent and wise advocacy of our cause, both by its friends individually, and by an organ so conducted as to command respect, the number of adherents to the pledge would be greatly increased. The opinion is becoming more and more general in this, as well as in every other community where general information on the subject of temperance has been diffused, that there is no good thing which the use of ardent sprits has not, in some measure, poisoned or dwarfed in its growth,—that there is no good institution of any kind, which has not felt the general debility produced by it through the world,—that piety itself would have been purer, virtue would have been stronger, good men would have been holier, good books would have been more powerful, learning would have become more general, the records of science would have been more crowded with discoveries; that in the whole age, wonderful though it be, and in all things connected with it, there would have been the improvement of additional centuries, had not the influence of this vice, like a mighty incubus of death, brooded over our whole physical, intellectual and moral system. "Its influence has been felt like a deadly poison in the atmosphere, even by those who have never in any degree yielded their bodies or souls to its fire. It is as if an ocean

of impurity had rolled its waves over the earth, and left a thick deposit; so that after it has retired, it is the work of ages to remove the ooze and slime that cover every edifice, and to kill the noxious reptiles that have spawned in every place."

We have said that prudence and wisdom are necessary in the advocacy of this cause, and your Committee would especially urge these upon all the members of this Union at the present time. We know that it is not easy for the friends of the Temperance Reform to speak of it without at least the appearance of enthusiasm. This to many always prejudices a cause, however good it may be. It is difficult, very difficult, to present truth, obvious truth, in just such an aspect that it shall strike all to whom it is addressed in the same way. This is true where no prevalent prejudice is in its way; but when we have such prejudice ready to meet us at all points, the task becomes discouraging indeed. At present there are many cool friends to this cause, and these have much influence. They shake the head, and lift the hand, with that eloquence of action which moves more than words, and then wonder that so much mistake and error are mingled even with the truly good of human striving. They have not found a perfect scheme in the necessarily imperfect system, and this is good cause for shutting their eyes on all, about the real value of which they feel no sort of doubt. These cool friends, with their minds only occupied about really trivial mistakes in the detail of a vast enterprize, keep aloof from all active concern in the matter, do nothing to correct the evil, but in some instances exert a most unhappy influence by recounting their disappointments and regrets, and these as often to the disaffected and opposing, as to the true friends of the cause. Such men want light. They should be cautioned not to aid the cause of opposition, where a vast matter is at issue, nor to argue against a *good* because it is not wholly and exclusively *a good*. Now we must earnestly seek for our great cause the help, and powerful aid of the persons here referred to, and we are confident, if the nature of the temperance reform were presented and developed to them as it should be in the advocacy of its

friends, that they will be numbered ultimately amongst its truest supporters.

Progress of the Cause in other Countries.

In that land which has the honor of being the birth-place of the Temperance Reform, the cause may be said to have triumphed. But the enemy, though conquered there, is not yet dead, and the efforts of the friends of the cause are now directed to the death, to the utter annihilation, of the terrible foe, and the destruction of all his old forts, and batteries, and armour.

In Great Britain the cause has yet to triumph. The public opinion of the virtuous and religious is not yet wholly enlisted in its favor. But in several parts of the United Kingdom, it is achieving great and marvellous conquests. In Scotland, the cause has been zealously espoused by the different sections of the Church, and there is scarcely a village throughout the land that has not its Total-abstinence Society. The Pulpit and the Press are enlisted in its support and advancement. The time cannot be very distant when intemperance shall be banished from its hitherto strongest hold in Christendom—Scotland.

The cause has also taken a firm hold in Sweden, where it has already numbered thousands of adherents. It has its advocates, too, in various parts of Germany, in Switzerland, and in France.

In all Christian lands the ministers of the Gospel are turning their attention to this cause, and giving it their support, for they see that this moral enterprize is removing one of the most dreadful obstacles ever yet opposed to the success of the Gospel. To preach that spiritual Gospel which commands the denying of ungodliness and every earthly lust, and at the same time to countenance that which is the provocation to every sort of crime that can be named, is seen to be a shocking anomaly and inconsistency.

Merchants are beginning to understand that intemperance has caused more loss of property and life, than the stormy winds, the roaring waves, or the devouring fire; and they are now willing to insure property which is under the pro-

tection of total abstinence, on more favorable terms than when it is left to the mercy of intemperance.

Political Economists are beginning to perceive the connection between intemperance and the laws of individual and national wealth, and to learn the ruinous effects of intemperance upon three of the principal agents in the production of wealth,—physical strength, intellectual power, and moral habits. Statesmen are beginning to be alive to the agency of intemperance in the production of crime, and to understand that the revenue expended in the punishment of crime which can be traced to this cause alone, would be more than enough to provide for all the real paupers in the land.

Everywhere, and by all classes, the cause of temperance is receiving more and more attention and support; so that there is no room left for a doubt of its ultimate triumph in the earth.

Conclusion.

The nature of the Temperance Reform may be easily understood. It is the moral power of a community distinctly and efficiently directed to a single specific object. Its extent and its dignity are inferences from its nature. So many men have perhaps never before so emphatically enrolled themselves for the accomplishment of any purpose. Certainly so many, and such men have never appeared as the advocates of a cause in which they personally had less direct interest. They have felt indeed that interest in it which good men have, and always should have, in every plan for securing a wide good. But this has been the limit of the interest. The dignity of this reform is a like property of its nature. If it call and press into its ranks the wise and good everywhere, it is felt that the service is a solemn and highly responsible one. This dignity attaches to the reform as an element in its constitution. It is the elevation which of necessity belongs to every purpose of great beneficence, and without ever being referred to as a motive for entering into its labors, or for imbibing its spirit, it gives character to every proper effort which is made for its progress. A man feels sure that in this cause he is seeking and laboring to do a great good. A pleasure comes to be attached to his toils, which is their

unconscious reward, and a motive for perseverance is for ever present, which makes exertion grateful.

We would especially urge every Christian to sign the pledge. The pledge violates no law and infringes on no duties ;—it designates and confirms our purpose, and has been to an untold extent the instrument of preventing drunkenness and rescuing the inebriate. The spirit of the age demands that men prominent in the Church, stand prominent in moral enterprizes. There may be no hesitancy, no vacillating in these latter-day wars with evil; and if the Pledge is the badge of temperance, it should be publicly and fearlessly worn by every Christian.

After the reading of the Report, it was moved by J. BRODHURST, Esq.; seconded by J. G. NICOLSON, Esq., M. D.

That the Report just read be adopted, printed, and circulated under the direction of the Committee.

Mr. Brodhurst observed, that as the resolution had just been put into his hands, he could not enter into the details of the Report, and expatiate on the principal facts contained in it—a privilege of which he would gladly have availed himself, had he expected to take a part in the proceedings. He regretted that the Union had not made more positive advancement during the past year, but as there had been no actual retrogradation, he felt that hearty thanks were due to Him, on whose blessing alone this cause was dependent for success; and he regarded it as a mark of the Divine favor towards the cause, that with such feeble efforts, it should have made any progress against such strong opposition. There was a loud call, he observed, for zealous efforts in behalf of temperance in Bombay. It was only necessary to traverse any part of the Island to behold scenes of drunkenness, from which even the drunkard himself, in his more sober moments, would shrink in utter disgust. Almost every benevolent enterprize, especially in the direction of moral reform, has had to struggle with and triumph over strenuous opposition at the outset of its career. The temperance reform has met with more than the usual amount of antagonistic influences, and yet its triumph in some other places has been complete—this was a special encouragement to its friends

in Bombay not to be weary in well doing, but to be persuaded that in due season they shall reap, if they faint not. Mr. Brodhurst's speech was brief but very impressive, and it evinced real devotedness of heart to the cause.

Moved by the Rev. GEO. CANDY, seconded by Mr. GEO. WEST:—

That in view of the horrid results of the present drinking habits, and in particular of the alarming increase of intemperance among the native population of British India, it becomes a serious and earnest consideration, for every one who desires the glory of God and the good of his neighbour, and, in particular, for every one who seeks the best good of the natives of this land, whether he is not under an obligation wholly to abstain from intoxicating drinks, and thus to use the best means of resisting intemperance, and to set an example which the Natives of India may safely follow.

The Rev. Mr. Candy observed that his views of the importance of total-abstinence principles and practice were the same as they were four years ago, when at the request of the Society, he delivered a Lecture on the subject in Trinity Chapel: and if he had not been in the habit of attending and addressing the meetings of the Union, it was not from any unwillingness to co-operate with its members. He felt a peculiar pleasure in advocating the cause at a temperance meeting, which he considered the proper place for such advocacy. He never introduced the subject into the pulpit, because he considered it of the utmost importance that all should understand that teetotalism was no substitute for the the Gospel; at the same time, he regarded it as a valuable aid to the Gospel, by removing some of its most serious hindrances and stumbling-blocks. He ardently wished that all the members of his congregation were members of the Temperance Union, for he felt that by being so, they would both bless themselves and others. He was persuaded that since he commenced the practice of total-abstinence his head had been clearer, his intellect brighter, and his frame stronger. He then dwelt very fully upon the Resolution itself, remarking that it presented a *view* of facts, a *consideration* founded upon this view, and an *obligation* resulting from this consideration. He described the view in very glowing colors; and, in regard to the increase of intemperance among the natives of India, what alarmed him most was, the dan-

ger of the native church from this terrible evil. Should it enter and commit its ravages there, the injury to the cause of Christ in this land would be inconceivably great. The view presented, called for serious and earnest consideration. In the day of abounding evil and danger consider. He enforced the duty of consideration in such circumstances in a very solemn manner. The evil itself must be considered, the nature, consequences, and remedies of it; its relations to the glory of God, to the good of man, and to the temporal and eternal interests of the natives of India, toward whom in particular we were under peculiar obligations. The obligation resulting from such a consideration was then pressed upon the conscience of each one with much power, and a deep and strong impression was made by this part of the address. Total abstinence was to say the least, the simple and best means of resisting intemperance, and was the only example, in regard to this matter, which the natives of India could safely follow. We regret that it has not been in our power to give Mr. Candy's excellent address in full.

Moved by the Rev. R. W. HUME; seconded by H. MILES, Esq. :—

That this meeting deeply deplore the increase of liquor-shops throughout the country, and declare their conviction that Government should use its authority for their entire suppression, as is done in the case of gambling houses, and other enemies of the public weal.

Moved by the Rev. G. BOWEN; seconded by the Rev. S. B. FAIRBANK;

That while drunkenness must ever be regarded as a heinous crime, its guilt attaches not to the drunkard alone, but is shared by those who, by example or otherwise, have encouraged him in the habitual use of intoxicating drinks, and the consequent practice of intemperate habits.

The Rev. Mr. Bowen depicted very strikingly the peculiar criminality of drunkenness, and animadverted in strong and just terms on the low estimate of the crime formed by our Magistrates, and on the moral instruction they give the public on the subject, by inflicting a fine of two or three rupees as a sufficient penalty for the offence. A crime which a man commits against God, himself, his neighbor, and his country by placing himself in a condition in which all wholesome restraints are removed, and all the sensual, evil passions of his depraved nature are excited and inflamed—a condi-

tion, therefore, in which he is fitted and liable to commit the worst of crimes—should have a penalty attached to it that would mark its heinousness, and be dreaded by those whom even law is too feeble to restrain. He demonstrated very clearly that those who by example or otherwise, encourage the drunkard, are partakers of his evil deeds, and sharers in his guilt.

Moved by Mr. H. P. CASSIDY; seconded by R. H. SHOWELL, Esq.:—

The the following gentlemen be requested to act as the Office-Bearers of the Society, during the present year.

President.

The Rev. D. O. ALLEN.

Committee.

The Rev. R. W. HUME,	Mr. H. MILES,
,, G. BOWEN,	,, R. H. SHOWELL,
,, S. B. FAIRBANK	,, J. BRODHURST,
Mr. H. P. CASSIDY,	,, F. CRISP.
,, J. WILLIAMSON,	

The Rev. A. G. FRASER, *Secretary.*

Mr. A. DUNLOP, *Secretary* and *Treasurer;*

And that Messrs. Miles and Showell be requested to audit the accounts for the past year

The Rev. Mr. Cassidy made a very characteristic speech to the effect, that as the time had arrived for persons present to sign the pledge, such actions in this cause were better than words.

The meeting was closed by singing the Doxology.

IX.—POONA ASSOCIATION FOR THE PROMOTION OF TEMPERANCE ON CHRISTIAN PRINCIPLES.

WE rejoice to see this excellent Association still lifting up its testimony to the importance of the Temperance cause, and the scriptural nature of the principle on which it is based. The following Report of its operations for 1850-51, which we extract from the *South India Temperance Journal*, will be read with interest. Appended to the Report is a letter from the Rev. Jos. Taylor of Belgaum, in which he gives a gratifying account of his efforts to

promote the cause at that station. This we are compelled to omit for want of room:—

The Fourth Annual Meeting of the "Poona Association for the Promotion of Temperance on Christian Principles," was held on Monday, the 21st July, in the Free Church Mission Chapel. The Rev. James Mitchell, Missionary of the Free Church of Scotland, opened the meeting with prayer and reading the Scriptures.

The Report for the year 1850-51, was read by the Rev. G. L. Fenton, Assistant Chaplain. The following Resolutions were passed:—

Proposed by Rev. J. MITCHELL, seconded by Mr. T. STUART.

I.—"That the Report now read by the Secretary be adopted, and printed for circulation; and that the Office-Bearers for the ensuing year be constituted as follows:—

Rev. J. MITCHELL, *Vice-President.*
Mr. WUZIR BEG, *Secretary.*

Committee of Management.—Rev. G. L. FENTON, The VICE-PRESIDENT and the SECRETARY.

Sub-Committee for 1st Fusileers.—DANIEL KELLY, and ISAAC CAMPBELL.

Sub-Committee for H. M. 86th Regiment.—GEORGE SMITH, and ISAAC SLACK.

Proposed by Mr. WUZIR BEG, seconded by Rev. G. L. FENTON.

II.—"That this Meeting rejoices in the progress of Temperance Principles in the Churches, and pledges itself to an earnest advocacy of those Principles, by word and action, through the grace of God.

Fourth Annual Report.

The Legend of Paracelsus has a moral for all: especially for the Drunkard:—

"It is stated of him, that he spent or wasted his life in efforts to discover the Elixir of Immortality, of which, it was supposed, if man were to partake, he would live for ever. He made the discovery of ALCOHOL: he thought that in it he had found the long-sought ELIXIR. He resolved to put it to the test; he drank of it copiously, but, instead of living for ever, *he perished by the poison he had drank on his own floor!*"*

The evil fruits of Alcohol, as of "that forbidden Tree whose mortal taste brought Death into the world," are miserably patent. To this baneful source are to be traced most of the poverty, wretchedness, disease, and crime, which prevail among our fellow-men and fellow-countrymen. Duty and charity combine to prompt us to do all in our power to check this enormous evil. This is the motive, and this the object of the Total Abstinence Movement. We have studied the principle of this movement with impartial attention; and having become convinced of its truth and importance, alike on physiological, moral, and religious grounds, we feel ourselves bound in conscience to adopt, to advocate, and to recommend

* Cited from the Rev. Dr. Cumming's *Sermon*, "Salvation," preached before the Queen at Balmoral.

it. In so doing, and so thinking, we may have our share with others of the contumely of the vicious, the sneer of the worldling, and peradventure the misunderstandings of some of the wise and good. Withal (which is more than all distressing) we have already had to mourn over the stumblings of the weak member, the fall of the self-righteous, and the open abandonment of the hypocrite. But none of these things move us from a steadfast adherence to what we are persuaded is right, and true. It was not the popularity of the teetotal principle, which originally charmed us; neither may the opposition of adversaries, nor the falling-away of false friends, prevail with us to abandon it. The contempt with which some affect to regard the holders of this principle, only makes us the more earnest in our advocacy. We are "not ashamed," for we are verily persuaded that our principle is of GOD.

"How far," observes Oliver Goldsmith, "it may be enjoined in the Scriptures, I will not take upon me to say; but this may be asserted, that if the utmost benefit to the individual, and the most extensive benefit to society, serve to mark any institution as of HEAVEN, this of *Abstinence* may be reckoned among the foremost."—*(Animated Nature, vol* xi *p.* 131; *as cited by Mr. Prior.)*—This is important testimony, considering the age and author. But indeed the principle of total abstinence from whatever (albeit intrinsically harmless) is found to be a stumbling-block in some shape to our brethren—is laid down with so much clearness that he that runs may read it, in *Romans* xiv. 21:—"It is good, neither to eat flesh [that, namely, which had been offered to idols], nor to drink wine, nor anything whereby thy brother stumbleth, or is offended [made to fall], or is made weak." "*Therefore* [xv. 1.], we that are strong [to resist the temptation of drinking to excess], ought to bear the infirmities of the weak, and not to please ourselves" [in what we call moderate drinking].

As regards the PLEDGE, we have Scriptural precedents for it: *one* certainly not disapproved of by the LORD, in Jeremiah xxxv;* and we have experience of its usefulness in the present day. It successfully stops importunities, which otherwise might be too powerful. It is not so easily retracted as a mere mental resolution. It is not opposed to, nor intended to *supersede* (as some fancy), but is *auxiliary* to, the Baptismal Pledge or general obligation to Christ:—Who objects to the pledge of the Marriage Register, or the pledge of the Promissory Note? We do not *insist* upon it, however. We are ready, for our part, to come into

* The existence of the Rechabites when the armies of Nebuchadnezzar invaded the Holy Land, and their captivity with the people of Israel by the Assyrian chieftain, forms part of the magnificent prophecy of Balaam, *Numbers* xxiv. 22. We gather from an interesting passage in the Rev. Dr. Wolff's "Narrative of Mission to Bokhara," that the *Beni Arhab*, or children of Rechab, still remain to attest the performance of the LORD'S sure promise in *Jeremiah* xxxv. 18, 19. "I spent six days with the children of Rechab. They drink no wine, plant no vineyard, sow no seed, live in tents, and remember the words of Jonadab the son of Rechab." They "expect the speedy arrival of the Messiah in the clouds of heaven." "All over Yemen there prevails the singular expectation, that a mighty man of Arhab, i. e. Rechab, will arise and become the Sword of Yemen." *(Narrative*, vol. i. p. 55, 58.)

the suggestion of our friend, the Rev. Dr. Wilson, in his address at the last annual meeting of our Association, that *a separate list of abstaining but unpledged members* should be kept, for the advantage of those who may entertain (what we ourselves regard as needless) scruples upon this point. The *pledge*, we would repeat, is non-essential: the *principle* is of GOD.

Being of GOD, it will, it must prevail. Already it claims the reluctant admiration of the World, as one of the most magnificent Moral Confederacies that has yet been witnessed. Hundreds of thousands—MILLIONS—have been rescued by it from Intemperance! In western Ireland, it has opened a way for the pure Gospel of Jesus Christ. Northern Wales is alive with it. In the South-sea Islands, where the labors of the martyred Williams had been well-nigh ruined by the introduction of ardent spirits—this principle alone has been found effectual (under the Divine blessing) to reclaim. In America (the birth-place of the teetotal principle) it has, we are told, "changed the very face of nature!"

As the progress of our cause is manifest, the beneficial results are such as cannot be denied. LAW, in her robes of justice, hails the beneficial change: witness the addresses of Judges Coleridge, Erskine, and others at several assizes! SCIENCE, in the persons of several of our most eminent Physicians and Chirurgeons, gives her approving testimony: witness the *Declaration* to this effect signed by hundreds of the medical profession; witness the *Prize Essay* of Dr. Carpenter: witness the proceedings of the last annual meeting of the "British Association for the advancement of science."—DIVINITY adds her applauding voice, and claims teetotalism as an auxiliary to the preached Gospel: witness, among many others, the *Affectionate Appeals* of the late respected Archdeacon of Bombay, the *Earnest Ministry* of Angell James, and the *Drunkard's Plea* of Mr. Guthrie.—Lastly, GOVERNMENT has the subject forced upon its attention, and we have evidence that our great principle is forcing its way into the councils of our rulers. What a noble triumph to that principle is apparent in the regulations issued with respect to the refreshments to be supplied at the "CRYSTAL PALACE OF INDUSTRY!" Now, when we recollect that all this is the work of less than a quarter of a century, the result of the labors of a few untiring philanthropists, we perceive the truth of that saying, "Faith and Prayer can do anything!"

Referring now to the position and prospects of our local Society, your Committee have to regret the loss of two esteemed office-bearers. It is not only *our* Institution that will long regret the departure for his native land of our beloved and honored *President*, Edward Hume Townsend, Esq. That departure is felt as indeed a heavy loss and bereavement by every Institution in Western India which has for its object the glory of GOD and the welfare of mankind. How often has his mild and earnest voice pleaded with you from this place, at our monthly meetings! Never may his earnest pleadings be forgotten! never may our grateful prayers for him be laid aside! Our *Secretary* also, by whom our last Annual

Report was drawn up, has been providentially withdrawn to other spheres of duty; and we desire to express our continued sympathy with him, as partakers through Grace, of "one LORD, one Faith, one Baptism."

The number of members of the Poona Association was stated in July 1851, to be 86 then resident at this station, and 25 in connection at Belgaum.

The following summary exhibits the state of membership to 30th June, 1851, both here and in the affiliated Societies at Belgaum and Kurrachee.

	Poona.	Belgaum.	Kurrachee.
No. Stated in last Report	86	25	0
,, Admitted since	73	34	77
,, Removed from the Station	70	3	0
,, Expelled	12	29	0
,, Withdrawn.	26	1	35
,, Deceased	2	0	10
Present number.	49	26	32

The result is—a *local decrease* of 37, arising chiefly from changes in the regiments stationed here—a *general decrease* of four members.

An examination of the accounts of our Association shows a balance in hand of rupees ten; but more than this amount is due for the "*Temperance Advocate.*"

The Temperance Library, the commencement of which was reported last year, is progressing satisfactorily. By a resolution, dated May 19th 1851, non-members were admitted subscribers to the library, at the rate of two annas *per mensem.*

A *Temperance Coffee-Room* has been opened, since our last monthly meeting, in the bazaar, by Mr. J. D. Cooke; he has made his house "as comfortable as possible for this express purpose," and we unite our prayers with his that this attempt may be favored with the Divine blessing. Without that blessing, let us never forget, "nothing is strong, nothing is holy."

MISCELLANEOUS.

I.—ACT No. III OF 1852 RELATIVE TO INTOXICATING LIQUORS AND DRUGS.

1. Act No. III of 1852, entitled, *An act to amend the law relating to spirituous and intoxicating liquors, drugs and preparations within the territories subordinate to the Presidency of Bombay,* has recently been passed and promulgated by the Legislative Council. It appears to be a mere revenue matter, and is not fitted in the least to arrest the alarming progress of intemperance among the Native population. A good deal is indeed left to the discretion of the Collectors, but, judging from past experience, the country has little to hope for from this. During the

administration of Sir Robert Grant and Mr. Farish, Government was sincerely desirous of diminishing the number of liquor shops, and arresting the progress of intemperance. Circulars were addressed to the Collectors pressing the subject upon their attention and urging them to limit the number of liquor shops and discourage the liquor traffic without regard to the loss of revenue. But we speak advisedly in saying that too often these Circulars were mere waste paper, little or no attention being paid to those instructions. Some of the Collectors have, in our opinion, erred exceedingly in reference to this matter.

2. Conduct of the 78th Highlanders.

We take the following from the *Times* of October 29th. It exhibits a sad state of things in a country dependent on its military force and arrangements for preserving the public peace—and especially when the excited state of feeling in the community is such that it had been considered necessary to remove this force from their ordinary quarters to a more central place in the island, where they were "kept ready for service at a moment's notice."

"There are at present 200 of the 78th Highlanders in the Town Barracks, kept ready for service at a moment's notice; but though so stands the order, the arrack bottle renders not a few of them on occasion unserviceable enough: and the mischief is, they can be supplied with this *ad libitum* without there being the means of preventing it or punishing those who supply them. Liquor-selling even on the streets is not a crime, and the dealers defy all preventives. Surely on such occasions as the present there ought to be some special arrangement made to meet the emergency: a more thorough soldier or better officer than the one in command is not to be found in the service; yet after everything that can be attempted has been accomplished, he finds himself defied and his precautions defeated by the arrack-dealer, and his men disabled from drink from doing their duty, were an emergency requiring them to arise; so much for having open barracks for European Soldiers in the middle of an open town."

If a statement of such facts as these concerning a Regiment, which has often been mentioned as the glory of the British army, does not make a thrilling and effective appeal to the officers, the soldiers and all connected with them, we know not what can reach them.

3. Intoxication, a palliation of crime!

The following facts, which we find in the *Bombay Gazette* of Jan. 19th, show the way in which the crime of drunkenness is now too often estimated in this country.

A domestic in the employ of Ensign J. S. Carr, of the 6th Regt. N. I., robbed his master of a quantity of silver spoons and forks, and Rs. 77 in cash. He was traced to his hiding place by the Police, when the whole of the missing property, with the exception of ten rupees, was found concealed in different parts of his bedding and clothes. *On being brought up before the Magistrate, he admitted having taken away his master's property,*

but urged that he was then in a state of intoxication, and was unconscious of the deed! The Courts of the country are to blame for the existence of such a state of feeling, which is fast becoming general. Under the former Government the culprit would have been as anxious to free himself from the charge of drunkenness as from that of stealing. Need we wonder at the increase of drunkenness?

4. Woe to China!—Sale of opium.

"The first Opium sale of the season took place at the Exchange this morning with the following results:—

	Chests.	Highest.	Lowest.	Average.	Proceeds.
Behar.....	1,020	1,030	1,045	1019-07	19,56,550
Benares.....	880	1,000	990	996-1-3	8,76,550

This shows an advance on the averages of the last preceding sale, of Rs. 8 12 0 only for Patna and rupees 35 9 7¼ for Benares.—*Bengal Hurkaru*, Jan. 12th, 1852.

Twenty-eight láks and thirty-three thousand rupees worth of opium at a single sale! Who can measure the wretchedness and death which this will cause in China!

5. A home for convicts.

The *Singapore Free Press*, of Dec. 12th says:—"We have arrivals from this Colony (Labuan) to the end of November. The first batch of Convicts had arrived from Hongkong, consisting of two murderers, two pirates and the rest persons convicted of robbery, &c. with violence. The revenue farms were lately let at the following rates, *per mensem*, shewing a considerable increase on the previous half year":—

	From 1st Jan. to 30th June. 1851.	1st July to 31st Dec. 1850.
Opium.....	143	92
Spirit.....	145	22
Ganjo or Bhang ...	11	3.50
	$299	$117.50

At this rate this colony will soon be in a condition to raise a full supply of convicts for itself, without being dependent on its neighbors.

6. Fruits of strong drink among native troops.

The *Bombay Times* of Dec. 3rd says:—"It is with much regret that we hear from all sides complaints of the sad misconduct of the Native troops at the fire in Mazagon dockyard yesterday morning. So beastly drunk were many of them that they had to be taken by force out of reach of harm!"

7. Liquor-shops and crime in Madras: charge of Sir W. Burton.

Mr. Justice Burton, in his charge to the Grand Jury on Wednesday last after commenting on the case of the woman who recently murdered here three children at Royaporam, expressed his conviction that the great cause of crime in Madras is to be traced to the vice of intemperance, which, he says

unhappily prevails here to an alarming extent amongst the lower order of Natives. The evil which is, no doubt, vastly to be deplored, arises, in the opinion of Sir W. Burton, from the numerous facilities afforded for the sale of spirits in and about the Presidency. The number of shops licensed to vend strong liquors being, to borrow his lordship's expression, "unlimited."

There cannot be the slightest doubt but that Sir W. Burton was perfectly right in his conjecture; and that he did well in mentioning the circumstance to the gentlemen of the Grand Jury; all of whom, we dare say, appreciated the sentiments uttered from the Bench, and who, to do them justice looked demure enough during the delivery thereof. As to any very beneficial result accruing from any presentment they might make upon the subject, we have very strong misgivings; founded upon the fact that from Arrack shops the Madras Government derive something like an immense revenue and who ever heard of the East India Company foregoing any of the great sources of profit which constantly flow into their exchequer merely to improve the moral condition of the people over whom they rule?—*Madras Examiner, July* 4.

8. GRAND RAILWAY CELEBRATION.

Recently the Railway connecting the city of Boston with the great lakes of the West, and also that connecting it with Montreal, Canada, having been completed, and a line of Steamers between Boston and Liverpool having been established, the Municipal Authorities of Boston determined to celebrate these advantages in the form of a grand jubilee festival, which continued for three days. On this occasion the President of the United States and his Cabinet, Lord Elgin the Governor General of Canada and his Cabinet, the Governors of the New England States, the Officers of the United States Army and Navy, the Clergy, the members of the City Corporation, and many distinguished persons in various parts of Canada and the United States were invited. The President and several members of the Cabinet, Ex-Governor Everett formerly Ambassador to England, the Governor General of Canada, the Mayor of Boston, &c. delivered speeches on the occasion. On the last day of the celebration about 3,000 persons, among whom was a large portion of the *élite* of the Western World, sat down to a banquet under a spacious tent on Boston Common. I cannot tell you of the enthusiastic plaudits with which the health of her Majesty Queen Victoria was received, the brilliant speeches of Governor Everett, Lord Elgin, &c. &c. But it should be recorded as a fact worthy of a city which annually expends nearly 400,000 dollars on its public schools, and whose merchants have recently borne the chief part in building over 1,500 miles of Railroad in their own state, that NO INTOXICATING LIQUORS OF ANY DESCRIPTION, were used on the occasion. Nor were they needed. Still more,—as there is not a licensed liquor-shop in the city, not a drunken man was to be seen among the assembled crowds.—*Abridged from Corres: of Banner.*

THE
BOMBAY
TEMPERANCE REPOSITORY.

APRIL, M,DCCC,LII.

I.—An enemy in the camp.

British armies in India have encountered many formidable foes, and have triumphed over them all, with one exception. They have gone on, adding state after state to the Eastern dominions of Great Britain, and adding name after name to the long list of battle fields made illustrious by British prowess. But there is one enemy over whom they have gained no triumphs. On the contrary, that power to which we allude has been annually winning the most splendid victories over the combined forces of the Honorable Company and of her Majesty the Queen. The successes of Waterloo are transcended by the achievements of this most remarkable enemy. In fact the glories of Waterloo must pale, and its memories must perish, when once the eyes of men are fairly open to the unprecedented triumphs won upon the soil of Hindusthán year after year, month after month by this irresistible conqueror. It is admitted by no less an authority than the Calcutta Review, in its number for September 1851, that there perish in Bengal every twelve month three times as large a proportion of British soldiers, as shed their blood to purchase the victory of Waterloo; and that this fearful carnage is principally to be ascribed to the enemy we now refer to. And it is greatly to be deplored that there should have been constant attempts made to envelope all that relates to the progress and to the victories of this adversary, in a cloud of inviolable secrecy. More than this, pains have been taken

to induce a persuasion in the public mind that this enemy is no enemy at all, but a friend and ally of the Honorable Company; and at the very moment when devastation and slaughter were traversing the British ranks, and premature graves being dug for the hapless soldiers who had fallen before this cruel and terrible power, it was publicly and explicitly affirmed that peace and tranquillity reigned through all the borders of this Eastern Empire. Nay, more—and the most painful and mysterious feature of all is that which we now indicate,—this deadliest of all the enemies that Enggland ever had has been permitted, time and again, to introduce its forces into the encampments, the forts and the barracks of the Governmental army, and unhindered to establish themselves in the quarters of the British troops, that an ample scope might be given for the exhibition of its sanguinary propensities. And this too by those who claimed for themselves the merit of unrivaled generalship, and affected to have a very tender regard for the welfare and safety of the troops committed to their care. Shall we call this treachery? Shall we call it blindness? What name shall we give to this amazing co-operation of the heads of the British army with the most cruel and formidable foe that British arms ever encountered?

We confess that we are lost in astonishment when we see the most assiduous pains taken, by discipline and practice and the improvement of weapons and the construction of roads and steam-frigates, to prepare the forces at the disposal of the Honorable Company for efficient action against enemies that have no existence, or at the most a very insignificant existence, while there is not a finger lifted nor an idea excogitated with a view to fit them for encountering this far superior enemy. Superb cannon are cast, exquisite powder manufactured, newly-invented revolvers obtained, notwithstanding the amplest demonstration that in these instrumentalities there exists not the slightest power to distress that enemy who destroys habitually more British troops than are made to bite the dust by Affghans, Sindhians, Momunds, Burmese, Caffres and all. Infatuation or foul play, whatever it be,— how long, we ask, shall it continue?

The enemy to which we allude is Intemperance: and there is no want of facts to show that in what we have said, there has been an entire freedom from exaggeration.

From a valuable paper by Col. Sykes on the "Vital Statistics of the Indian Army," the Calcutta Review reproduces some tables showing the great mortality that actually exists, and has existed for the last twenty years, in the European men of the three armies of Bengal, Bombay, and Madras. The proportion for 1000 men stands thus; Bengal, 74; Bombay 50; Madras 38½. While in the native armies, the figures are respectively 18; 13; 21. The mean for the three presidencies, is 54 Europeans in 1000; 17 Natives in 1000.

The Reviewer classes the causes of disease, that produce such fearful loss in the ranks of our European regiments in India under two heads: 1st, Those connected with the locality itself in which the troops are placed, including climate, position, barrack accommodation, ventilation and drainage; 2ndly, Those over which the individual himself has a control, such as personal habits, occupation, amusements, &c.

From what is said under the second of these heads we extract as follows, inviting the special attention of our readers:—

Dr. Daniell remarks:—"Could those causes of disease, which have been hitherto ascribed to climatorial alterations, be more thoroughly investigated, I apprehend, we should discover that no small number were founded on very inconclusive data. It is a well-known fact, that the notorious insalubrity of Africa has frequently served as the scape-goat, on which the blame of those evil consequences (resulting from the reprehensible indulgence of dissipated courses) might be unreservedly thrown, without the risk of their being disputed, or even questioned. When we seriously reflect on the impaired constitution of two thirds of the human beings who frequent these colonies, recklessly indifferent as to the price of life, we require no further argument for the rational explanation of those abnormal states of the system, that so largely swell the amount of victims in these occasional and almost inexplicable pestilences.

Colonel Sykes is not less explicit:—"I have a strong conviction," he says," that much of European disease in India is traceable to over-stimulus; and that the mortality among the European troops will not be lessened, until the European soldier is improved in his habits; until he is made to understand that temperance is for the benefit of his body, libraries for the benefit of his mind, exercise for the benefit of his health, and Savings Banks for the benefit of his purse."

The excessive use of spirituous liquors, according to the same authority, and according to all experience, is the great cause of sickness and mortality amongst our European troops. In analysing the comparative ratio of deaths between natives and British soldiers, occurring in the three presidencies, (table I) three points strike us, as remarkable. "In the first place, the great contrast between the rate of mortality of the European and of the native troops, serving together, and exposed to the same morbific causes; secondly, the great difference between the mortality of the troops serving in the different presidencies; and thirdly, the circumstance, that in the Madras presidency, the rate of mortality is *highest* among the native troops, and *lowest* among the Europeans."

On the first point, Colonel Sykes remarks;—"I will not say that the question is absolutely solved by the reply,' habits of life;' but I will say, reasoning from analogy, that the reply goes a great way to solve it. The European soldier in India is over-stimulated by drink, and under-stimulated in mind and body. He eats a quantity of animal food every day of his life; he drinks a quantity of alcohol every day of his life, to the amount of a bottle of spirit in five days, two drams being served out to him daily; and he has not any mental, and little bodily, exercise. Happily, the pernicious practice has been recently discontinued; but time was, when the European soldier was compelled to take his dram by eight o'clock in the morning, with the thermometer varying from 70° to 90° or more at different seasons of the year, leaving him in a state of nervous irritation and thirst, which could only be relieved, as he thought, by further potations; indeed, I have been assured within the last few days, by a pensioned artillery staff-serjeant, *who never drank in India, and was only in hospital five days during twenty-one years' service*, that he has known, out of a detachment of 100 artillery men, no less..than eight men in straight jackets at one time, absolutely mad from drink."

"Now, animal food, with the assistance of such an auxiliary, and combined with mental vacuity, go far to account for the excess of mortality amongst Europeans."

The question next arises, why the mortality of the European troops in the Madras presidency should be so much less than that of the others, being about *three-fourths* that of the Bombay troops, and but little more than *half* that of the Bengal army. There do not seem to be any such differences in the climatorial diseases, or in the character of the military stations of the three presidencies as are by any means sufficient to account for this discrepancy; and if there were, we should expect them to manifest themselves alike in the native and in the European army.

"That the reverse is the case (for at Madras, the mortality among the native soldiers is the greatest, but the least among the Europeans) must be admitted to be a cogent argument, if not a complete proof, in favour of the insufficiency of any such account of the discrepancy."

The following are the causes assigned by Colonel Sykes:—

"The *Bengal* European army has no supply of porter, but is furnished with rum, a spirit not so wholesome as arrack. On the other hand, the

Madras army consumes a large quantity of porter, and drinks comparatively little spirit; what it does consume being arrack. The *Bombay* troops have only recently commenced the consumption of porter, and the spirit they drink is understood to be more wholesome than rum, and less so than arrack. "These results," says Col. Sykes, "are certainly not conclusive; but I cannot help associating the increased consumption of malt liquor by the Madras Europeans, with their comparative healthiness; and the gradations of the mortality in the Bengal and Bombay European troops, as partly influenced by the quality (no doubt, much more by the quantity) of the spirits they respectively consume."

"Now, on the other hand, the excess of mortality in the native army of Madras above that of the Bengal and Bombay troops, is equally attributable to a difference in the habits of the individuals composing it. Of the *Bombay* army, six-eighths consist of Hindus, and considerably more than half of the whole army are Hindustanis. These men never taste meat, fish, or spirituous liquors; but live, I may, from personal observation, venture to say, almost exclusively upon unleavened cakes of wheat or other Cerealia, baked upon an iron dish, and eaten as soon as cooked. The great majority of the *Bengal* army consists of a similar class of men. The *Madras* army in its constituents is the reverse of the other two. In the cavalry, there are from six to seven Mussulmans to one Hindu, and in the infantry, there is one Mussulman to every 1½ or 1¾ Hindus; but amongst the latter, there is a considerable number of low castes, without prejudices about food, and unrestrained by the prejudices of caste; therefore the majority of the native troops of the Madras army can eat and drink like Europeans. Thus then we see, that whereas in the Madras army, in which the European and native habits most closely assimilate, the mortality of the former is *less than double* (about thirty-eight to twenty-one) that of the latter; the mortality of the Bengal Europeans is *nearly six times* (about seventy-four to thirteen) that of the Bombay natives, the difference bearing such a relation to the greater abstemiousness of the native soldiery, and the larger consumption of spirits by the Europeans, that it is scarcely possible to avoid the inference that they must be connected in the relation of effect and cause."

Intemperance is, we have no doubt, the exciting cause of nine-tenths of the sickness and mortality amongst European troops in this country. Men may disguise the fact, pass over it as being delicate ground, or deny it altogether by saying, "*it is the climate;*"—but the truth remains, "*If you drink you die!*" If a man, walking on the edge of a precipice, were to act as if he were in the middle of a grassy plain, and by his own folly were to fall to the bottom of the abyss, no one would say that the precipice killed him; but in India, the *climate*, the *heat*, the *sun*, are the ready scape-goats for man's insane actions.

Two remarkable paragraphs in the public Journals, lying before us at the present moment, speak volumes, as to the results of temperance, or the reverse.

" The *Bombay Telegraph* contains some interesting statistics, collected by Dr. W. B. Carpenter, on the longevity of the few private soldiers in the Indian service, who adhere to the principle of temperance, as compared with the great majority, who indulge in the free use of spirituous liquors. In the year 1838, the daily average number of Europeans in hospital, who were members of the Temperance Society, was only 3.65 per cent., while the average of the remainder was 10.20 per cent., or nearly three times as great. In the Cameronian regiment, of which a large proportion became converts to the temperance principle, the number of gallons of spirits diminished from 14,000 gallons a year to 2,516: and in 1838, the amount consumed was 8,242 gallons *less* than the regiment was entitled to draw. The general average for the year 1838 above given, is instructive, as it clearly demonstrates the evil effects of ardent spirits on the frame of the European soldier; and the details of the Cameronian regiment are conclusive, as to the possibility of a regiment maintaining alike its discipline, and its carriage in the field, without the stimulant of large quantities of alcohol."—*Friend of India, 18th July*, 1850.

The second paragraph, that attracts our eye, is an account in one of the Bombay Journals, of a funeral monument erected to the memory of 415 soldiers, women, and children, of the 78th Highlanders, who died in one year in Scinde. It was this fearful mortality, that gave rise to so much discussion, from the sensation that it created at the time, and which has been lately revived in some degree from the part that the late Commander-in-Chief, Sir Charles Napier, took in the matter—he being at that time the supreme military authority in Scinde.

It would answer no good purpose to open up the question again, as to the immediate or remote cause of the extraordinary loss of life on that occasion; but, whether it was intemperance on the part of the men, or improvidence and want of judgment on the part of those who ordered them to march in the month of September, still the fact remains the same—recording a loss of life from exposure, which is, we believe, without a parallel.

Returning to our subject, we next make a long extract from the British and foreign Medico-Chirurgical Review, as testifying not only most favourably, as to the state of H. M. 84th Regiment, but being itself most valuable and suggestive.

The Reviewer (at page 92) says:—

" Having learned that the 84th regiment of H. M. Foot has, for some time, enjoyed the reputation of being one of the most temperate and best conducted regiments in the European portion of the Indian army, we have consulted the army medical returns, for the purpose of ascertaining, whether its rate of mortality has differed in any marked degree, from the average given above; more especially, since it has been quartered at Secunderabad, which (as we have seen) lies under the bad repute of being one of the most unhealthy stations in the Madras presidency. In the year 1846-7, the average strength of H. M. troops, in the Madras presidency, was 5,963, and the number of deaths was 251, or 4.21 per cent., which is rather above the average mortality in this presidency, as calculated by Colonel Sykes. During the first eight months of this period, the 84th

regiment was quartered at Fort St. George, Madras, which is considered a healthy station; it then performed a march of between four and five hundred miles to Secunderabad, in an unusually wet season—the roads (such as they were) being in some parts knee-deep in water; and it took up its quarters at Secunderabad, about two months previously to the date of the medical return (April 1st, 1847).

"The return of the regiment for this year presents us with the almost unprecedentedly low number of thirteen deaths on an average strength of 1072 men; the mortality being thus at the rate of only 1.21 per cent. Now, during the same period, the 63rd regiment, which was quartered at Secunderabad up to February 1st, 1847, (or nine months out of the twelve) lost seventy-three men, which was at the rate of 7.88 per cent. for the entire year; whilst the mortality for *all the other* stations in the Madras command was only 3.02 per cent. for the same year. Hence we see, that the mortality of the 84th regiment for the year 1846-7, was only *two-fifths* of that of the average of the *healthier* stations in the Madras presidency, which average its own very low rate contributed to reduce.

"During the year 1847-8, the total mortality in the Madras presidency was 227 to 6,040 of average strength, or 3.76 per cent: but this reduction, from the preceding year, was not due to any considerable difference in the rate of mortality at the other stations, being almost entirely consequent upon the diminution in the number of deaths at Secunderabad. For the 84th regiment, which remained at the station during the whole year, lost in that time, no more than thirty-nine men, out of an average strength of 1,139, so that its percentage of mortality was only 3.42; which was below the general average of the presidency, and *less than half* the average rate at Secunderabad for fifteen years previously. It seems impossible to attribute these remarkable results to any thing but the abstinent habits of the soldiers of this regiment, a large proportion of them being "total abstainers," and those, who were not so, being *very moderate* in their consumption of alcoholic liquors. The influence of the system upon their moral health has been no less favorable than upon their physical. During the year 1846-47, as we learn from the surgeon's report, there was but a single court-martial in the entire regiment. On the march to Secunderabad, which occupied forty-seven days, there was not a single prisoner for drunkenness; the officers were surprised to find that the men marched far better, and with fewer stragglers than they had ever before known; and it was noticed by every one, that the men were unusually cheerful and contented. What a heavy responsilility have our military authorities taken upon themselves, in ordering this discontinuance of Temperance Societies in the army! We have been informed by a regimental surgeon, recently arrived from India, that within *one month* after the promulgation of this order, he had *forty* cases of 'delirium tremens' under his care. The reason assigned for this measure we understand to be that nothing like an '*imperium in imperio*' can be permitted in the army—its systematic organization for military purposes being (it is considered) interfered with by any other, however good its design, and however beneficial its effects. We cannot imagine

that the Commander-in-Chief, when he issued such an order, can have given his attention to the subject, or he would have seen from such returns, as those we have adduced, how greatly temperance is to the advantage of military subordination, as well as to the health and general welfare of the troops. The difficulty would be got over with the greatest facility, if the officers of the regiment would become the officers of its Temperance Society, as we understand to have been the case in the 84th. There would then be no ground whatever for the apprehension, that the organization of the Temperance Society could, in any way, interfere with that of the regiment, and the example of the officers could not but have the most beneficial effect upon the men, as was abundantly proved in the case just referred to.

"But even if this be not thought practicable, we would strongly urge (with Dr. Mackinnon) that the use of *beer* should be substituted as much as possible for that of *spirits*; every thing is in favor of such a measure. It is well-known that, since the introduction of bitter ale, as the ordinary beverage at the officers' mess table, in place of wine and spirits, the longevity of the officers in the Indian service has so greatly increased, that promotion is no longer expected to be more rapid in that part of the army than in any other. The thing has been already done for the soldiery, to a great extent, in the Madras army, and more partially in the Bombay force; why should it not, we ask, in Bengal?—since there can be no greater practical difficulty in that presidency than has been already overcome in the others. A fact, mentioned by Dr. Mackinnon, tells strongly in favor of the advantages, which might be expected from such a change, as well as in favour of exercise in the open air, as conducive to health. The Indigo-planters at Tirhût, he tells us, lead active lives, enjoy the comforts of good country-houses and generous wholesome diet; but, on the other hand, they are subject to much exposure; and the district cannot be regarded as very favourable to health, since, although comparatively cool, well clad with vegetation, and free from jungle, there are many lagoons or old beds of rivers and extensive rice-jhils, full of water in the rains, but drying up more or less completely by evaporation. 'For Natives,' says Dr. Mackinnon,' I do not believe there are many parts of India more unhealthy. But the appearance of the Indigo-planters is that of rude, robust health, very different from that of the Civil Servants residing at the stations in the same district. Many of them are generous livers, as to the luxuries of the table; but as to drink, beer is their favourite beverage—the slightest excess in spirits being always found prejudicial, and a free indulgence, fatal after a time.' The European male population, during the ten years that Dr. Mackinnon resided among them, amounted to an average of 130; and during this period, no more than nineteen deaths occured among them, which is at the rate of only 1.46 per cent. per annum; and several of these deaths were brought about by diseases, which might probably be attributed to habitual excess in diet, and which would be less likely to occur, if even the moderate stimulus of beer, with that of high seasoned cookery, were dispensed with."

In the concluding paragraph we most cordially agree, and we think that the true solution of the problem lies not in the consumption of beer, but in the avoidance of spirituous liquors, and the advantage of daily exercise in the open air; while the mind is at the same time occupied, not in a business, forced and distasteful, but in pursuits, which embrace both interest and recreation. How widely does this picture differ from that of the European soldier in India!

II.—Appeal to the Clergy on the Temperance Question; by a Chaplain.

To the Editors of the Bombay Temperance Repository.

My dear Sirs,—I have perused with much satisfaction and hopefulness the First Number of the *Bombay Temperance Repository*. It is replete with sound and healthy arguments appealing to reason and common sense, as well as to the Divine Standard of Truth.

There is a great deal of valuable Temperance Literature, hidden in obscure pamphlets and periodicals, which you will no doubt make it a part of your labors to bring to light and reproduce in a more permanent form: especially the very able essays of the late excellent Archdeacon Jeffreys of Bombay.

I well remember the surprise and amusement excited in me, when assailed by that dear man with arguments upon this subject, both written and verbal, within an hour of my first arrival in Bombay. The subject was not indeed, altogether new to me, but I had never given to it that serious consideration which its importance, as a great social and religious question, demands. This consideration was, however, soon forced upon me, as it is forced upon every one who is called to minister either to Natives, or to British Soldiers in India. I considered the question calmly and dispassionately in all its bearings; and the conclusion at which I soon arrived, and which I have never seen reason to alter, was not merely that Total Abstinence is *defensible*, not merely that it is *expedient* on grounds moral, social, and physiological; but that, in the present circumstances of society, it becomes a *positive duty*, with Scriptural claims upon the conscience;—

it appeals to Christians of every name, on the ground of strong *Christian* obligation. The process of argumentation, by means of which this conclusion was arrived at, appears to me simple and clear. It was not the love of novel theories in ethics,—it was not assuredly the popularity of the tee-total principle, that charmed me: much less was it want of faith in the power of the Gospel to reform and change the drunkard's heart, which led me to take up the system. The reasons which decided me to adopt it, were and are, simply *these*—(I adopt the language of the late devoted Spencer Thornton:) see his Memoirs by Freemantle :—

"1. It is in accordance with the broad rule of Scripture *Whatsoever ye do, do all to the glory of God.*—If abstinence will advance, or tend to advance, the glory of God in the good of others, we must abstain.

" 2. On the ground of expediency, viewing drunkenness as a physical evil, it must have a physical remedy; just as we raise lunatic asylums to restrain lunatics.

" 3. On the ground of example. We cannot so well exhort drunkards to Total Abstinence, unless we abstain ourselves.—The intemperate should abstain, as their only safeguard; the temperate, as an example and encouragement to others."

This, then, is briefly our argument. Is it not a sound and reasonable one?—I make my earnest appeal upon it to *my Brethren in the Ministry.*—" I speak as unto wise men, judge ye what I say." Souls are perishing around us—" Drunkards shall not inherit the Kingdom of God." A remedy is proposed for this enormous evil:—it is reasonable; it is Scriptural; hundreds have tried it, and found it to be effectual. Do you also try it! O, I beseech you by the Love of Christ, do not refuse to make the attempt! Do not refuse to deny yourselves even in lawful things, that you may "by all means save some!"—Destroy not him with thy [wine], for whom Christ died.—For [wine or beer] destroy not the work of God.—It is good neither to eat flesh, *nor to drink wine*, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Rom. xiv. 21; I. Cor. viii. 13.

Must I of need offer an apology to my Anglican Brethren for the testimony I am about to adduce in confirmation of my appeal,—because it is that of a Nonconformist to the Ecclesiastical Ceremonies?—I is, however, they will not fail to recollect, the testimony of one of the most able, godly and experienced Ministers of the Gospel in our native land:—as such, I recommend it to their consideration.

I remain ,my dear Sir,with prayer for your success in this and every good work in the Lord,

your affectionate Brother,

A CHAPLAIN.

(From "The Church in Earnest.")

BY J. A. JAMES.

When will the *Ministers* and members of our Churches begin generally to inquire whether it is not expedient for them, if not for their own sakes, yet for the sake of the community, to discontinue altogether the use of intoxicating liquors? When it is considered that one half of the insanity; two-thirds of the abject poverty; and three-fourths of the crime of our country, are to be traced up to drunkenness—that more than £60,000,000 are anually expended in destructive beverages—that myriads annually die the drunkard's death, and descend still lower than the drunkard's grave—that thousands of church members are every year cut off from Christian Fellowship for inebriety—that every minister of the Gospel has to complain of the hindrance to his usefulness from this cause—and *that more ministers are disgraced by this than by any other habit*—that in short, more misery and more crime flow over society from this source than from any other, war and slavery not excepted—and that by the highest medical authorities these intoxicating drinks are reduced as diet, from the rank of necessaries to luxuries—it surely does become every professor of religion to ask whether it is not incumbent upon him, both for his own safety and for the good of his fellow-creatures to abstain from this pernicious indulgence. On the authority of Mr. Sheriff Alison, it is stated that in the year 1840, there were in Glasgow, amongst about 30,000 inhabited houses, no fewer than 3,010 appropriated to the sale of intoxicating drinks. The same gentleman declared that the consumption of ardent spirits in that city, amounted to 18,000,000 gallons yearly, the value of which is £1,350,000. No fewer than 30,000 persons there, go to bed drunk every Saturday night: 25,000 commitments are anually made on account of drunkenness, of which 10,000 are females. Is Glasgow worse than many other places? *Professors of religion! ponder this*: and will you not, by abstaining from a luxury, lend the aid of your example to discountenance this monster crime, and monster misery? It is in the power, and therefore is it not the duty, of the Christian church to do much to stop this evil, which sends more persons to the

madhouse—the jail—the hulks—and the gallows— more bodies to the grave —and more souls to perdition, than any other that can be mentioned? CAN THE CHURCH BE IN EARNEST TILL IT IS PREPARED TO MAKE THIS SACRIFICE?

III.—MILITARY MESSES.

THE *Bombay Quarterly Magazine and Review* for January contains a well written article on Military Messes. This subject has been much discussed in the journals of this country for two or three years past, and it appears also to have engaged the attention of some in England who once belonged to the army of India, and feel an interest in its state and character. We have not sufficient acquaintance with the subject to know all its comparative advantages and disadvantages, and we shall not attempt any discussion of its merits. The following extract from the article referred to, contains some facts and figures which deserve the consideration of all who are in any way connected with the army of India, and of all who feel any interest in the welfare of the inhabitants—European or Native—of this country: —

If, however, the rules of messes vary little, as far as regards the eating part, they vary very much in the rules concerning wine, beer, &c. This department is entirely in the hands of the "Mess Committee." They order the different wines, beer, &c. from England, or from the Presidency, place a price on them sufficient to cover breakage, &c., collect the amount of the wine bills from the different officers through the regimental Paymaster, and remit to the proper parties who have furnished the supplies, the monies thus collected.

The difference which exists in the wine rules of regiments is caused by the great variety of styles in which wine is placed on the mess table. For instance, the writer has dined at one mess, at which it is the custom every night to place four kinds of wine on the table,—claret, sherry, madeira, and port; and as much as is drank of these four sorts of wine, whether at, or after dinner, is paid for alike by every officer who sits down to table, whether he himself drinks a single glass of wine, does not taste any, or drinks in quantities of every sort; champagne, hock, or any other wines than the above four kinds, are charged extra to those who drink them. Any officer having a guest at mess pays a double share of the expenses,—one share for himself and one for his guest, and if he has two guests, he pays of course three shares. A moment's calculation will show how ruinously expensive such a system must be: on inquiry, we found that the average expense for wine alone was two rupees a night; so that if an officer dined (as he is supposed to do) every evening at his

own mess, his bill would be sixty rupees a month, or £72 a year, *for dinner wine alone!* and when we add to this, thirty-six or thirty-eight rupees a month for the *mess dinner alone*, we have a total of nearly 100 rupees per month, or £120 a year, for dinner and dinner wine, without taking into consideration his mess subscriptions, any guests whom he may wish to ask to dinner, or the compulsory tax, which he is obliged to pay twice or three times every year, of giving dinners to the inspecting general officer, or to other regiments.

With such a style of living forced upon them, is it a wonder that so many officers form, shortly after their arrival in this country, most extravagant habits, and are ere long greatly in debt? We confess, however that we have never known but one regiment whose rules regarding wine were on so extravagant a scale.

The next regiment whose arrangements regarding wine we can call to mind at this moment, had the rules which are adopted by most of Her Majesty's infantry regiments in this country, and some corps of native infantry. Although by no means so expensive as the foregoing set of rules, yet they must involve considerable expense upon those concerned; and in these days, when every effort ought to be made in the army to pay off past, and avoid future debts, we can hardly praise the following system more than the above-mentioned expensive one. The rules are, to place on the table every night two kinds of wine,—sherry and madeira; those who drink them pay their share of the same: on ordinary nights an officer may sit down to dinner, and, if he pleases, may drink nothing but water, or may drink his bottle of beer, leaving wine to those inclined to drink it, or who can afford to pay for the same. So far so good; but then comes what are called "guest nights," or nights when strangers are asked to the mess. On such occasions hospitality runs away with the better judgment of the entertainers,—champagne, claret, and other wines are opened, and paid for by all, and a very great addition is made to the month's "wine bill." With this system an officer who dines every night at mess may escape with a bill (for the wine and beer *which he drinks at mess*) of forty to fifty rupees a month, that is, provided he never asks a friend to dinner; that sum, added to thirty-five rupees or so, the general price paid for the mess dinner per month, will give us a total of 75 rupees, or nearly one-third of an ensign's pay. pp. 197 and 198.

Now these statements concerning the Military Messes shew one cause, and in some instances the principal cause, of the embarrassed circumstances of many officers. Every officer must belong to the Mess and pay his part of the expenses, which merely for the article of liquors often amount to one-third of the entire salary of the younger members—generally for 5 or 6 and often for 8 or 10 years. Is it strange that many in such circumstances become involved in debt? It would be more natural to inquire how any, in such cir-

cumstances, could avoid being in debt. And such debts generally bear a high interest. The Moofussil banks are chiefly engaged in granting loans and making advances of different kinds to the army, and they are able to realize larger profits and make larger dividends than those banks which deal chiefly with the mercantile classes. We have understood that the usual rate of interest, including the premium on the Life Insurance which is required and held as security for the debt, often amounts to 14 or 15 per cent. At this rate of interest the amount of the principal or sum borrowed is paid in interest in 7 years, and 3 times in 22 years. Thus the interest for Rs. 1,000 for 7 years is Rs. 1,000; for 14 years Rs. 2,000; and for 21 years Rs. 3,000, the principal of Rs. 1,000 still remaining to be paid; so that the debt of Rs. 1,000 including the interest paid upon it, will amount to Rs. 4,000 at the end of 21 years.*

A late Commander in Chief, who was many years in India and whose opinions on all matters connected with the army, have acquired much authority and influence, declared that there was no good reason for any officer's being in debt, as every officer's salary was sufficient for his support. A similar declaration was lately made by the Chairman of the Directors of the East India Company in his address to the students of their Military College at Addiscombe. There can be no higher authorities than these that the salaries of the officers of the army in India from their first admission into it, if properly used, are sufficient for their support. And yet much has been said and much has appeared in the journals of this country within a few years past, concerning the great amount of debt owing by the army. We have seen this

* This reminds us of the painful experience of one of our friends—now an officer of high rank in the Indian army. Soon after arriving in India he contracted a debt of Rs. 5,000. This sum was afterwards much increased by the addition of the interest, and was the occasion of great anxiety and inconvenience for many years. When he succeeded eventually in liquidating the debt, he made a careful calculation of the whole amount he had paid, and found that for the Rs. 5,000 borrowed at first, he had paid more than Rs. 25,000. Debts contracted at the commencement of military life in India, though little regarded at the time, soon prove to be heavy burdens—so heavy that they sometimes overwhelm those, who have inconsiderately assumed them, in disgrace and ruin.

amount stated by some who were believed to have good means of information on the subject, at more than a million sterling, or more than 100 lacs of rupees. By some it has been estimated at a yet larger amount.

One Regiment is referred to in which the expense incurred at the Mess "*for dinner wine alone*," was Rs. 60 per month. Now this sum is nearly sufficient to pay the premium on a Life Insurance of Rs. 20,000 for the whole life, commencing at 18 years of age, and it will be more than sufficient to increase this Insurance to Rs. 30,000 at the reduced rate of premium required after a few years. And Rs. 60 per month, if accumulated at 5 per cent for 22 years, commencing at 18 years of age, will amount to more than Rs. 25,000, a very convenient sum for an officer to have at command when wishing to resign the service at 40 years of age. And further, Rs. 60 monthly, if invested or paid to some of the Bombay Insurance Institutions from 18 years of age, will secure an annuity of more than £ 250 for life at 40 years of age. Now £ 250 annually for life would be a very comfortable addition to the pension to which an officer is entitled after 22 years' service. It would enable many to retire who earnestly desire to do so, but whose circumstances—owing to debts contracted for their liquor expenses—will not allow of their resigning the service.

But it is said the cost for liquors in Regimental Messes is not generally so much as Rs. 60 per month. Suppose then it is Rs. 50 or Rs. 45 monthly (and probably it oftener exceeds than falls short of this sum), then the annual amount of Life Insurance for which it would be sufficient,—the accumulated sum it would produce at the end of 22 years,—and the annuity it would procure for one who began to pay it at 18 years of age on his arriving at the age of 40—would be proportionably less than the sums above mentioned. Still they would in every instance amount to a large sum—an amount sufficient to present a very strong motive for practising the economy which would secure such great and desirable results.

But there are other results of the use of liquors at the Military Messes which in our view are yet far more important.

These messes, we have always understood, are the chief source of the intemperance which exists in the army. And a large part of the Courts Martial originate directly or indirectly in the drinking practices at these messes. It is frequently said and generally believed that there is less intemperance in the army now than formerly, and that its character in this respect has improved. This certainly is encouraging; but we hope for yet further improvement, for no one can read the published accounts of Courts Martial which are held over India, without soon perceiving that intemperance is far from being uncommon. Had we brothers or sons in the army, the rules and practices of Military Messes, furnishing as they do such strong temptation to drink to excess, and the consequent exposure to the loss of commission and character—these things would give us far greater anxiety than any debts that might be incurred for such expenses, or than the misuse and waste of money that might be saved, and by being properly used or invested, secure such important results.

The introduction and general practice of strictly temperance or teetotal principles into the army, would soon have an important influence on its present embarrassed state on account of debt. It would effect something in the way of paying the debts already incurred, and much more in preventing those who enter the service from incurring debt; and it would secure habits of sobriety in general conduct, and principles of prudence and economy in pecuniary transactions. The rules of every Mess might be made to favor the introduction and practice of temperance or abstinence by requiring no member to pay for liquor, who does not wish to use it. And why should any wish others to pay for what they themselves drink? If this matter were thoroughly discussed in Messes, we believe there are many who, though not prepared themselves to adopt the principles of entire abstinence, would yet readily vote for rules to favor any who might not wish to use any kind of liquor. We should be glad to hear that this matter was under consideration in Regimental Messes, for we know of no subject which is more worthy their attention.

IV.—Suppression by law of the liquor traffic.*

There is that in the progress of the last few years, which has robbed the strange of its strangeness and the new of its novelty. We have ceased to be startled at any thing. What with inventions and exhibitions and revolutions, civil and religious, we find it difficult to fix our thoughts on, and fully measure, the massive proportions of any one of the forms which are moving before us in the panorama of life. They catch the eye for a moment and then glide from our sight and are forgotten.

Were we not thus satiated with seeing, there is enough in the aspect of the Temperance Reform as it has risen up and stands before the world, comely in its strength, to excite our admiration. Had the rest of the world stood still, and the cause of total abstinence only progressed as it has progressed for the last ten years, it would have fastened every eye. Its friends would have been filled with delightful anticipations for the future, its enemies, with fear and alarm. Ten years ago, who hoped to see the masses of voters in independent States rise up and by constitutional law forbid, and put a stop to, the sale of intoxicating liquors throughout all their borders; so that in large cities, in hundreds of counties and thousands of villages, not a man would dare to vend a glass of liquor, or daring would subject himself to fines and perhaps imprisonment? But it has been done. Whole provinces are rid of the curse. Whole communities treat the liquor traffic as a crime and obnoxious to punishment. The time has passed in those States when the liquor seller could throw about his "arrows, firebrands and death," and then mock at the impotence of those who should dare suggest a doubt as to the propriety of his business. He has still his arguments in defence of the traffic, and is ready to make his apologies, but he begins to learn that his is a kind of busi-

* Report of the Executive Committee of the American Temperance Union for 1851.

A Half Century tribute to the Cause of Temperance, &c. by Rev. John Marsh.

Journal of the American Temperance Union and other American Papers.

ness which interferes with and violates the precious rights of so many better men, that it can no longer be allowed. The traffickers in liquor to their surprise find themselves prohibited from injuring their fellows; find that they are no longer allowed with impunity, to rob men of their property and health and peace of mind. They can no longer eat the bread of the drunkard's children, nor finger the hard earnings of his miserable wife. They can no longer "break down the defences and safeguards of society, and fatten on the life blood of its citizens."

We find in the papers whose titles head this article the following accounts of the triumphs of the cause of total abstinence in the United States.

The Legislature of Iowa* has recently passed a bill that prohibits the sale of intoxicating liquor by the glass or dram, under the penalty of $10 to $100, or imprisonment, not to exceed ninety days, or both. And it makes all places for drinking, nuisances, to be removed by the proper authorities, and the premises to be sold to meet the penalty.

The Legislature of Illinois has passed a bill, which prohibits the sale in less quantity than one quart, under a penalty of $30. If sold to minors, the fine is from $30 to $100. A penalty of not less than $25, nor more than $100 is imposed for selling more than one quart, and allowing the same to be drunk on the premises of the seller.

The State of Vermont has struggled arduously to arrive at the summit level of entire prohibition. A bill has been passed, which meets all the desires of the friends of temperance. It shuts the sale of liquors from all hotels and taverns, for any purpose whatever. It licenses only for medical, chemical and mechanical purposes, and inflicts a penalty of from ten to forty dollars on any one who sells without license.

In Massachusetts a law of absolute prohibition exists where no license is granted; and none is now granted in the State. A large number of prosecutions have been carried through, much to the grief of the venders.

* To form a proper estimate of the results that will flow from such legislation, it is necessary to consider the extent of territory over which these States extend. In most of them the population is as yet sparse, owing to the newness of their settlement. They are rapidly filling up and are capable of supporting a very dense population.

	Became States.	Square Miles.	Population In 1850.
Iowa	1849	50,914	192,122
Illinois	1818	55,405	858,298
Vermont	1791	8,000	313,466
Massachusetts	1788	7,250	994,271
Ohio	1802	39,964	1,977.031
Maine	1820	35,000	583,232
New York	1788	46,000	3,090,022

But much complaint is made of the prevention of Justice by the bold and appalling perjury of the drinkers when sworn as witnesses against the venders, and petitions have been presented to the Legislature, asking that the law should allow the apparatus of the traffic to be seen and used as evidence, as are now the implements of gambling and counterfeiting. The subject has been referred by the Legislature to a special committee.

The Legislature of Ohio has recently passed a bill which prohibits all sale or gift, with intent to evade the law, of any spirituous liquors of any kind, to be drunk in the place where sold, or any sale of less than one quart, or any sale at all to persons under sixteen years of age, always excepting for medicinal or pharmaceutical purposes, on penalty of fines from $5 to $25. The following article forms a part of the new Constitution of the State—having been submitted previously as a distinct question for decision to the people.

"NO LICENSE TO TRAFFIC IN INTOXICATING LIQUORS SHALL HEREAFTER BE GRANTED IN THIS STATE, BUT THE GENERAL ASSEMBLY MAY BY LAW PROVIDE AGAINST EVILS, ARISING THEREFROM."

Through the untiring efforts of the friends of Temperance, the Legislature of the State of Maine has at length passed the apparently right statute, which has been approved of by the Governor, and is now the law of the State. Its provisions are stringent, and it will puzzle the venders to escape its penalties. The following are items:—

No person shall be allowed to manufacture or sell, by himself or agent, any intoxicating liquor.

The select men of any town, or mayor or aldermen of any city, may appoint some suitable person as agent of said town or city, to sell intoxicating liquors only for mechanical and medicinal purposes; he to be paid by the town, and to give bonds for correct fulfilment of his duties.

Any other person selling to be fined and imprisoned in the common jail.

Any penalty, &c., recoverable as a debt, and to go to the use of the poor.

No person to manufacture intoxicating liquor unless appointed as above, under a penalty for first offence of $100 and cost—2d offence $200—3d do. $200 and four months' imprisonment.

No person engaged in the unlawful traffic shall sit upon a jury in any case arising under this act.

All claims against persons for liquor sold them, shall be held to be in violation of law and without consideration null and void.

Our sense of justice and equity approves of these laws. They are to restrain the few from injuring the many. Jefferson has well said of civil government, that "its design is to restrain men from injuring one another" And the heathen orator and philosopher, Cicero, when inculcating the duties men owe to each other, enforced and illustrated the same sentiment. "Nature" says he, "will by no means permit that any one should rise by thrusting down another,

and increase his own fortune by the spoils of his neighbors; and not only nature—that is the universal law or consent of nations—but particular laws by which several countries and commonwealths are governed, have commanded likewise, that no one be suffered to do an injury to another for the sake of procuring any advantage to himself." True this is not the only, and often not the principal end that Governments, as now organized, aim at; but it is the principal end or rather the embodiment of the ends which the best Government would aim to secure. When Government has lost this main purpose, it ceases to subserve the general good, and becomes in some way a tool for individuals or parties, and a means of oppression and injustice. We cannot better express our views on this point than by quoting from an address by the State Total Abstinence Society of Connecticut to the Electors of that state. The extract is as follows:—

This duty of protecting the citizen in the enjoyment of his natural rights, is the fundamental and paramount object of civil government. The great Being, who sits enthroned above us, and who "is the only Potentate," has bestowed on man all rights, and authorized civil governments for their protection and defence. The orbits in which these governments move, encircle the eternal throne; and, while they revolve in their appointed spheres, they reflect the light and glory of the great central Orb, cheering and blessing mankind. But, whenever they assume to create or destroy human rights, they shoot madly from their spheres, and become the curse and terror of the nations.

Men are intensely selfish. And though most recognize the truth that individual welfare is linked in with, and mostly inseparable from, the welfare of the community, there are those who are ready to fling the good of the community to the winds, when in that way private profit or enjoyment can be obtained. There are men who take no note of what others suffer or lose in order that their desires should be gratified. Such is the robber, and the pirate; the murderer, the gambler, the adulterer, the perjurer, the slave trader; such also is the liquor seller, and the opium seller. The crimes of some of these are blacker than the crimes of others. There are degrees of guilt among crimes that pass under the same name. But the essential quality in these as in almost all crimes of which human government takes cognizance is this, the selfishly injuring others. And who then shall

hide the patent truth that selfishly injuring others is always crime? When it is proved that one man has injured another for his own advantage, it is proved that such a man is worthy of punishment. True there are trickeries in trade, and there are slips in human law, and there are depths of crime that human ingenuity cannot fathom. Nor is the human race good enough to apply the principle in all its length and breadth. But it is a cheering fact that there is more and more an approach towards its universal application. We have an instance of this in the legislation we are now considering. We rejoice that the principle has been applied to slave trading, to lotteries, to gaming, to seduction, to trading in obscene books; and not less do we rejoice that it has been applied to the traffic in spirituous liquors. The principle applies to all these as intrinsically as it does to burglary and arson. Those liquor sellers who are content to grow rich and fatten on such a traffic "regardless of the taxes, the crimes, the pauperism, the miseries, the death it occasions," ought to be held back from their purpose by the strong arm of the law, and persisting in such a course, ought to feel its heavy penalties. The robber takes a man's purse, but the liquor seller takes not only his purse but his health and his reputation and his self-respect. Says the author of an earnest appeal for total abstinence, "men have been at ease and felt themselves respectable, even while tearing the darling son from the bosom of a lovely and innocent family, destroying him before their eyes by piecemeal, and sending him loathsome and vile to a drunkard's grave; and all for want of courage in the temperance community to upbraid them for their deeds. Oh, let my son fall into the hands of a Brazilian slave-driver, but let him not be caught in the snare of fashionable parties, or dragged downward by the poisons of a licensed rumseller. In one case, the poor boy might think, and pray, and have communion with his God, die in peace and go to heaven; but in the other, mind, body, heart, soul, all, all are sacrificed, and he is lost forever." The victim of the liquor seller loses "not only life but the life of life;" for the "drunkard shall not inherit the kingdom of God."

This matter has been discussed with much ability in the American papers. We commend the following extracts to the careful consideration of the reader. We quote first from an appeal to the Convention of Ohio.

"It is believed that the liquor traffic *necessarily* and *universally* endangers *every citizen's* personal security—that the health, life, prosperity, reputation and pursuit of happiness of every man, woman and child, are periled by this traffic.

"It is believed that no Government can properly throw its protecting power around any pursuit or calling which uniformly results in mischief or wrong—that the inalienable rights of man should not be trifled with or bartered away by legislative authority.

"It is believed that no desolating vice can ever be removed, or its evils greatly mitigated, so long as the Legislature is its body-guard, and elevates to the rank of a civil functionary the panderer to depraved and vicious appetite and lust.

"It is believed that the '*license laws*,' as they are denominated, are contrary to the spirit of our Institutions, a libel upon the intelligence and virtue of the people, and constitute the greatest barrier to the triumphant march of moral reform. An English poet, near a century ago, gave the reason for their enactment in the following expressive lines—

"'The ten thousand casks
Forever dribbling out their base contents;
Touched by the Midas finger of the State,
Bleed gold for Parliament to vote away.
Drink and be mad then,
'Tis your country bids;
Gloriously obey the important call,
Her cause demands the assistance of your throats;
Ye all can swallow, and she asks no more.'

"To derive a revenue and restrain the traffic have ever been the object of these laws.

"It is believed that these laws have signally failed to accomplish their design—that, under their *legitimate* operation, intemperance has grown to its present giant form—that their entire inefficiency to restrain the evil, or prevent its indefinite extension, is attributable mainly to the fact, that an attempt has been made to regulate what should have been prohibited.

"It is believed that the license is the main pillar upon which the stupendous fabric of intemperance rests. Take this away, and thereby cut off the revenue, and the moral sense of the community would be quickened, and prohibitory laws be demanded by the people.

"It is believed that all *regulations*, however stringent, that could be imposed on drinking-houses, tend to increase rather than diminish the evils of intemperance, because this show of decency, and of being regulated by public authority, diminishes public odium, and thus many good citizens embark in the business, or become customers at the bar, who would otherwise shun the disgrace and danger. The error has originated in the belief

that the evils were only incidental to the traffic when properly conducted; while, in fact, they are its *legitimate* and *inseparable* fruits, no matter how good and honest the intentions of those engaged in it. Attempts have been made in semi-barbarous countries to regulate gaming-houses and brothels, for the public good; but it would be hardly insisted in this age and country, that the morals of the people would be promoted by licensing these houses of death, and providing by law that none but the moral and reputable and virtuous citizen should occupy them. Such regulations would clothe vice and crime in the garb of decency, when, without such a mantle, they would stand forth in all their vile deformity."

The President of the New York State Society in an address to the Society uses the following language :—

"Public opinion is the primary source of all legislation; when public opinion is correct, and becomes right on this subject, proper legislation will as certainly follow, as an effect follows its cause. May the day soon arrive when the tax-payers—the toiling millions of the Empire State, shall see the liquor traffic in its true character, and treat it according to its demerits.

"The temperate portion of the people are taxed enormously, against their consent, to defray the expenses of pauperism and crime, caused by the traffic in intoxicating drinks, and subjected to sufferings and losses beyond the power of computation, arising from the same source, and yet, thus far, have tried in vain to secure to themselves that protection which they have a right to demand. We can only hope that time will bring with it reflection upon all classes of people, and at last persuade them of the possibility of a legal and effectual remedy."

The following forms part of a report by the New York Committee.

"To so restrain the sale of intoxicating drinks that none of the evils of intemperance should be experienced in the community, has constituted an important part in the legislation of every State in this Union, and of every enlightened people on earth. The common experience of mankind has testified that such laws are essential to the welfare, yea, the safety of the State, while enlightened views of law and justice have demonstrated that they are consistent with all the rights any person can enjoy in a state of society.

"That these laws have signally failed to accomplish any of the objects of their enactment, is matter of easy demonstration. Under their legitimate operation, intemperance has grown to its present giant form, and shot forth its many hydra heads. This utter inefficacy to restrain the evils of intemperance, or to prevent their indefinite extension, has arisen from the fact, that they have attempted to *regulate* what they should have PROHIBITED.

"Kindred or similar evils have never been removed or prevented by attempting to regulate their cause. All regulations, however stringent that could be imposed on gambling-houses, and houses of ill-fame, would tend

to increase rather than diminish the evils of gaming and licentiousness. These evils are not merely the incidental results of the liquor traffic when improperly conducted, but the legitimate fruits of the business, and so inseparable from its very nature, that they cannot be prevented by the best intentions of the venders.

"The only way to prevent the EFFECTS is to remove the *cause*. Among other regulations to restrain these evils within due bounds, the plan was devised to license a few worthy men to follow this dangerous business, and for this monopoly to make them pay a small sum for the benefit of the poor. But the sale of liquors with a license has proved just as ruinous to the health and character of the men, the happiness of families, and the welfare of community, and just as promotive of pauperism and crime, as the same sale would be without a license. The liquor traffic is, therefore, when protected by a license, just as immoral and wrong, as if it were by the statue 'an iniquity to be punished by the judges.'"

Such arguments as these have convinced the people. The intelligence and learning and piety of the land have originated and sustain this movement. They long tried moral suasion. But they have learned that they have to do with men who are beyond that. Who would use moral suasion with the "pirate on the ocean, or the midnight burglar entering our dwelling, or the counterfeiter defrauding us of our money, or the assassin taking our life?" From such we must ask legislative protection. And in like manner we ask that the laws of every county, by providing for the suppression of liquor-shops, should protect the people from the corrupting, fatal influence of these sources of crime, poverty, wretchedness and death.

V.—PHYSIOLOGICAL EFFECTS OF STIMULANTS.

An article in *Chambers' Miscellany* on "THE TEMPERANCE MOVEMENT" states that the cost of intoxicating drinks to the people of the United Kingdom is not less than £65,000,000, or more than the whole of the national revenue—more than sufficient to pay the interest on the national debt, to support the army and navy and all the complicated machinery of government, including the amount devoted to education and public works. This truly is an astounding statement, and wholly incredible but for the sure data upon which it is

based. Properly expended, how much might this immense sum do to promote the happiness and true glory of Britain! But, as is conclusively shown in the same article, the fruits of this vast expenditure are "a large proportion of pauperism; loss of health and character; premature death, widowhood, and orphanage; abandonment to vicious pursuits and crimes; an enormous outlay in supporting judicial tribunals, police establishments, jails and penal settlements; the abstraction of land from useful crops for food; and the direction of capital into wrong channels; while of the evils ensuing under the head of public morals and religion, the picture is too appalling to be dwelt upon."

The portion of this article however to which we wish specially to direct attention is that on the *physiological effects of stimulants*. Multitudes still labor under the delusive idea that the habitual use of intoxicating drinks is promotive of health and happiness. And some are not very willing to be convinced of the falsity of this opinion. Habitual indulgence has created a desire for these drinks which blinds their judgments, and prevents inquiry. But, in the case of those who are willing to know the truth and to act in accordance therewith, the following statements, sustained as they are by the highest medical authority, will we hope prove convincing:—

A love of temporary excitement, as has been said, is the prime cause of indulgence in intoxicating liquors; and as this excitement promotes a flow of friendly feeling, the practice of drinking has been ingrafted for ages on the social usages of the country. The appetite for indulgence in alcoholic liquors, it may be observed, has always small beginnings. The taste is not natural, but acquired. When once begun, however, it is difficult to stop. A given quantity of any intoxicant which at first produces a given effect, by repetition loses its power to produce that effect. The reason is obvious. The agent exhausts the vitality of the sentient fibre, and thus alters the relation between the tissue and the stimulant, on which the effect depends. The uneasy feelings of exhausted sensibility are extremely distressing, and call imperiously for relief. The uneasiness can only be removed, and the pleasure again experienced, by increasing the quantity of the stimulant to the exhausted tissue: thus, by a natural physical law, these agents tend to create a false appetite; and thus is the drunkard or the opium-eater impelled to seek, in fresh excesses, a relief from imperfect excitement; and thus do the wretched victims of ignorance become the slaves of artificial habits and appetites—habits which increase

in power with every repetition—and appetites which are necessarily insatiate, since they "grow with what they feed upon." A habitual love of stimulants thus becomes a blind and ungovernable impulse. The desire possessing all the character of an unconquerable passion; he who is under it can scarcely be called a rational being. Knowing perhaps that what he does is wrong, he still does it. The man in this state of hallucination, whatever be his errors, is less an object for a prison than a lunatic asylum. Labouring under a physically-deranged appetite, he is a patient who has a claim for medical care and compassion.

One of the readiest and most usual effects of drinking alcholic liquors is a quickened circulation of the blood, with a rise of pulse; such over-action being not only unnecessary in the system, but injurious to it. When the drinking is repeated at short intervals, the coats of the stomach become inflamed, and the appetite is deranged. Other effects are disease of the liver, derangement of the kidneys, also derangement of the breathing and circulatory systems. Emaciation is a usual result of habitual and excessive indulgence in spirituous liquors, the cause of which may be gathered from the explanations of Liebig. "According to all the observations hitherto made, neither the expired air, nor the perspiration, nor any other evacuation, contains any trace of alcohol after indulgence in spirituous liquors; and there can be no doubt that the elements of alcohol combine with oxygen in the body; that its carbon and hydrogen are given off as carbonic acid and water. The oxygen which has accomplished this change must have been taken from the arterial blood; for we know of no channel, save the circulation of the blood, by which oxygen can penetrate into the interior of the body. * * It is, consequently, obvious that, by the use of alcohol, a limit must rapidly be put to the change of matter in certain parts of the body. The oxygen of the arterial blood, which, in the absence of alcohol would have combined with the matter of the tissues, or with that formed by the metamorphosis of these tissues, now combines with the elements of alcohol. The arterial blood becomes venous, without the substance of the muscles having taken any share in [or been any way benefited by] the transformation."

The effects of habitual potations on the mind are not less terrible than those on the body. The brain becoming deranged in the habitual tippler, he is liable to hypochondria and delirium tremens, both being varieties of insanity, attended with many distressing feelings, and often terminating fatally. The evil, however, in numerous cases, does not stop with the ruin or death of the victim. "The drunkard," observes Dr. Browne, in an essay on Hereditary Tendency to Insanity, "injures and enfeebles his own nervous system, and entails mental disease upon his family. His daughters are nervous and hysterical; his sons are weak, wayward, eccentric, and sink insane under the pressure of excitement, of some unforeseen exigency, or of the ordinary calls of duty. This heritage may be the result of a ruined and diseased constitution, but is much more likely to proceed from that long-continued nervous excitement, in which pleasure was sought in the alternate exaltation of sentiment and oblivion, which exhausted and wore out the mental powers, and ultimately produced imbecility and para-

lysis, both attributable to disease of the substance of the brain. How far the monomania of inebriety is itself a disease, and may be more the development, the consummation, than the commencement of a hereditary tendency to derangement, this is not the place to point out; but there is every reason to believe that it not only acts upon, and renders more deleterious whatever latent taint may exist, but vitiates or impairs the sources of health for several generations. That the effects of drunkenness are highly inimical to a permanent healthy state of the brain, is often proved at a great distance of time from the course of intemperance, and long after the adoption of regular habits. At present I have two patients who appear to inherit a tendency to unhealty action of the brain from mothers addicted to drinking; and another, an idiot, whose father was a drunkard."

How far wines, spirits, and other alcoholic liquors are useful as articles of diet, taken in the most moderate quantities, may be judged from the testimony of the following medical authorities. Dr. Pereira, an eminent writer on dietetics, observes concerning wine, that, "in a state of perfect health, its use can be in no way beneficial; but, on the contrary, its habitual employment is calculated to prove injurious, by exhausting the vital powers, and inducing disease. The actual amount of injury which it may inflict will of course vary with the quantity and quality of the wine taken, and according to the greater or less predisposition to disease which may exist in the system." Dr. Christison makes a similar remark. "Wine," says he, "is an unnecessary article of diet for all who are healthy, robust, and engaged in an active occupation—and most hurtful where the occupation is sedentary, and the mind much exerted."

Dr. Andrew Combe gives a more lengthened and guarded testimony, but substantially to the same import. "In mature age, when digestion is good and the system in full vigour, if the mode of life be not too exhausting, the nervous functions and general circulation are in their best condition, and require no stimulus for their support. The bodily energy is then easily sustained by nutritious food and a regular regimen, and consequently artificial excitement only increases the wasting of the natural strength. Where, however, the system has been long accustomed to the use of wine, it will, in general, be better to leave it off gradually than to make a sudden change. In old age, when the powers of life begin to fail, moderate stimulus may be used with evident advantage. If it be said that this doctrine amounts to a virtual prohibition of wine and stimulant liquors, I admit at once that, where the whole animal functions go on healthfully and energetically without them, their use is, in my opinion, adverse to the continuance of health. * * As a support to the system in cases which require it, wine is in general far preferable to spirits of any description. The former, when seasonably used, communicates a more healthful and permanent tone to the frame; while spirits impart a strong and unnatural stimulus, which is sooner or later followed by collapse and debility; and hence the incessant craving for more when the system has once been accustomed to them. Ardent spirits, therefore, ought to be used only as a medical remedy. At present, however, this is so far from being the case, that they are resorted to on all occasions, afflictive and convivial, as if they were a speci-

fic against every evil. Among the poor especially, whisky or gin is considered a sovereign remedy for every disease. Even to infants it is administered with a recklessness which savours strongly of barbarism; and the consequences are, as might be expected, deplorable. Among the higher classes, too, brandy and strong stimuli are in more frequent use than they ought to be; and medical men should be on their guard against directly or indirectly encouraging in their patients a practice so utterly destructive to both physical and moral happiness; for, in some instances, it is to be feared that the stimulant bitters and anti-spasmodics so generally had recourse to in indigestion and nervous diseases, have had an unsuspected share in the formation of a habit of intemperance." *The result of these various testimonies seems to be, that neither wines nor spirits, nor any other alcoholic liquors, should be taken, unless medicinally;* that is, to supply a stimulus in certain enfeebled conditions of the system, and then only at the recommendation of a respectable medical practitioner.

At one time it was imagined that the administration of spirits was beneficial, if not absolutely necessary, in the case of hard labour and exposure to extreme cold. It is now proved, by many experiments, that this supposition is erroneous. It is ascertained by experience in the American navy, and by different British commanders of vessels, that sailors are more able to endure fatigue, and are more healthful, without spirits than with them, besides being infinitely better behaved. It is thus certain that the drinking of spirituous fluids is not essentially necessary in any case of exposure or hard labour. No doubt a dram in this as in other circumstances gives an excitement or fillip to the drinker; but the sensation is only temporary; the excitement soon abates; and at length a greater degree of lassitude ensues than if no dram had been taken. For the same reason, drinking drams to keep out the cold, when travelling on the outsides of stage-coaches, is worse than useless. A little warm milk, tea, or coffee, is infinitely better adapted for the purpose. James Hogg, in his Shephard's Calendar, when treating of snow storms, mentions that, while attempts to recover shepherds who were found in a frozen and insensible state, by means of spirits proved unavailing, the efforts to restore animation by means of warm milk were successful.

It may be added, as respects spirit-drinking, that drams are not unfrequently taken by way of corrective after heavy meals, and some may therefore defend their use in such circumstances as necessary. We may answer this in the words of the eminent physician, Dr. Combe, already quoted. "It seems to me that a far wiser plan would be to abstain from eating what we know to be oppressive to the stomach; and that by this means we shall attain our ends infinitely better, than by first eating a heavy meal and then taking a stimulus, the efficacy of which is diminished by every repetition of its use."

Beer-drinking seems to demand a special notice, on the ground of the very general notion that such liquors as porter, ale, and stout, are useful as alimentary substances. It is true that these malt liquors do not act so corrosively on the vital tissues as spirits, but they certainly tend to impair

instead of strengthening the system, by over-exciting the circulation and inflaming the blood, while their nutritive properties, as has been mentioned, are comparatively small. The practice of daily and almost hourly swilling beer, so observable in London and its suburbs, has a most detrimental effect on the drinkers who, muddled and intoxicated with the joint influence of pipe and tankard, seem to place themselves beyond the power of clear and vigorous mental effort. Doubtless, thousands of men calculated to shine in any sphere of life, thus voluntarily abase themselves, and remain not only in habitual penury, but in a species of negative intellectual existence.

Such excesses in beer-bibbing lead to bodily desease not less surely than gin or whisky-drinking. The indulgence in two or three pots, that is, quarts, of porter daily, which is far from uncommon among draymen and coal-heavers, has the effect of highly inflaming the blood, and producing an unhealthy fatness. The system, it may be said, gets altogether into an unnatural state, although externally the person may seem robust and in good health. In this condition a very small injury will destroy vitality. Some forty or fifty years ago, there flourished a London drayman of hugo proportions, a regular beer-bibber, known by the name of Big Ben. Ben was reckoned one of the strongest men within the bills of mortality, and he occasionally was seen showing off as second in those prize boxing-matches which used to delight our moral and intelligent ancestors. When stripped of his upper garments, and engaged in the attitudes of this brutalising sport, seldom or never had there been exhibited a frame so robust, or one which promised better to endure the shocks which might assail it. "There stands," you would have said, "an invulnerable giant: death will certainly find it no easy matter to level him." Yet, for all this apparent hearty strength, Ben was brought down by an injury which would not have scathed a child. One day his hand received a slight graze from the wheel of a passing carriage on the crowded street—the skin was only ruffled. Ben wiped away the starting blood, and thought no more of the matter: in one week thereafter Big Ben was in his grave. The fate of this man and others of his class is not without a moral. By the constant imbibing of liquors, and an unnatural kind of strength, bulk may be attained, but it is with the fatal assurance that neither will conduce to long life or permanent good health. Whether a man be strong or not, it is of the greatest importance that he live in such a temperate manner that the principle of healing inherent in the system may be at liberty to act vigorously in case of any personal injury or distemper. If he live intemperately, this principle becomes so much weakened, if not altogether destroyed, that when disease arrives, not all the power of medicine or art can save him.

Since men are not to drink diluted spirits, beer, or any other liquor possessing alcoholic properties, it may be reasonably asked what should be his occasional or regular beverage, for a beverage of some kind he must have. The answer given by physiologists to this inquiry is, "Drink cold and pure water." Water is evidently the beverage pointed out by nature for the use of man, and it is only the extreme commonness of this simple liquid

that has brought it into disrepute. When cool and pure, there is a positive agreeableness in a drink of water, and no kind of liquor is so well calculated as a diluent for the solid food, or to promote a healthly action in the system.

Other beverages, for the sake of variety, and for light refreshment, will be in demand. To satisfy this reasonable taste and appetite, we need only point to coffee, chocolate, or tea—

"The cup that cheers, but not inebriates"—

and to aerated and spiced waters, such as ginger beer, soda water, lemonade, and similar compounds.

VI.—Is drunkenness a crime?

Yes, the laws of God declare it to be so and in many places. These are too well known to every reader of the Scriptures to require being mentioned, or more particularly referred to.

Drunkenness is also a crime by the laws of England (which are the laws of Bombay) as truly as stealing or perjury are crimes. "Drunkenness," says Blackstone, "is punished by statute 4. Jac. 1. Chap. 5. with the forfeiture of 5*s*. or the sitting for 6 hours in the stocks." This statute still continues in force, and declares what has always been the sentiment of the English nation concerning the moral character of intemperance.

Is Drunkenness any excuse or palliation for crimes committed in this state? Can that which is itself a crime and punishable as such, be an excuse for another specified crime? Are there any laws—were there ever any laws in any age or in any country—which specified or prescribed a less punishment for any kind of crime, if it was committed in a state of intoxication? Was any magistrate ever heard to say to a criminal that if he had been sober when he committed the crime, he would have inflicted upon him the highest penalty of the law, but as it appeared that he was in a state of intoxication, he would inflict upon him a less punishment —would make it as light as he could? Would not any judge who should assign such a reason for a mitigated penalty, or who should express such opinions, be regarded by all the community as unfit for his place?

And yet the sentiment is very common in this country that intoxication is an excuse for crime, and that a man has only to urge this as an excuse, and if such is shewn or believed to have been his state, then he will have comparatively a slight punishment. We have often noticed this confession or pretended excuse in the proceedings of the Police Courts. And this same excuse was urged in several cases of persons convicted of crime, in the late session of the Supreme Court in Bombay. Such an opinion as this pervading the community, has in various ways a very unhappy influence. It divests drunkenness of its true moral character as described by the laws of God and of the country. Its influence is to produce the opinion that if any persons wish to commit some crime, they have only to commit it when in a state of intoxication, or make it appear that such was their state, and then if discovered, their punishment will be mitigated. In a community where intemperance is so frequent as it is in some classes in Bombay, where so many have to excuse it in themselves and are interested in finding some excuse for it in others, the general moral sentiment concerning its nature will be dull and low. But whatever may be the general feeling of this kind and for these reasons concerning drunkenness, the manifestation of such a sentiment should find no favor in any court of justice. The putting forth of such a fact or pretence as an excuse for any crime, should be instantly reproved, and every court, upon the exhibition of any such feelings or hopes, should at once declare that such a circumstance must be regarded as an aggravation, not an extenuation, of the crime. The state of views and feelings in all the liquor-drinking and crime-committing classes of the community, call, for all the Courts of justice, as often as such a feeling is exhibited, to declare clearly and plainly the meaning and the spirit of the law, and in this way to do what they can to dispel the unhappy prejudice which now exists on this subject, and to create a correct and sound moral sentiment in the community concerning the sin of drunkenness—shew that drunkenness is *itself* a crime and punishable as such, and can never be admitted as any excuse or palliation for any crime committed in this state.

VII.—Murder through drunkenness.

To the Editor of the Bombay Temperance Repository.

My Dear Sir,—Enclosed you have an Extract from the Confession of the late Private John Armstrong, H. M. 80th Foot, written with his own hand on the eve of his Execution at Dinapore. The worthy Officer who has placed this document at my disposal, does not allow me to mention his name; but I am sure that you, and many who shall read this sad statement, will join in his pious prayer, that "the truths which are therein conveyed, may be so forcibly impressed, by God's assistance, upon the minds of many as to deter them from pursuing the frightful vice of Drunkenness."

O, it *is* a "frightful vice!"—Would to God that the dying warning of poor Armstrong to his "Comrades" may never be forgotten by them, and that they may indeed "*fear getting drunk as they would fear* Hell-Fire!"—Would too that others,—amiable and temperate and Christian men,—might be hereby filled with a wholesome fear of offending; lest, while they themselves approach *near*, *very near*, to the fearful point, they at the same time be the unconscious instruments of urging their weaker brethren over the precipice, even into the "Bottomless Pit!"

G. L. Fenton.

Poona, 16th March, 1852.

Extract from the Confession of the Murderer.

Dinapore, 19*th January* 1852.

I, John Armstrong, do confess all the part that I have taken in this unfortunate affair: it is that on the 26th of Oct. I was drunk, and for 2 days before it. * * * * Then I went into the Barracks, and loaded my piece. But I cannot tell what motive I had in doing so, for I think that *then* I had not the least notion of shooting any man. But I think that the wrangling in taking the piece from me, excited me, so that I went into the Barrack room again and I loaded the second musket, and walked into the veranda, and I walked up towards Serjeant Davis' place. But I do not think that then I had any settled determination to shoot Serjeant Davis; there was some [idea] of injuring him somehow, but then I did not like to shoot him; when I went up to where it occurred, they told me that Serjeant

Davis was coming up the room to confine me; it was then that I took up the piece, and looked in through the door; I saw Davis standing with his right side to me, partly facing me, and the piece went off in my hands without the least aim or direction. I could not tell who was hit. But I saw Davis reel or stagger. If I had taken one moment to consider on it, it would not have been done, for my heart was nearly breaking when I seen [sic] him shot, and I could have stooped down and kissed him as he lay there. Yes, Serjeant Davis, I, John Armstrong, shot you without a cause, as I may say or without a thought, and now (or then) I would give the world for to bring you back to life, even if your coming to life again would cause me to be sent to death. But somehow or other, was something or other driving me on, and I could not stop myself from doing something of the sort; *for I was really mad through drink;* and I think that if I had not done it to somebody else, that I would have shot myself. * * * But for my part, I deserve all I am going to get. I have asked for no man's pity. * * * *O my comrades, if you but knew the dreadful torture for one half-hour, that I this minute am in, you never would put the third glass of grog to your head in one day, and* YOU WOULD FEAR GETTING DRUNK AS YOU WOULD FEAR HELL-FIRE. * * * * *

Seeing what I had done in an unguarded moment, it dashed a long-cherished hope to the ground; and what I had done it for, I could not tell; But the piece went off, I think, before I had any notion of firing. I seen [sic] the man struck the suddenness of it surprised even me. But I believe no man ever seen me fire the piece off, for I scarce seen myself that the man was shot; and the piece laid down against the wall, and I standing broken-hearted over him in less time than I could think; it was not more than 2 seconds, *and O the misery of that minute!* I was a hardened man. But I do not know how I ever bore it. But I pray to the great Almighty God that no other living man may ever feel the misery such as I felt it at that minute."

MISCELLANEOUS.

1. The South India Temperance Union.

From the Fourteenth Annual Report of this Society it appears that its philanthropic labors are still attended with encouraging success. Of the Temperance Journal and the Youth's Journal, both monthly publications, the circulation has increased from 700 to 950 copies. The former, which has now been published ten years, has done much to advance the temperance cause, and is deserving of liberal support. The yearly charge for both publications is but Rs. 2. 6as. Of the well known "India Temperance Almanac" 3,000 copies for 1852 have been printed, and supplies of temperance publications have been received from England for distribution and sale.

"The progress of the Society in respect to members has been somewhat encouraging. The number of new signatures obtained is 66; 16 have been struck off; of whom four have withdrawn, seven have broken their pledges, and five have died. To the Juvenile Pledge 24 names have been added, giving a grand total of adult and juvenile members of 637. The clear increase during the year is in all 73 names." The receipts during the year were Rs. 1,790. 12; expenditure Rs. 1,554. 6, leaving a balance of Rs. 236. The South India Temperance Union has ever been one of the most active and efficient of India Temperance Societies. May its operations long continue, as hitherto, to be characterized by energy and zeal.

In reference to the progress of the cause in other parts of India, the Report adds:—"One new Society has been formed during the year on the Neilgherry Hills. Of two pledges that were offered for the acceptance of the meeting held for the inauguration of the Society, the one requiring total abstinence was accepted, and the other, the moderation pledge, was unanimously refused. The Society is called the "Neilgherry Hills Total Abstinence Society," and numbers sixteen adult and eight juvenile members. Accounts have been received of the Societies at Coimbatore, Saugor, and Poona. The number of members belonging to the Coimbatore Society and its branches at out-stations is 356. At the date of its last Annual Report, the "Poona Association for the promotion of Temperance on Christian Principles," numbered 107 members, including the Branch Societies at Belgaum and Kurrachee. The Society at Saugor is reported to be steadily progressing."

2. The Temperance Cause in Ceylon.

Government has consented to abolish nearly one-fourth of the taverns in the interior of the island. Sir George Anderson has nobly fulfilled the high expectations which his past career led us anticipate from his administration. When the evils of the arrack-renting system were brought under his notice, he gave the subject the closest attention, and after mature deliberation, adopted prompt and vigorous measures to check the ravages of the moral pestilence which was desolating the land. His Excellency was fully justified in the course he pursued by the mass of evidence in his possession. The principal European Officers of Government in the Central Province, together with the native headman, both individually and on the part of the people, joined in denouncing the taverns as haunts of crime and centres of corruption; the planters expressed their opinions by a public meeting, and a petition presented to the Governor by a deputation of their own number; and lastly, the public press powerfully advocated the necessity of changing the iniquitous and hateful system which former administrations had thoughtlessly introduced. The measure is valuable not only in itself, but also as tending to remove the impression generally entertained by the Kandyans of the utter selfishness of the British Government. They considered that for gold the English would barter the happiness, the morals, the lives, the future destinies of the people. But even

the native, whose faculties are most obtuse, will be able to comprehend the disinterestedness of the present sacrifice of revenue.

The wider diffusion of our principles is another cheering sign of progress. At Nuwera Ellia, Matelle, Morottoo, and Amblangodde, new Societies have been established, and most of those already formed have received additions to their numbers. The cause has especially progressed at Galle. Through the exertions of some influential active friends, the number of members has been increased in three months nearly one half, and liberal contributions have been obtained in support of the movement. —*Ceylon Temperance Journal.*

The Fourteenth Annual Report of the South India Temperance Union states that there are at present in Ceylon, Eleven Total Abstinence Societies, numbering 842 members.

3. Native Temperance Society of Caranja.

The Temperance Society of Caranja held a special meeting on the evening of the 21st ult. About sixty natives were present. Many of these were persons of the first standing on the island. Some were not members of the Society, they not deeming it important to join while they remain strictly temperate themselves. Addresses were made by the President and Secretary, and they were followed by remarks from the Rev. S. B. Fairbank, and the Rev. A. Hazen. We trust a new impulse was given to the cause; and that all the friends of Temperance on that beautiful island may yet unite their strength in opposing the evil which is menacing its inhabitants from the use of ardent spirits. It was stated that the Government revenue from the sale of spirits on the island, is about Rs. 12,000 a year, or more than a *rupee* to each inhabitant.—*Dnyánodaya, March 1st.*

4. Spread of Intemperance among the Native Population.

The first number of the *Repository* contained conclusive and painful evidence of the rapid spread of Intemperance among the Natives of Western India. We have much more to say on this important subject, but at present can only direct the attention of our readers to the following extract from the third Report of *The Poona Association for the promotion of Temperance on Christian Principles.* Who that honestly desires the welfare of the people of India can read such statements without pain? And how can an honest philanthropist uphold by his example those drinking practices which are fast filling the land with profligacy and wretchedness!

The Report says:—

"But, while our drinking habits form a strong barrier to the spread of the gospel, they are themselves spreading far and wide over the length and breadth of the land. The small villages are being supplied with grog-shops. The Madee tree which yields a species of toddy, is farmed out by the Government to the highest bidder, and deluges many of the villages among the Ghâts with drunkenness, vice, sorrow and sickness. The enemy has come in like a flood, overwhelming religion, morality, and common sense in its course. The Spirit of the Lord has lifted up a standard against him. O that all his people would cluster around it. The cry of

India for help, is beginning to rise from the depths of alcoholic inundation. Among the natives of Poona and its collectorate, drunkenness is becoming fearfully common. The bazar of the Cantonments presents a melancholy assemblage of grog-shops. In the city, secret shops have frequently been discovered in which intoxicating drinks are sold. Besides them, there are narcotic drugs sold under Government license. There are at least 12 shops in which *Chandole* is sold. This is a composition of melted sugar and opium, thickened and made into pills. It is smoked through a chillum, made like an earthen ink-bottle, having in its side a small hole in which the pill is placed, and at the end another admitting a tube through which it is inhaled, while the chillum is held over a flame. It is usually smoked in a reclining posture. It operates very powerfully on the nerves of the person smoking it. When the usual stimulant is delayed or denied, the body trembles in each limb, and sometimes the person expires under the violence of the agitation. It is sold at the rate of four annas for a quantity weighing a pie. There are also compounds of bháng and other substances. the use of which is alarmingly prevalent in the city. There are 15 shops in which majoom, yacotee, and shreekhund (the most common compounds) are sold, the amount of monthly average sale varying from 10 to 20 rupees in each shops. It is supposed that 15,000 rupees are annually collected throughout the collectorate from the licenses of opium, and that a revenue of about 8,000 rupees accrues to Government from the licenses for bháng. Under these distressing details your Committee lament that Government lends its aid and countenance to the diffusion of drunkenness, idleness, and profligacy in connection with its licensing system, and works against its own educational system."

5. How do you know when you have drunk enough?

Those who drink water to allay thirst know when they have drunk enough by the cessation of the trust. The appetite is satisfied. The desire ceases, and the water, instead of being pleasant, becomes insipid,—it has lost its relish. There is consequently little danger of drinking water to excess. But how different with intoxicating drinks!

6. More Woe for China!

The second Opium sale of the season came off at the Exchange to-day; and the following is a memo: of the results:

	Chests.	Highest.	Lowest.	Average.	Proceeds.
Behar	1,620	1,085	1,060	1,067-13-5	17,29,900
Benares	886	1,005	995	998-14-3	8,79,025

This exhibts an increase on the preceding averages, Rs. 18-12-10 for Patna and Rs. 2-13-0 only for Benares.—*Hurkaru Feb.* 10.

7. The Maine Liquor-Law.

Much interest has been excited throughout the Union, in reference to the operation of the Maine law for regulating the sale of ardent spirits. I have taken some pains to ascertain its efficiency, and transmit to you my impressions. The law is very stringent. When it was passed, I thought

that it could not be sustained. But it is sustained. The essential features of the law, in brief, are these. Alcohol is necessary for medicine and in the arts. It must be sold. The unrestricted traffick is ruinous to the community. It must be sold only by safe and temperate men. In each town the selectmen are to purchase, as the property of the town, and with the town's money, so much of alcoholic liquor, as they judge to be necessary. This they are to entrust to some faithful man, who shall deal it out at cost to such persons as he is confident need it for medicinal and artistic purposes. For this service he is to receive a suitable salary, so that there shall be no temptation to promote the sale. He is to keep a book, in which he is to record all that he sells, to whom sold and for what purpose. This book is always to be open to the inspection of any one who may wish to look into it.

No one else is to sell. Liquor is outlawed. Wherever found, it may be destroyed. Officers can search stores, vessels, and all public conveyances, and destroy without compunction. No action for damages can be brought. If any one is found unlawfully selling, the fine for the first offense is $20; for the second $30; and for the third, a fine and three months' imprisonment. Such, in brief, is the law.

It is not a tyrannical edict, enforced by rulers upon an unwilling people. It is a decree which the people, in its resistless sovereignty, has constrained the rulers to adopt. So far as I can learn, this is the universal sentiment. No repeal of the law can be effected, until there shall be a change in the mass of the community.

There is an aspect of moral sublimity in this great enterprise, for which it is difficult to find a parallel. A whole people rises in its majesty, and declares in tones so deep, loud, determined, as to rouse the attention of the whole land, that they will no longer *regulate* the sale of ardent spirits as a beverage, but that they will forever *annihilate it*. It was a bold movement, a sublime movement, a triumphant movement. It is the voice of the people.—*New York Paper, 5th Feb.*

8. The Ship Tory.

A drunken man is a painful, shocking and disgusting object wherever seen. Intoxication is a species of insanity, and there is no security or certainty in respect to what a man in such a state may at any time attempt to do with himself or to others who may be with him. Such a man is more dangerous when in company than when alone, and yet more dangerous when entrusted with power over other people and their property. In no circumstances perhaps are such dangers greater than when intemperate men are entrusted with the charge of vessels and their cargoes. We shall not soon forget the painful feelings experienced some two or three years ago in reading a description of the conduct of the Captain of an English ship called the *Tory*, when on the way from Bombay to Liverpool, as it was given in an account of his trial for maltreating some of the crew. His name if we mistake not, was Johnson, and he was sentenced to be transported. These painful facts have been brought vividly to mind by reading

the following extract from a late number of the *Penang Gazette* describing the conduct and shocking end of another Captain of the same ship:—

"At a Coroner's Inquest held on the 9th and 10th Instant, at the General Hospital touching the death of Captain McBride, of the ship Tory, it transpired in evidence that on the evening of the 9th idem while the vessel was about 40 miles off Penang, on her voyage to Bombay, the deceased who was a person addicted to hard drinking, while in a state of inebriety, set fire to a about 3 lbs. of gunpowder, which were in his Cabin. He then ran up on deck with his clothes on fire and said he had blown up the ship. This alarming announcement hurried the officers down below and they saw the cabins filled with smoke. The Chief Officer immediately ordered buckets of water to be poured into the cabin and, thro'great exertions on the part of the officers and men, the fire was got under, which otherwise might have caused the total destruction of the ship. The Captin went up to the helmsman and demanded his knife saying "the vessel is gone." Upon being refused, the Captain presented his pistol, but providentially it did not go off, after pulling the trigger twice. The man at the wheel then thought it advisable to give him the knife, immediately after receiving which, he jumped into the stern boat, cut one of the falls and was precipitated into the sea; one of the sailors then lowered the other fall of the boat, in order that the Captain might get into it, which he accomplished after a little hard swimming. The long boat was then launched and they succeeded in bringing him on board the ship. Though much injured by the effects of the explosion, and exhausted by his exertions while in the water, he was sufficiently recovered to be able to partake of a little nourishment after being taken into the cabin. The Chief Mate paid him every attention in his feeble state; but it was of no avail for he lingered a few hours and died. The Jury returned a verdict of "Died thro' excessive drinking coupled with injuries received from an explosion of gun-powder."

9. The Abominable Trash—Chap!

The following in part of a letter from Poona which appeared in late number of the *Bombay Times:*—

"A large quantity of knapsack drill, cells, and confinement to barracks, in the shape of porter, has just arrived in camp from Bombay, and is now for sale in the *European regimental canteens* in Poona, priced at from two to three annas a quart! Now when will Government cease dealing in cheap drinks, and thus refrain from enticing men to swallow what they do not require, and which cannot, to say the best of it, do them any good? A man who has a taste for drink, would buy it were it a rupee a dram;—while those who really have no relish for the abominable trash are tempted to partake of it from its cheapness, and from this acquire the taste for it and become drunkards. No good has, or ever will, come of supplying regimental canteens with cheap drinks. Give the men good reading and coffee rooms in their stead, and some praise will be due to the donors."

10. Liquor Shops and Intemperance in Madras.

With regard to Madras, considered as the capital of this presidency, we can remember the time when one arrack shop was scarcely to be found within a mile from another, and a drunken native was a sort of curiosity: now such shops are not only to be found in almost every street, but four or five are frequently to be seen in a single street; while on the high roads in places remote from native habitations, toddy pots are ranged under the hedges in front of wretched cocoa leaf hovels, where an upright bamboo displays a dirty piece of rag in the day, and a dirtier lantern by night, as signals to the bandy drivers and wayfarers, that the miracle of the mountain coming to Mahomet instead Mahomet being obliged to go to the mountain, has been successfully accomplished: and thus, under the rule of Christians, the model prayer of the Founder of their religion—"Lead us not into temptation, but deliver us from evil" is practically reversed.

If the Government really desired to repress the consumption, from the conviction that the morals and happiness of the people required to be preferred to the fulness of the treasury, instead of pursuing the means which have increased, are increasing, and will increase the revenue from it, they would confine the sale to a few particular places, and restrict the number of the venders at least to what it was half a century ago: they *could* do this if they chose, they *would* do it if they were sincere in the repudiation of gain being the object of the licences; and then it would in a short time be seen whether the extensive, or the narrowed, system of licencing produced the worse or better results upon the native population; whose more free indulgence in the custom, as far as liquors are concerned has we dare say received an additional stimulus in the example of the Christian portion of society. *Madras Crescent 10th March*, 1852.

11. Address of the Chairman of the East India Company.

From the *Home News* of Dec. 24th we extract a portion of the Address of the Chairman of the East India Company at the conclusion of the recent public examination at Addiscombe. Well would it be were all European Officers and Soldiers in India to act in accordance with this advice:—

"I am unwilling to allude, even in the way of warning and caution, to the irregularities and vices which are sometimes the cause of much misery to the careless young Officer in India. You will not mistake, however, the spirit of friendship in which I advert to them. (Hear, hear.) In this country you know that intemperance is the fruitful source of nine-tenths of the wretchedness and misery that exist. I am sorry to say that as regards Europeans in India, it is not less so, but with this aggravation, that the descent to ruin and degradation is tenfold more rapid, and equally certain; and it is a melancholy and lamentable fact that when once the baneful habit is acquired, all reform becomes utterly hopeless. I would have you avoid that nauseous habit of smoking, which has of late become so prevalent; to say the least, it is a filthy and unwholesome practice, and it often leads to the more dangerous excess I have just alluded to (Hear, hear.) I would entreat you to be careful with regard

to your personal expenses. You may have heard of the difficulties in which Officers have involved themselves from a disregard to this necessary precaution. I state with deep regret that instances have occurred where extravagant habits have led to such discreditable proceedings as have ultimately involved the loss of commission. You will find your pay and allowances sufficient for your necessary wants, but not without due attention to a prudent and economical management. Extravagance must lead to debt and nothing will prove more fatal to your comfort and future prospects than such embarrassment. Be careful, therefore, and commence with the greatest precaution. Make it a rule never to allow your expenses to exceed your means (hear); and you will find that such a course of proceeding will gain you the respect and confidence of all good men (Hear, hear). I hope it is unnecessary to warn you against a hateful vice which has sometimes been resorted to, on the plea of the monotony of life in garrison. The excitement arising from play, or gambling and betting, is beyound all doubt the most demoralizing and debasing that can affect the human heart; it destroys all generous and noble feelings, and engenders a spirit of sordid cunning, which frequently terminates in acts of positive dishonesty. (Hear hear.) The true way of avoiding these evils, my young friends, is to cultivate rational and useful occupations. It is the idle, listless, and ignorant man who becomes their prey. Accustom yourselves to read, as I have said before, and to interest yourselves in useful, in at least innocent, pursuits, and you will never be drawn into such dangerous resources. There is still one more important and certain safeguard from such evils which I exhort you earnestly never to lose sight of,—I mean a continued regard to your religious duties. I mention them last, because I desire, above all things, that they should be permanently remembered. If they flourish and abide in your hearts, other duties will not be forgotten."

12. Sir Astley Cooper's Opinion.

"No person has a greater hostility to dram-drinking than myself, insomuch that I never suffer ardent spirits in my house, thinking them *evil spirits;* and if the poor could witness the white livers, the dropsies, *the shattered nervous systems*, which I have seen, as the consequences of drinking, they would be aware that ardent spirits and poisons are synonimous terms."

And in addition to the white livers, dropsies, and shaltered nervous systems produced by these "*evil spirits*" let the ruined characters, the blasted hopes, the untold wretchedness and degradation, with which they fill the land be brought to remembrance. And let every philanthropist unite in the effort to banish these "*evil spirits*" from society.

THE
BOMBAY
TEMPERANCE REPOSITORY.

JULY; M,DCCC,LII.

I.—Intemperance the chief cause of the sickness, mortality and crime in the Indian army.

No one acquainted with the subject will deny that a very large proportion of the sickness, mortality, and crime of the British Army in India, is traceable to the influence of intoxicating drinks. In a previous number, we quoted the following language from the *Calcutta Review*:—

"Intemperance is, we have no doubt, the exciting cause of nine-tenths of the sickness and mortality amongst European troops in this country. Men may disguise the fact, pass over it as being delicate ground, or deny it altogether by saying, '*it is the climate*;'—but the truth remains, '*if you drink you die!*"

His Excellency, the Commander-in-Chief in India, in General Orders dated Feb. 23rd 1852, made the following startling statement;—"The tendency to drink is the bane of the British Soldier.—Every officer of experience acknowledges and deplores the fact. Of the offences which are brought under the notice of the Commander-in-Chief in India, five-sixths are committed by drunken men, or originate in drunkenness."

In 1849 Sir Charles Napier at a review of H. M. 96th Foot, thus addressed the Regiment; "Let me give you a bit of advice—that is, don't drink. I know young men don't

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think much about advice from old men. They put their tongue in their cheek and think they know a great deal better than the old cove that is giving them advice. But let me tell you that you are come to a country where if you drink you are dead men. If you be sober and steady, you will get on well. But if you drink you are done for. You will either be invalided or die. I know two Regiments in this country,—one drank; the other did not drink. The one that did not drink is one of the finest Regiments, and has got on as well as any Regiment in existence. The one that did drink, has been all but destroyed. For any Regiment for which I have a respect,—and there is not one of the British Regiments whom I do not respect,—I should always try and persuade them to keep from drinking. I know there are some men who will drink in spite of the devil, and their officers,—but such men will soon be in hospital, and very few such that go in, in this country, ever come out again."

As a specimen of statements made in general orders, by Commanding Officers, on this subject, the following may be taken;—"*Regimental after Orders, Fort St. George, 11th August* 1847.—On looking over the list of crimes and defaulters for the last six months, the Commanding Officer observes that *drunkenness* appears to be the chief and almost only cause of complaint and consequent punishment. The Lieut. Colonel therefore entreats the men to look at this pernicious habit in a more serious manner than they have hitherto done, and refrain from it as a vice which sooner or later will bring ruin and destruction with it, and lead men into the commission of crimes, from which, in their sober moments, they would shrink with abhorrence and disgust—it destroys health, exposes them to the infliction of disgraceful punishment, to the loss of reason—produces mutiny and violence, and if they have a wife and children, it brings destitution and misery on them."

In a paper by Col. Sykes on *Mortality and Chief Diseases of the Troops under the Madras Government for the years* 1842—1847, he says;—

No exertion appears to be spared at Madras to withdraw the European troops from habits of intemperance, by canteen regulations, by encouraging Temperance Societies in regiments, by supplying malt liquor to the men so cheap that they may prefer it to spirits, and also by affording them physical and intellectual amusements. Nevertheless, the reports from almost all the medical Officers concur in stating, that "the chief cause of crime and mortality is drunkenness." If such be the opinions at Madras, where the mortality is *comparatively* small they have added weight in Bengal, where a medical officer, in his report for 1847 uses the following language; "The prisoners brought to trial (Europeans) during the year, and convicted, were 294, of whom 3 were transported as felons, 16 subjected to corporal punishment, and the rest to various periods of imprisonment; and this dark catalogue had in almost every instance its origin more or less remote in drunkenness." The medical officer, freely admitting this, nevertheless states "that the difficulty of devising a remedy for its removal appears almost insurmountable." And another Bengal medical officer reports that at a station, from 1840 to 1848, only 33 men died from fever, but 41 died of *delirium tremens*; and there were 2,375 cases of drunkenness in a strength of 3,451 men.

The tables furnished by Col. Sykes, showing the influence of Intemperance upon sickness, mortality and crime among the European troops, are full of painful interest and important instruction. And well does he say in conclusion "The temperance and punishment tables should be in the hands of every European Soldier, to impress upon him the salutary lesson, that *where* 1 *teetotaller is cut off*, 4 *intemperate men lose their lives; and in regimental courts martial, where not* 1 *teetotal soldier in* 200 *is subjected to punishment*, 28 *intemperate men are punished; and before district and general courts martial the teetotaller does not appear at all.*"

The following is the testimony of a late Inspector General of Her Majesty's Hospitals in India:—

Military discipline, in all its branches, becomes deeply affected by habits of intemperance. To the generally prevailing vice of drinking are to be attributed almost every misdemeanour and crime committed by British soldiers in India. The catalogue of these, unhappily, is not a scanty one; for by rapid steps, first from petty and then more serious neglects and inattentions, slovenliness at, and absence from, parades, follow disobedience of orders, riots, and quarrels in barracks, absence from guards, and other duties, affrays with the natives, theft, and selling of their own and their comrades' neccessaries, robberies, abusive language, and violence to non-commissioned officers, insolence to officers; and last of all, desertion, mutiny, and murder, may be traced to this source. This

frightful picture is not exaggerated. *I have seen thirty-two punished men in a regimental hospital at once.* Perhaps not a single individual of that number suffered for crime, which was not a direct or indirect consequence of the immoderate use of spirits. I recollect attending at the punishment of seven men of the same regiment, who received among them 4,200 lashes. They had been all tried for crimes arising from intemperance.

The Duke of Wellington has repeatedly asserted that drunkenness is the source of nearly all the crime in the British Army.—"No punishment" says he "would be frequently inflicted, if the soldiers would abstain from the vice of drunkenness."

In view of such statements, which might be multiplied indefinitely, every philanthropist, in the words of Col. Sykes, must be "shocked by the conviction that much of the waste of European life in India in *self-imposed*"—that a large proportion of European soldiers die a suicidal death. And they who by their example or otherwise encourage those drinking practices which are so fatal to the character and life of the soldiers, are certainly not free from the blood of those who perish under so fatal an influence.

Under these circumstances what is the duty of the Officers of the British Army? None can be supposed to feel so deeply on this subject as they. And none know so well the pernicious influence of strong drink on the health, the happiness and the efficiency of the troops under their command. "Every officer of experience acknowledges and deplores the fact" that strong drink is the bane of the Army. It is this which so often causes the men to be arraigned and punished; it is this chiefly which hastens so many of them to a premature and dishonored grave.

And can the officers of the Army do nothing to stay the ravages of this destroyer? Their influence over their men is very great. Let them do their duty, and the soldiers will follow them to the cannon's mouth, and cheerfully die by their side. "And," says his Excellency the Commander-in-Chief "it should never be forgotten that the personal example of the officer, each in his grade, tells upon the conduct of the soldier in quarters as much as upon the field of battle." Could intemperance then have made such fearful

ravages among the European troops if the officers generally had done their duty, and set before them a safe example?

We bring a grievous charge against the great body of the Officers of the British Army. We charge them with setting an unsafe example before the men under their command. As has been seen, the use of intoxicating drinks is the chief source of sickness, mortality and crime among the soldiers. But do not the great majority of the officers use these drinks *habitually* as a beverage? Are not these drinks daily placed upon their tables, and daily offered to their companions as an act of friendship and hospitality? While the poor soldier is dying of *delirium tremens*, or is carried with mock honors to the drunkard's grave, his Officers continue to circulate the intoxicating cup around the festive board. They drink to each other's health, and "to the Army of India!" And in these circumstances will not the soldier continue to drink also? Assuredly he will;—and alas! in how many cases to his final undoing.

A few years since the following question emanated from the Horse Guards and was addressed to all the officers in active employment, whether at home or in the colonies:—"*Are you enabled to suggest any means of restrainig or eradicating the propensity to drunkenness so prevalent among the soldiery, and confessedly the parent of the majority of military crimes?*" A most important question! The *Hurkaru* tells us, "We have often puzzled our brains to suggest some measures of prevention for the drunkenness but too prevalent among the European soldiery in India"—also that "the subject has occupied the serious attention of the Government for years past." But while the officers of the Army habitually use intoxicating drinks, as a beverage, no power on earth can prevent drunkenness among the men. They, and they alone, can banish intemperance from the Army;—not by courts martial, fines, imprisonment, &c. but by themselves renouncing use of intoxicating liquors. Let them do this and the reign of intemperance will soon come to an end.

Officers of the Army! we make our appeal to you. Do you not often weep over the crime and woe caused by intem-

perance among the men under your command? And would you not submit to any sacrifice, to any self-denial, in order to save them from the ravages of this destroyer? If not, then would you be unworthy of your station. Consider that nine-tenths of the sickness and mortality, and probably as a large proportion of the crime of the army are to be charged to the influence of intoxicating drinks. And what is your duty in reference to this matter? Were you wholly to abstain from the use of these drinks, would it not exert a powerful and beneficial influence upon the men? Would such a course on your part not do much to diminish the amount of intemperance and its attendant evils? Yes, be assured that the habits and the destinies of the soldier depend much, under God, upon the example set him by the Officers under whom he serves. We ask then the Officers of the Army to relinquish the use of intoxicating drinks for the sake of their men. But this, in the end, will be found no sacrifice. That the use of intoxicating drinks is beneficial to themselves personally is a miserable delusion. More than 2,000 English physicians, and a large number of the first medical men in India have given their written testimony that, in the case of persons in health, the use of intoxicating drinks, however moderate, is injurious, and that "total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts, would *contribute to the health*, the prosperity, the morality, and the happiness of the human race." Ought not every Officer then, from the highest to the lowest, to discourage by his example the use of that which is unnecessary, and which is daily producing such fearful evils in the Indian Army?

Would such a course diminish the efficiency of the Army? Alas! how often do we meet with statements similar to the following, which we take from one of the public prints:— "There are unhappily abundance of examples known to every one familiar with India, of gallant battalions who would have braved the most fearful of human enemies, and been victorious, or fallen in the struggle, who have yielded to the brutalizing seductions of strong drink and died like beasts from its effects." Such statements must be

like gall and wormwood to British Officers, and should excite in their breasts a burning indignation against those drinking customs which have done so much to degrade and disgrace the British soldier.

If any still dream that strong drink is essential to the efficiency of an Indian Army, let them read the following extract from Sale's Brigade in Afghanistan :—

Nor could any one much lament, under the circumstances in which the brigade was placed, that not one drop of spirits remained in store. As an article of daily consumption, it is now universally acknowledged that ardent spirits tend only to weaken, not to invigorate, the human constitution. So long as English soldiers are encouraged to regard the habit of drinking spirits as a privilege, crime as well as disease, will abound in the army. In Jullalabad, however, there were no spirits, nor could any of the places round about supply them; and the consequence was, that through the continuance of this seige there was no crime, no sickness; the highest courage, the very best honour, and a docility and quickness such as had never been before noticed....The officers of the garrison had celebrated Christmas-day, first by reverently attending divine worship, and then by dining together, and remembering in their talk, the friends and relations whom they might never, perhaps, see again. Their beverage was only water, yet they drank it to the health of many far away; and were as happy, with a sobered joy, as they could expect to be apart from the society of those dearest to them....Patience, good humor, unwearied zeal, from the beginning to the end of the siege, characterized the behaviour of all classes, and rendered the garrison of Jullalabad though few in number, invincible.

Truly intoxicating drinks are the bane of the Army. And no true friend of the soldier should bid them welcome to his table, or encourage their use in any way whatever. Let the principle of total abstinence be adopted by every Officer, from the Commander-in-Chief down to the lowest subaltern, and courts martial, fines and imprisonment would be all but abolished; we should hear no more of "the debt of the Army" and the drunken British soldier would no longer stagger forth to be gazed at and despised by natives of this country.

II.—The Temperance Movement in America.

The Temperance cause in America has enlisted in its support by far the larger portion of the learning, the piety,

the philanthropy, and the patriotism of the land. Thousands of distillers and dealers in intoxicating drinks, convinced of the pernicious and immoral character of the traffic, have, often at a great pecuniary sacrifice, voluntarily renounced it. The Ministers of the Gospel of all denominations, with comparatively few exceptions, are from principle total abstainers, and the same is true of the members of the churches generally. Moral suasion,—facts, arguments and expostulations have been the means relied on for the support of the cause. But there are in every country those who fear not God nor regard man; those who, deaf alike to the voice of religion and humanity are willing to live by deceit, violence and wrong. And, in like manner, there are those who regardless of the crime, poverty and woe which the traffic in intoxicating drinks brings upon society are willing to engage in this work of death—men who care no more for moral suasion than does the pirate or the midnight assassin. In the case of these men it has been found necessary to interpose the strong arm of the law for the protection of society, as in the case of the gambler, the counterfeiter, the brothel-keeper, the thief, and other enemies of the public weal. In most of the Northern States, this subject has become a matter of engrossing interest; it is discussed in the different Legislative bodies, and by the people in their primary assemblies. On all sides, liquor-shops are denounced as a public nuisance; as the chief sources of crime and degradation, as the schools in which men are trained for the alms-house and the prison. Self-interest, philanthropy, religion, patriotism, all unite in demanding that the community be protected against this pernicious, blighting traffic. And this demand has not been made in vain. In several of the States, laws for the suppression of the liquor traffic have been enacted, and are now in full force. The nature of these laws may be learned from the last number of the Repository.

In the hope of harmonizing the views and combining the efforts of the friends of the cause, a National Temperance Convention was held at Saratoga, N. Y. in August last, which was attended by more than 300 delegates, sent from

almost every section of the country. The Hon. R. H. Walworth, Chancellor of the State of New York presided. The following is the Address of the Convention to the Friends of Temperance throughout the United States and the British Provinces:—

FRIENDS AND FELLOW LABORERS.—

We address you at the present time with mingled emotions of hope and joy.

We have been suddenly and unexpectedly called from our homes, not by the tocsin of alarm at some threatened calamity to the Temperance enterprise, but by a rapid series of public movements which indicate to us that the great principles of our reform have sunk deep in the public mind, and that there is a special call for us to gird on our armor afresh, and with new vigor, in the strength of God, renew our conflict.

To every mind it has been distinctly visible, that the traffic in intoxicating liquors, as a beverage, has been, in every city and village, the great obstacle to the progress of temperance. So universally have the evils of intemperance been acknowledged, and so fully have the principles of reform been developed, so well understood and admitted as correct, that it seemed no more could be said on the subject; and yet, while the temptation was everywhere spread before the weak and unthinking, and even sanctioned and licensed by law, a tide of drunkenness was rolling in upon us, which seemed to put at bay every effort. Appeal had followed appeal to Legislative bodies, that the strong arm of Government might be extended over the people for protection; but so timid, so slow to act in moral reforms, so swayed are all such bodies by a thousand political considerations, that our faith and patience were well nigh exhausted. But there is a limit to evil. Even men who look little at moral principle, are careful of their own interests; and an outraged community will sometimes suddenly become its own avenger. In the last few months, the people in masses have spoken in no mistakeable tones, and Legislatures have acted boldly, giving hope that the day is dawning when we shall see that traffic hedged up and barred out, in State after State, until its desolations are ended forever.

In the last year, the State of Vermont so outlawed it, by prohibitory statute, that it creeps in only like the midnight assassin; and the State of Michigan made it an organic law of the State, by an article of their Constitution, that no license should be given for the sale. In the present year, we have seen the young State of Iowa declaring all sale and every dram-shop a nuisance, to be abated by the judges; and in the Legislatures of New Hampshire, Massachusetts, Connecticut, Indiana, and Illinois, action commenced, of a decisive character, and in some cases, if not completed, sustained by a large majority of the popular branches. In Ohio, a battle has been fought, and a victory gained, which we can contemplate no otherwise than with feelings of gratitude and admiration. To the voters of that large and important State, was submitted by her Convention for the

revision of the Constitution, the question, to be decided at the ballot box, whether it should form an article of the Constitution that "No license to traffic in intoxicating liquors should hereafter be granted in the State." The result has been, that of 217,491 electors in that State, 113,237 have voted No LICENSE, being a majority on this important point of EIGHT THOUSAND NINE HUNDRED AND EIGHTY-TWO. This, considering the strength of the traffic in every city and town in the State, the deep interest of every licensed vender in the continuance of his license, and the power of the trade to control the votes of the ignorant and the vicious, we cannot but consider a great result; honorable to the activity and zeal of our friends and brethren, to the good sense, humanity, and patriotism of the people, and bidding us press forward with hope and confidence in every part of the Union.

But from Maine has come our highest encouragement. Early as 1837, an able Report was made by a Committee of the Legislature of that State on numerous petitions for protection from the evils of the Traffic. That committee presented a bill for the entire prohibition of the traffic in the State; but it was lost in the Legislature. Yet, it was not lost to the committee, nor to the people. From that period the friends of the measure have been assiduous in their labors to form to it the public sentiment of the State. More than a year since they carried the subject, as they felt they had a right to do, to the ballot box, and returned a Legislature which passed the bill; but it was vetoed by the then acting Governor. Nothing daunted, the bill, with improvements, was pressed upon the now existing Legislature, as demanded by the people. Almost without delay it was adopted by a commanding majority, and received the approval of the Governor. By this law of Maine, all traffic in spirituous and intoxicating liquors, except for medicine and the arts, is forbidden under pains and penalties; and all spirituous and intoxicating liquors, kept for sale but for these purposes, and by an individual specially commissioned, under bonds, is to be seized and destroyed by the public authorities. Such a law, if it is indeed the voice of the people and sustained by the people, affords all the protection which a long oppressed and suffering community can desire. It puts out the fires which have been burning the bodies and souls of men. It cuts off the supply which creates the demand for intoxicating drinks. It puts an end to all subterfuges, and frauds, and evasions of law. It makes the State a safe abode for the miserable inebriate, and secures to the people a temperance millennium. It is almost a vision of the night; and the mind anxiously inquires, Will it be sustained? A thousand voices answer, Yes. Yes. Already in her chief cities and towns, men engaged in the traffic, from the highest to the lowest, have disposed of their stock in trade; and, where they have persisted in the sale, the liquor has been seized by the magistrate, and, in open day, amid approving multitudes, poured upon the earth or turned into the sea.

So great a scene, in one of the principal States of our Union, the result of no sudden action, of no wild fanaticism, but of years of profound thought and arduous labor, impresses the mind with solemn awe. We pause for a

moment to ask, what would be the condition of our noble country if every State in the Union were to adopt and carry out the same principle? Where, comparatively, would be our pauperism and crime? Where, families, torn and scathed by drunken fathers and drunken sons? Where tenants for our jails, and poor-houses, and lunatic asylums? In the beautiful language of inspiration, "Violence would no more be heard in our streets; wasting nor destruction in our borders." And yet Maine was once as far from this action—once as ready for the full indulgence of vicious appetite, and as freely wasting on the intoxicating cup her millions of dollars, as other States in the Union. Her present proud eminence is the fruit of humble, prayerful, persevering labor in all her cities, towns, and villages; in her harbors, and her ships, in her colleges and schools of learning, in her medical department, in her churches of various denominations, in her Legislature and courts of justice.

We will not pause here, brethren and friends, to agitate and discuss a thousand questions, and to solve difficulties which may have arisen in the minds of the doubtful and unbelieving. We have the model before us. The action of Maine is a matter of history. Shall we not thank God and take courage? Shall we not rise from one end of America to the other and give her the approving voice? Shall we not strive for the same results in our various localities? Shall not the same unrelenting foe be subdued all over the world? Let the millions of dollars once wasted in Maine, now be expended upon her farms, her buildings, her schools, her means of education and religion, and soon among all her sister republics, she will be an object of universal admiration. But why Maine alone? Why shall not the wives and children, and the already deluded stricken men, scattered all over the hills and vallies of this vast land, receive the same protection? In asking for law, we abandon in no case, where it is available, moral suasion. But there are upholders of intemperance who are beyond its reach; and we must either, with our children, wither and die under its scorching tyranny, or rise in our majesty as a free people, and by that same arm which shuts out the gambler and the counterfeiter and destroys their implements, shut out and destroy this bloody demon, which has stalked forth with unblushing effrontery and rioted amid the tears and groans of its bleeding victims.

Let harmony and love pervade all our councils. Let there be no internal strifes and collisions. Let us be generous, noble, and firm. Let our dependence be upon an Almighty arm. Let the philanthropists, and patriots, the friends of law and order, ministers and churches of our land see, that, in all our organizations, we seek not ourselves, but the public good. Let those whose habits we would reform, whose business we would destroy and root out forever, see that we are actuated by the kindest motives and most generous dispositions. Legislators we must have, magistrates we must have, who will give us and our children protection from the traffic. It is right, therefore; it is our duty, which we owe to ourselves, to our children, and to our common country, to go to the ballot box, and there secure them; to do that, in defiance of all the outcries of political aspirants,

which men do in a thousand cases, without calumny or reproach, for far inferior private and social interests. Thus moving forward in one harmonious, unbroken phalanx, in the strength, and with the aid of the Lord of Hosts, we shall soon see removed, not merely from one State, but from our whole land, one of the direst curses with which earth has been afflicted.

REUBEN H. WALWORTH, *Pres't.*

BENJAMIN E. HALE,
FREEMAN YATES,
WILLIAM PHELPS, } *Sec's.*

After long and animated discussion, the following, among other resolutions, was unanimously adopted by the Convention. It shows how the subject is regarded by a large body of educated and influential men in the Northern States:—

Resolved—That the principle assumed and carried out in the Maine law, that spirituous and intoxicating liquors, kept for sale, as a beverage, should be destroyed by the State, as a public evil, meets the approbation of this Convention, as consonant with the destruction of the implements of gambling and counterfeiting, of poisonous food, infectious hides, and weapons of war in the hands of an enemy; that if the liquor destroyed is private property, it is so as are the implements of the counterfeiter, dangerous and deadly to the best interests of the community; that its destruction is no waste of the bounties of Providence, more than the destruction of noxious weeds, while its very destruction enriches the State, exceeding the amount for which it could have been sold. It tends to put an end to all subterfuges, frauds, and secret sales, and to the demand for it in the community. It makes the State a perfect Asylum for the inebriate. It is a solemn manifestation to the world of the vile and worthless nature of the article destroyed, and an unmistakeable token to the vender of the end to which a righteous public sentiment will ultimately bring his business. For these and other reasons, the Convention give it their hearty approbation; and they do strongly recommend to all the friends of Temperance, to cherish it as the sure, and the only sure triumph of their cause, and continually to urge its adoption upon every Legislature.

The following extract from a communication to the Convention by the Mayor of Portland shows the working of the "Maine law" in the principal town of that State:—

The Temperance cause now holds a position in Maine, which I am anxious it should speedily occupy in every other State. The traffic in intoxicating drinks is outlawed here, and by our statutes there is no longer property in them, and the sale of such liquors to be used as a drink, is declared to be against "Law, Equity, and a good Conscience;" and all this is supported by good wholesome penalties of fine and imprisonment, with provision for seizing and destroying such liquors wherever they shall be kept and intended for sale unlawfully. This law received the approval of the Governor on the 2nd of last June, and the result of it has been, that in the short

time which has elapsed, almost all the liquor shops in the State are closed,—the only exceptions are a few places, where strong liquors are sold secretly to such persons as are known to the keepers—but even these will all be closed in a few months. Since the enactment of this law, the police of this city has had little to do in the way of keeping the peace,—the watch-house has been almost without a tenant; there are few commitments to our Alms House—in the months of June and July—only ONE. We already feel many of the advantages of the suppression of the drinking-houses and tippling-shops with which our city abounded before the enactment of this law. It was estimated that there were in Portland, at the time this law went into operation, about four hundred places where intoxicating liquors were openly sold; at this present writing there is not one.

The Maine law has called forth a host of advocates and defenders. Among these was the venerable Moses Stuart, the well known biblical commentator, who shortly before his death published a stirring epistle, from which the following is an extract:—

People of Maine! The God of Heaven bless you for achieving such a victory! Many triumphs have been achieved in the good cause, but none like yours. Others have more or less fought with the drunkards and the liquor-sellers in the way of arguments, and moral suasion, and indirect, and inefficient, and temporizing legislation. You have steered for the capitol itself, with all its magazines, and material of war; and these once in your hands, you know the contest cannot long continue. Whence are the arms, and ammunition, and rations to come, when all their deposits are seized? You have the unspeakable advantage of *making war upon all the supplies of war*, and not directly upon the *men* who take the field against you. You combat with the body of sin and death itself, and not with those who are deceived and misled. You do not purpose to destroy those who are misled and drawn to ruin, but to cripple and annihilate the power that misleads them. It is an elevated and noble purpose. When mighty conquerors, and crafty politicians will be forgotten, the laurel on your brows will be freshening and blooming, with a beauty and glory that will be immortal.

I know well what liquor-dealers and distillers will say. They allege that their property is taken away, and their means of living prohibited. Very well; but what is your property? It has been applied to procure means to corrupt and destroy the community. Conterfeiters lay out large sums to procure dies for stamping coins, and plates for imitating the best bank bills. Are their establishments to be protected? The erectors of those dreadful places called (rightly called) *Hells*, expend very large sums, and adorn them with magnificence. Must the community respect this property? Even honest men erect a slaughter-house, or a manufactory with noisome gases issuing from it, in the midst of a city or town; is this property to be protected? Men adulterate medicines, and Congress rise up to a man, and forbid it, not only by legislation, but by active inspecting officers. Are they not in the right? But—are they consistent? There are hundreds of

thousands of hogsheads of adulterated liquor, much of it containing rank poison; over which they exercise no inspection, and submit it to no examination. Is this a due protection of the ignorant and unsuspecting part of community? Scores of thousands die every year, through the influence of these poisons. Hundreds of thousands are led to commit crimes through their influence. All this fills our jails, our State-prisons, our work-houses, our poor-houses, with victims. It sends many hundreds to the scaffold. It fills our domestic retreats with woes not to be numbered; it sets husbands against wives, and wives against husbands; children against parents, and parents against children; neighbour against neighbour, and friend against friend. It fills the land with idle, debased, profligate men and women, ready for every abomination. It urges on to more than three-quarters of all the crimes committed amongst us. It taxes all honest and industrious men, in order to support the drunken and worthless; it obliges the Commonwealth to restrain them, to apprehend them, to try them, and to punish them, and in this way to incur more expense than all the government would need besides. It not only sends its scores of thousands, every year, to a premature death; but unnumbered thousands to final and eternal perdition.

And have society no remedy against all this? Maine has nobly said THEY HAVE. She has spoken with trumpet-tongue, that which eternal truth will sanction. Talk of *property* in the means of corrupting and destroying the community! Why then the robbers' cave and the counterfeiter's shop, where his expensive work is done, is property to be respected! Even the innocent and industrious man, if he undertakes a business which poisons the air, and endangers the life of the citizens, is at once compelled to relinquish his station. How can any man rightly own that as property, which sends forth pestilence and death through a whole community? The plea for property is idle. It is unworthy a moment's regard.

An eminent Lawyer thus refers to the constitutionality and justice of the Maine law, and quotes a recent decision regarding a somewhat similar law already in force in Massachusetts:—

It would be surprising, if this law should not be resisted, by the liquor dealers and tipplers in Maine. Already it has been stated, that some legal gentlemen of that State have expressed an opinion, that the law is unconstitutional. I have read—I may say studied—the several provisions of this law, with considerable care, and I have not been able to raise a doubt of its constitutionality. There is but one particular feature, on the face of this law, which did not present itself, in the great Massachusetts case, decided by the supreme judicial court of the United States. The points, settled by that decision, are well known. Mr. Justice Grier delivered his opinion with great clearness, and in a very satisfactory manner. The laws of Massachusetts had not contemplated the seizure and destruction of the property. The right to destroy, as included in the general power of self-protection, and in the right of entire and absolute prohibition, is, nevertheless, clearly and sufficiently presented in this opinion, as you will readily perceive in the following passage:—

"It is not necessary to array the appalling statistics of misery, pauperism and crime, which have their origin in the use and abuse of ardent spirits. The police power, which is exclusively in the States, is alone competent to the correction of these great evils, and all measures of restraint or prohibition necessary to effect the purpose, are within the scope of that authority. All laws for the restraint or punishment of crime, or the preservation of the pul lic peace, health, and morals, are from their very nature of primary importance, and lie at the foundation of social existence. They are for the protection of life and liberty, and necessarily compel all laws on subjects of secondary importance, which relate only to property, convenience or luxury, to recede when they come in contact or collision. *Salus populi suprema lex.* The exigencies of the social compact require that such laws be executed before and above all others. It is for this reason that quarantine laws, which protect public health, compel mere commercial regulations to submit to their control. They restrain the liberty of the passengers; they operate on the ship, which is the instrument of commerce, and its officers and crew, the agents of navigation. They seize the infected cargo, and cast it overboard. All these things are done, not from any power which the State assumes to regulate commerce, or interfere with the regulations of congress, but because police laws for the prevention of crime, and protection of the public welfare, must of necessity have full and free operation, according to the exigency that requires their interference. If a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be the gainer a thousand fold in the health, wealth, and happiness of the people."

There is nothing novel in the destruction of private personal property, for the public good, from entire cargoes of Smyrna figs to boxes of rotten oranges. Counterfeit money is private property. Dogs are private property, and some of them are highly prized by their owners; yet they are annully destroyed, in almost every city, for the public good. Obscene books and pictures are private property. The implements of gambling are private property. Yet all these things are notoriously destroyed, without the least regard to the sacrifice, which the owner is compelled to undergo.

The following are brief specimens of the manner in which this important subject is discussed by the public press.

The new gambling law makes prompt work with the hells and their furniture. Wherever the *tools* of the business are found, they are at once destroyed. And are they not private property as much as the miserable compounds which reek in the drunkeries of the land? But they are destroyed for the public good. They belong to a business which deeply injures society, and for the suppression of that evil are destroyed. Government acts upon the principle that it is bound to protect the general good, and wherever it finds the utensils of the gambler, destroys them.

So in counterfeiting. Who complains of the destruction of the implements of the counterfeiter? They are evidence against a man, if found in

his possession. The rum dealer, even, thinks the counterfeiter a very bad man, and joins in the general cry against him and his business. And yet, how true it is, that the rum traffic in its character and consequences is as much worse than the mere counterfeiting of coin, as the mind can conceive. The one floods spurious coin upon the community, but runs a deep risk in doing so. The other wrecks and destroys human happiness in its most sacred retreat and loveliest forms.—*Cayaga Chief.*

It is a principle that lies at the foundation of all Society and all human government, that the State has a right to prohibit and restrain any practice that is destructive of the weal of the citizen. Anything that prejudices the health of any one member of society, affects the interests of the whole community. Anything that is calculated to impoverish one member, affects the wealth of all, for in society paupers claim and receive support from the community in which they live. Hence cities, and sometimes States, have ever prohibited, under severe penalties, the selling or *giving away* of tainted meats, because the poor might be tempted to use it, and thus become diseased, and a tax on the attention and care of their neighbors, or sacrifice their lives to their imprudence. The druggist is made criminal that sells to a man even, at his urgent request, the instrument of suicide. These two cases embody a parallel to the rumseller's plea, "that men will drink liquor, and they sell to no one but what wants it. They force no one to drink it." Even if true, what right have they to sell or give to any one that which they and every other intelligent person know, must produce disease, reduce its victim and those depending upon him to poverty, and enable him to commit suicide as certainly in the course of time, as if by one draught he put an end to his miserable existence, by the use of a more rapid, though not surer poison ?

What right have they to throw upon community a class of paupers who have been made such, by their taking all the property and earnings of the family, giving no value in return ?

What right have they to bloat the countenance, fill the veins with the seeds of death, and render a hale hearty citizen a miserable, debauched, diseased and criminal outcast ? Is not this a wrong upon society—and has it not the right to protect itself and every one of its members against this evil by any course that may be necessary ?

The truth is, that the dramseller is a swindler, only different from him that is punished under the act for the prevention of frauds, in that his victim is sometimes conscious that he is swindled.—*Temp. Messenger.*

III.—Intemperance in Ceylon. Native efforts for its suppression.

No well-wisher to British India can view without deep sorrow and anxiety the progress of intemperance among the native population. And it appears that the state of things is little better in Ceylon. European example is every where

a powerful means of promoting intemperance. And the course adopted by Government is such as gives free course to the evil. To allow of the opening of liquor-shops and the spreading out of temptations to intemperance in every part of the country is surely a most short-sighted and pernicious policy. Of the progress of the evil in Ceylon the *Ceylon Temperance Journal* for April 1851 speaks as follows:—

At present, we have to do with intemperance in Ceylon. Before the arrival of Europeans in the sixteenth century, notwithstanding all the vice inseparably connected with the state of heathenism prevalent among the people, they were free from drunkenness. Men bearing the Christian name, however, introduced ardent spirits, and inflamed the people with an appetite foreign to the brutes. Still the work was not complete till the advent of the English. Through their measures, the supply of maddening liquor became insufficient for the demand. The distillery fires were made to burn more fiercely in the west, and new flames were kindled in the south. Hitherto only the borders of the land had been scathed; the floodgates were now opened, and streams of liquid fire poured forth to deluge and waste the whole of this beautiful island. And who were the agents of the work? When mercenary men with cargoes of distilled poison strove to tempt the islanders of the Pacific to use intoxicating liquors, they were placed under the ban of civilization and humanity, and the cry of denunciation ascended to heaven. Here the work was heralded by vice-regal proclamations; and, supported by the strong hand of Government, the liquor-dealers planted their shops throughout the interior, in spite of the protestations and entreaties of the people. The work has sped. Many once peaceful and happy homes have been desolated; from many a spot the sighs of worse than widowed wives and of worse than orphan children, mingled with blasphemies and imprecations and the cry of blood, have gone up to the ears of the Lord of Sabaoth.

A few facts will point out the increase which has taken place in the consumption of intoxicating liquors in the island. In 1834, the total revenue derived from arrack amounted to £27,693; in 1849, it was £60,953. In 1835, the value of liquors imported amounted to £14,830; in 1849, it was £43,394. Contrast with these the salt revenue—£32,306, in 1835, and £38,379 in 1849. The increase has chiefly taken place in the Central Province. During the rule of the native kings, the manufacture and sale of arrack were strictly forbidden, and drunkenness was almost unknown. The English Government, when firmly established, commenced opening taverns throughout the interior, until at present there are 133. The revenue at first was only a few pounds annually. In 1834 it had increased to £5,672; in 1850, it was £19,805. In 1830, the Matelle tavern was farmed for £15; it is now sublet for about £800! The evil has not yet reached its height. The mass of the people still abhor intemperance, but those who do use intoxicating liquors, like the American Indians, drink immoderately. Grey

headed Kandyans and coolies have often been seen in taverns with *tumblers* of arrack in their hands. They will drink so much as to fall down senseless after proceeding a few steps from the canteen. Let the work go on for a few years and Government will find in the words of the Report of the Parliamentary Select Committee on Aboriginal Tribes, "that for the extermination of men who are exempt from the restraints both of Christianity and of civilization, there is no weapon so deadly or so certain as the produce of the distilleries."

The evil has not been allowed to progress unnoticed. The natives have addressed remonstrance after remonstrance on the subject. The Rev. D. Poor has repeatedly raised the warning voice; and the public Press, especially the "Observer," and the "Examiner," have often denounced the tavern system. The Government Agent for the Central Province in his Reporte xplanatory of the principal events which he considered to have led to the rebellion in 1848 states, "The grand themes on which the priests descant in their arguments for the subversion of the British supremacy, are the evil effects its rule has brought on them by the introduction of *ardent spirits*, industriously spread through every district, carrying with it wherever a tavern (of which there are no less than 133 in this Province) is established, the vices of drunkenness and gambling, and the consequent crimes of robbery, murder," &c. The Chief Justice also at the close of the Kornegalle Sessions in February 1850, ascribed the frightful increase of crime in some districts to the multiplication of taverns.

From a more recent number of the Journal we learn that "The principal European Officers of Government in the Central Province, together with the native headmen, both individually and on the part of the people, joined in denouncing the taverns as haunts of crime and centres of pollution; the planters expressed their opinions by a public meeting and a petition presented to the Governor by a deputation of their own number; and lastly, the public press powerfully advocated the necessity of changing the iniquitous and hateful system which former administrations had thoughtlessly introduced." It is gratifying to find that Government has consented to suppress about one-fourth of the taverns in the interior of the island; and still more gratifying is it to find that the native population is awaking to the spreading evil, and employing measures for its suppression. The conduct of H. Pole, Esq. the police magistrate as, described below, is worthy of imitation by European functionaries throughout the country. Such a course would do much to secure for them the esteem and confidence of the people:—

On the 22d of January, a meeting was held by a number of the native inhabitants of Arlavetty, in the parish of Mallagum, to consider what might be done for the suppression of intemperance in that village. Arlavetty is one of the most populous and fertile villages of Waligamum district, but noted for the intemperate habits of many of its inhabitants. Nightly brawls and deadly fights, attended by the whole host of evils arising from toddy and arrack drinking, have risen to such a pitch as to become intolerable to the inhabitants of the village and imperatively to demand systematic measures for a reform.

One result of the deliberations at the preparatory meeting in January, was a conviction that the ordinary *pledge* of temperance societies would not reach their case. They had to deal, not only with the drunkard and the incipient drinker, but with the owners of palmyra gardens who rent their trees to toddy-drawers, and also with arrack renters who have made advances for carrying on their trade of furnishing the intoxicating draught. The movement however for a reform, so forcibly commended itself even to the minds of those most interested by pecuniary considerations to continue the practice of drinking, that they were willing to suffer loss to a considerable extent, if all would unite in systematic efforts for removing the evils which were increasing upon them. This state of things gave rise to the proposal, that in the contemplated society, they not only sign the ordinary pledge, but subject themselves to pains and penalties in case of violating their engagements. This proposal being favorably received, they resolved to seek the advice of a magistrate, in framing a pledge with penalties which would hold in court. Having chosen twelve persons as counsellers for carrying forward the object of forming a society, they adjourned the meeting to Saturday the 7th inst. In the meantime the subject was brought to the notice of H. Pole, Esq., police magistrate, and by him to the notice of some of the missionaries of the province.

On Saturday last, we had the pleasure of attending the adjourned meeting, under a pandal erected on the premises of one of the native inhabitants of North Arlavetty. It was judged that there were between four and five hundred persons assembled—including a few women and children.

Our limits will allow us only to speak of a few of the peculiarities of the meeting, which rendered it an occasion of *special* interest.

1. From our knowledge of localities, Arlavetty North, is the last place in the province, in which we could have expected to witness such a movement. Nothing therefore in this direction is henceforth to be despaired of.

2. Arrack renters, owners of palmyra gardens, toddy drawers, and bloated liquor drinkers, as well as the staid and sober inhabitants of the village seemed to be alike interested in what was in progress. The genius of temperance most manifestly presided with commanding influence, while the ministers of Bacchus succumbed to the occasion.

3. We were privately informed that previously to the meeting, wives and other females of the village came to the managers of the meeting and expressed their joy and their thankfulness at what was in progress among them in the way of reform.

4. The two missionaries present, who reached the place of meeting after most of the assembly had convened, were cordially welcomed by the whole company as friends and auxiliaries. It was manifestly—as we have witnessed on similar occasions, a highly gratifying *novelty* to the heathen present, to learn that they may meet missionaries, as friends and helpers, and acceptably co-operate with them on grounds of common interest. Such a discovery on their part is, obviously, most auspicious in its bearings upon the missionary enterprise.

5. But the most notable peculiarity of the occasion was the presence and the address of the police magistrate, H. Pole, Esq. It was a surprising thing to the assembly (of which they had but recently been informed,) that the magistrate himself is a member of a temperance society. It was indeed scarcely credible that any gentleman connected with the Government should not be in favor of the drinking usages of the people—seeing that arrack and toddy rents form an important branch of the revenue.

Mr. Pole commenced his remarks by expressing the gratification he felt in being present on such an occasion—that he had suspended the ordinary duties of his court from a conviction, that he could not so effectively fulfil the duties of his office as police magistrate as by attending such meetings—inasmuch as it is more important to prevent the occasions or remove the cause of criminal cases, than to labour in the investigation and adjustment of them;—that the people quite misunderstand the matter if they suppose that the Government wish to encourage the drinking usages of the people for the sake of increasing the revenue; that the Government are indeed subjected to enormous expenses by their whole system of operations for the punishment and suppression of crimes, immediately arising from the use of intoxicating drinks; that a single village quarrel or drunken row of one night often costs the Government far more than the amount of the revenue of the whole village for a whole year. Here the gentleman gave a hasty enumeration of particulars which left the impression upon our minds, that to encourage the sale of alcoholic drinks for the sake of increasing the revenue, is to be "penny wise and pound foolish;" and that every successful effort to forestall and resist the formation of intemperate habits in the community, is to crush the viper in the egg, and thus to rid the land of serpents. Mr. Pole's whole address evidently left a pleasing impression upon the minds of the audience both of the good will of the Government toward the people, and of the truth of his assertion that there are no obstructions from that quarter to the progress of the temperance cause in which they were then engaged.

If we mistake not, this Arlavetty temperance meeting will prove to be something decidedly in advance of what has hitherto been witnessed in this province.

P. S. Tuesday, Feb. 10. We now learn that the pledge with its pains and penalties of £ 5, *if violated*, has been signed by upwards of three hundred persons; and that measures are now in progress for indemnifying, in part, the renters and the toddy drawers, who must necessarily suffer loss by a sudden suspension of their business.—*Morning Star.*

IV.—Opium in Gujarat and Katiawar.

In 1843, the Bombay Government, "viewing with horror the inhuman practice of female infanticide, as it exists among the Jadega and other Rajput tribes of Gujarat" offered a prize of Rs. 600 and another of Rs. 400 for the two best essays on the subject. The Essay by Bhawo Dajee, for which the highest prize was awarded, was published both in English and Gujaráthí and circulated at the expense of Government. Soon after, the offer of prizes was renewed and a second Essay appeared, and was published in like manner,—so deep was the feeling of Government in reference to this inhuman practice.

But throughout Gujarat and Katiawar a practice still more destructive than that just referred to prevails; a practice which destroys more lives and produces a greater amount of wretchedness,—we refer to the use of opium in its various forms. No one can regard without horror the destruction of helpless, unoffending infants. But what is the destruction of such an infant to the living death of the confirmed opium-eater? The one is speedily cut off with comparatively little suffering; the other, the victim of anguish and despair, wastes away, as if the worm that never dies were feeding upon him.

Probably few have any proper idea of the extent to which opium is now used in Gujarat and Katiawar, and of its fearful influence upon the welfare of the people. One who has passed several years in that region, mingling much with the people and conversing with them freely in their own language, says in a recent communication:—

> It is impossible for any thinking Tourist or Inquirer to contemplate without pain, and sad forebodings of the future, the fearful effects of this narcotic. In almost all classes of society, and especially among those of the Rajpút and Kunbí, Kusumba drinking habits are vastly on the increase. Kusumba (a preparation of opium) is the staple article of hospitality with which every host feels himself bound to regale, or rather stupify his guests, two or three times daily during their sojourn under his roof.
>
> This habit once formed is acknowledged by the victim to be all-powerful. He yields himself hopelessly to the fatal influence of this drug and believes

that all efforts to reform, are utterly useless. He freely confesses that in a pecuniary, in a physical, and moral sense, this habit is hurrying him on to ruin; but he adds "What can I do? I am now in bondage, from which no power can free me—it is my fate and to it I must submit." The evils resulting from Kusumba drinking habits are in these districts by far more extensive than those arising from the use of any intoxicating liquors, and if not soon opposed, threaten to involve in ruin a very large proportion of the community.

Can nothing be done to arrest the progress of this destructive agent, and at least to save the rising generation from its deadly grasp?

In the Bombay Temperance Advocate for Sept. 1847, a communication appeared from the Rev. W. Clarkson, in which he expresses the opinion that one-third of the Kolis on the Mahi Kanta are confirmed opium-eaters; and that an individual monthly consumes a quantity varying in value from one to five, six or more rupees! We think it proper to reproduce his forcible letter, commending it to the consideration of those who have a heart to feel for the woes of their fellow creatures. Surely, as remarked above something should be done to save the people, at least the rising generation, from the grasp of this destroyer. Suitable tracts on the subject should be scattered over the land, and the voice of warning and exhortation be every where heard. Mr. Clarkson's letter is as follows:—

Opium is the great curse of Gujurat. The natives have converted what Providence has given as a great blessing, into a most potent curse. A drug designed as a greatly beneficial medicine, has become to tens of thousands, as necessary as food, and by the daily use of it, they are poisoning themselves and hastening to a premature death, with the awful guilt of the suicide on their heads. This drug is said to have been originally imported from Malwa, whence a few merchants used to bring it at an immense price into Guzerat. Its cultivation in this province is only of recent date, but has now become somewhat extensive in the lands of the Guicowar's territories. The use of opium is very ancient here. But it is only of late years that it has been on the increase. It is now daily spreading. It has already deteriorated in an awful degree the race of the Rajputs, and of the Talabda Kolies who claim an affinity to them. The blood of the Kshutri flows in the veins of the Rajput, but opium is gradually bringing this lofty race down to the level of the lowest outcaste. The Thakors (chiefs) especially are wasting away before the baneful influence of this pernicious drug. These men, possessed no longer of political authority, although honored by their respective durbars and followers with the title of Sirkar, have settled down into the humble position of land-holders. They have given them-

selves up to the use of opium. The consequence is that their estates are being mortgaged away, their revenue affairs disordered, and their property embezzled. The Thakors have their head men (Kárbari) to administer all their affairs. These are either Vanyas, or Brahmans. They are generally artful and designing, have plenty of caution and penetration, desirous only to secure their own interests. The Thakors *sleep* their existence away—many of them are so drugged, that they can execute no business, take no accounts. They do not understand how their affairs are going on. They ask for opium. If they get it, they are satisfied. To procure it, land after land is given up, until in many cases the descendants are entirely beggared. The Thakor has generally an enormous standing expense for opium, which must at all events be kept up, and to which every thing must be sacrificed. His friends and relatives *must* be regaled with this drug whenever they visit him. Were he to fail to do so, his fame as a Thakor would depart, and he would be maligned by all his acquaintances.

The Thakor then is the chief victim of opium, and the chief victimiser of others. His opium and his dignity are synonymes. To keep the latter, he must be liberal in dispensing the former. At his durbars, many a hapless wretch learns to taste that drug which becomes subsequently a mortal poison. The other Rajputs are all more or less nearly connected with the Thakors' families. They consequently, according to their respective standing, observe the same practices. Hence opium, or rather, the strained essence of it called Kusumba, has become a common article of participation, at all social meetings, festivals, births, marriages and deaths. The Kolies are also great opium eaters. Poor wretches, they pawn away their wives' ornaments, they sell the cots on which they sleep, they give up the clothes which they are daily wearing, in order to procure this indispensable drug. Their opium is their life. Stop its supply, and they would gladly die. They are content to *do* any thing and to suffer any thing, provided they may still receive this drug, which converts their wretchedness into happiness, and their poverty into riches. Never, I believe, had Satan a greater instrument of evil, wherewith to destroy the soul of man, than this drug. It is so potent in its demoralizing effects, as to leave little for Satan himself to do, towards effecting the destruction of man. The great realities of this life, and the still greater realities of the life which is to come, are literally nothing at all to the opium eater. He can *listen* only for a few minutes, even when deeply interested in the subject. His life is literally a dream, a sleep—or rather it is a living death. Soul and body are both destroyed. Truly did a native say: *It is not the man who eats opium but it is opium that eats the man.*

What is the effect of opium on the constitution? *The body generally wastes away.* An opium eater has little appetite for wholesome food. As the people of this country are poor, and of the two articles, grain and opium, *can* only procure one, they frequently choose the latter. Hence many are, for days and weeks together, living without an adequate supply of food. If they feel hunger, they increase their supply of opium. The body becomes wasted, as though it were the subject of consumption. The cheeks fall in.

The eyes become sunken. The whole appearance of the man is that of one who is hastily advancing to the grave.

It is an awful circumstance attending the use of opium, that its disuse is almost impossible—not physically impossible, but the victim of it is so completely enervated by it, as to possess none of the courage and endurance, which are needful to bear that extreme bodily distress which certainly ensues, so soon as opium is discontinued. Let the slave of this tyrant endeavour to cast off the chains of his bondage, and he is made to feel the utmost anguish, so as to render deliverance apparently impossible. As soon as a man has left off his accustomed supply, he is filled with awfully intense longings after it, cries out in despair of life, "I am dying, I am dying, give me opium." He foams frequently at the mouth, his limbs totter, so that he can scarcely walk, and violent looseness of the bowels takes place. It is almost an axiom with the natives, that a man who is, (as they correctly term it) *bound* by opium, will never be liberated until death. Hence, when I have offered to effect a cure, they have treated the proposal as impossible to execute. Some experience has led me to the conclusion that, save in extraordinary cases, few who are thoroughly bound and chained by this habit, are ever recovered. The disuse produces so many diseases, on account of the revulsion of the whole system that ensues, that the patient is glad to deliver himself from these new evils, by again becoming subject to his former habit. These remarks have only reference to confirmed opium eaters. Those who use it occasionally, have no difficulty in discontinuing the practice. From my own observation, I should say that *one-third* of the Kolis on the Mye Kantá, are confirmed opium eaters. The monthly quantity consumed by an individual varies from one rupee's worth to that of five, six, or more. Boys are beginning to contract the habit.

This drug is procurable at *every village*. The Vanya (Banian) of the place farms the sale from Government, in the same way as the distillers of spirits. Like all intoxicating articles, its sale is highly lucrative. From the greatest merchant, European or Native, to the meanest retailer, all make themselves quickly rich on the destruction of their fellow men.—Since the world began the commerce which has reckoned among its articles, "the bodies and souls of men," has been most lucrative, whether it be one which directly deals in their flesh and bones as so much merchandize, or one which tempts with poisonous drugs, and fiery drinks. Traffic in slaves and the vending of noxious drugs are to be classed under one great category of soul destroying occupations. Who shall say on which of the two traffics rests the greatest guilt? As Government has suppressed the cultivation of opium within its own districts, the simple minded natives have many of them concluded that the authorities are adverse to the sale of opium, and wish thereby to discontinue its use. Alas! would that it were so! Would that Government *desired* to save the people from this poison which is fast deteriorating the character of its subjects; and again, would that Government *could* save them. There surely must be remedies, capable of diminishing in some degree this awful evil. It is pretty generally supposed by the natives that a high increase of price would form the most effectual

check. But supposing that Government were to increase the duty, the proximity of our own districts to those of the Guicowar, would prevent the most stringent regulations from being carried out; smuggling would take place on a large scale. I know of no other *effectual* remedy than the laying hold of the rising generation, and educating them in such principles as shall teach them to abhor the vice of their parents. All means should likewise be adopted to impress those adults who have not yet contracted the habit, with a sense of its evils. In this, as in all other cases of human depravity, the best, nay the only effectual remedy is the simple Gospel of Christ. This alone gives liberty to the captive, and opens the prison doors to them that are bound. The Dheds (the same caste as the Mahars in the Mahratta country), are almost without an exception, free from this vicious habit. They however drink spirits, but not to excess. This circumstance of not using opium will probably be at some not very distant period the means of raising them in the scale of society, above those who now lord it imperiously over them.

Now, my dear Mr. Editor, I hope that by the insertion of these few hastily penned lines in your journal, the following ends may be in some degree answered. First,—I hope that some one may be prevented from contracting the habit. Secondly,—I hope that if any reader be a dealer in opium, he will learn to wash his hands of the traffic, which is so fatal to the highest interests of our immortal fellow creatures.

Your fellow worker in the amelioration of fallen man's condition.

W. C.

V.—The brown jug. by I. S. spencer, D.D.

In the course of my pastoral visits, I called upon a man who was a member of my congregation, a farmer, between fifty and sixty years of age, a plain man, accustomed to daily labor. He was not a communicant, and I had no reason to think him to be a pious man. He was a regular attendant upon the religious services of the Sabbath; but I had never seen him in any religious assembly at any other time. He was regarded as a respectable man, I believe, in all respects. His wife was a pious woman, whom I had sometimes conversed with, and who had expressed to me her anxiety in regard to the religious state of her husband. He had been for so many years living under the means of grace, without being led to repentance and faith in Christ; that she was afraid his mind had settled down upon some ruinous error, or into a strange stupidity, so that he never would become a Christian. She said she had often talked *to* him on the subject of his religious duty; but he seldom entered into any free conversation upon it; indeed, "he

would say almost nothing at all about himself." He would *hear* what she had to say, without any opposition, and with apparent willingness; but he seldom made any reply, except to make some general acknowledgment of the importance of the subject. He had a family of children, the most of whom had already arrived at the years of manhood, and none of them manifested any disposition to obey the gospel in spirit and in truth. They were a moral and industrious family. The sons were much like their father, with the exception, that they less frequently were seen at church. The family resided some distance from my residence, and I had not known them very intimately, except the mother, as the rest of the family were usually absent in the field, when I called at their house.

Before the time to which I refer, I had never found this man at home; nor had I been able to converse with him at all in reference to his religious duty. Soon after I entered the house, his wife retired from the room, and left me alone with him. I immediately addressed him on the subject of religion. He appeared candid and solemn. I found that he had no hope in Christ. He said that religion had, for many years, appeared to him as a solemn and important duty. He wished he was a Christian. He said he was fully sensible, that he was a sinner in God's sight, and was exposed to his righteous justice. He referred to the sermons which he heard from Sabbath to Sabbath; and said it was a wonder to him, that they did not influence him more. But he supposed that he had "little true conviction of sin," and little sense of his real condition, or he should be a different man.—In this manner he spake of himself very freely, for a long time.

He appeared to me to be a man of respectable mind, rather slow in thought and in his sensibilities, but of sound judgment, and of some discrimination.

I urged him to give his instant and prayerful attention to his salvation; but he did not seem inclined to yield to my solicitation. I pressed it upon him strongly. I recited to him the promises of God made to them that seek him; and the threatenings of God against the neglecters of salvation. Still he appeared unmoved. I then concluded to put together, in a manner adapted to his cast of mind, some of the most urgent appeals that I could think of. I commenced. Said I:—

"You are already somewhat advanced in life. Your remaining years will be few. You have no time to lose.

You have lost enough already. If you do not become a follower of Christ soon, you never will. You have a family of children. You have never set them an example of piety. You have never prayed with them as you ought to have done. Your neglect goes far to destroy all the influence which their mother might have over them. They copy your example. God will hold you accountable for a father's influence. You may be the cause of their ruin, because—"

"That often troubles me," said he, (interrupting me in the middle of what I designed to say.)

"It *ought* to trouble you. It is a serious matter, for a father to live before his sons without acknowledging God, without prayer, without hope, just as if he and they had no more interest in the matter of religion than the beast, whose 'spirit goeth downward to the earth.'"

"Yes, indeed it is," said he. "And I am now getting to be an old man, I wish I could get religion."

"You *can*. The whole way is clear. God's word has made it so."

"I *will* begin," said he, emphatically. "But I wish you would make a prayer with us. I will call in Mrs. E—— and the boys." He immediately called them.

After my saying a few words to each of them, and briefly addressing them all, we knelt together in prayer. As we rose from our knees, he said to his children, very solemnly: —"Boys, I hope this visit of our minister will do us all good. It is time for us to think of our souls." The next Sabbath they were all in church. At the close of the morning service I had some conversation again with the father. He appeared to be honestly and fully determined to "deny himself, take up his cross and follow Jesus Christ."

He continued very much in this state of mind for some months, sensible of his need of Christ to save him, and prayerful for divine mercy. I saw him and conversed with him many times. He did not appear to make any progress either in knowledge or sensibility. He did not go back; but he was stationary. He prayed in secret. He prayed in his family. He studied his Bible. He conversed with me freely. He sought opportunity for conversation. Uniformly he appeared solemn and in earnest. But he found no peace with God, no hope in Christ. Evidently he was in deep trouble of mind.

As he was not a man of much cultivation of mind, I aimed to teach him the truth in the most plain and simple manner. I proved everything, and explained everything. It

was all in vain. Months rolled on. He continued in the same state. It was impossible to discover or conjecture what kept him from Christ. His condition filled me with solicitude; but I studied it in vain.

I made inquiries about him among his friends and neighbors, to learn if possible, his whole disposition and his character of mind. But I soon discovered, as I thought, that I knew him better than anybody else.

More than six months after he began to give his prayerful attention to his salvation, as I was riding towards his house, just at a turn in the road, where it wound round a a hill, which hindered our seeing each other till we were close together, I suddenly met him. He was riding in his one-horse wagon towards the village. I stopped my horse to speak to him, and I thought he appeared disposed to pass on. But as the road was narrow, and I had stopped my carriage, the wheels of our vehicles almost touched each other, and he could not well get by. We had a long conversation, as we sat in our carriages, in that retired and romantic spot. But I discerned no change in his religious feelings. He was as determined, but as hopeless as ever.

At length my eye happened to rest on a brown jug, which would contain about two gallons, and which was lying on its side, under the seat of his wagon. The thought came into my mind, that he might be accustomed to the use of stimulating drinks, and that that might be an injury and a hindrance to him in his religious endeavors. I had never heard or suspected that he was an intemperate man. Probably the idea never would have occurred to me that strong drink might be his hindrance, had I not been utterly unable to account for his stationary condition in respect to religion. I instantly resolved to speak to him on that subject. But it was an awkward business. I did not know how to begin. I would not insult him, and I did not wish to injure his feelings. He was an old man, near sixty—old enough to be my father. And to suggest the idea, that he might be guilty of any excess, would seem to be cruel and uncalled for. But I thought it my duty to make some inquiry. So I began:—

"Mr. E., where are you going this morning?"

"I am going to the village—to the store."

"I see you have got a jug there, under your seat; what are you going to do with that?"

He cast his eye down upon it, a little confused, for an instant, as I thought; but he immediately replied:—

"I am going to get some rum in it."

"Are you accustomed to drink rum?"

"I never drink any, to hurt me."

"You never drink any, to do you any good."

"I have thought it *did*, sometimes. I do not drink much."

"Do you drink it every day?"

"No, not every day, commonly. We had none to use in the field, this year, in all our haying, till we came to the wet meadow; when the boys said we should get the fever, if we worked with our feet wet, and had nothing to drink."

"So you have used it, since that time. You carry it into the field, I suppose?"

"Yes; we commonly do, in haying and harvest."

"Well; at other times of the year, do you keep it on your house?"

"Yes; I always *keep* it. But it is only a little that I drink; sometimes a glass of bitters, in the morning,—or, when I am not well, and feel that I need something"

"Mr. E., when you are perplexed, annoyed, or in some trouble; do you never take a drink, on that account?

"I am very apt to. It seems to keep me up."

"Well, now, just tell me: for a good many months back, since you have been troubled on the subject of religion, have you been accustomed to resort to it, "to keep you up?"

"Yes; at times. I feel the need of it."

"In my opinion, that is the *worst* thing, my dear friend, that you *could do!*"

"Why, I only drink a *little*, at *home*. I have not carried it into the field, except in haying time."

"So I understand it. But one question more: Have you not often, at home, when you have felt downcast in mind, on account of sin, taken a drink, *because* you felt thus troubled?"

"I believe I have done it sometimes. I cannot tell how often. I never thought much about it."

I had become convinced by this time, that he was, at least in danger; and that it was not at all an improbable thing, that his drinking just kept him from repentance. I told him so; and then began, with all my sagacity and power of persuasion, to induce him to quit all intoxicating drinks *forever*. At first, he appeared not to believe me at all. He heard me, just as if he had made up his mind, and did not care what I said. His eyes wandered carelessly around, over the fields and trees, and then turned upon his old

horse, as if he was impatient to start on, and get out of the way of a lecture which he disbelieved. After a time however, and while I was stating to him some facts within my own knowledge, to show the uselessness of strong drink, he became apparently interested in what I was saying. He listened, and I went on with my plea. As I explained the effect of intoxicating drink upon the mind, and upon the feelings and the conscience of men, he hung down his head, and appeared to be lost in thought. After a while, as I kept talking, he cast a glance at his jug; then looked up; and then his eyes fell back upon his jug again. I kept reasoning with him; but he did not look at me any longer, —he did not appear to be thinking of what I was saying. He appeared rather to be engaged in deep thought; and his eye often turned upon his jug By-and-by he slowly reached down his hand, and took hold of it. With a very solemn countenance, and without saying a word,—(he had not spoken for half an hour,)—he placed the brown jug upon his knee. I talked on, watching his silent motions. He turned his head very deliberately around, one way and the other, as if he were looking for something; his eyes glancing here and there, as if he did not see what he desired. I kept on talking to him.

Just at the spot where we were, the road swept politely round a huge stone, or side of a rock, which rose about ten feet above the path; and as those who built the road could not get it out of the way, the path made rather a short turn round it. This rock was within three feet of his wagon. His eye fixed upon it, and then glanced back to the jug upon his knee. Then he looked at the rock, and then at his jug again, and then at me. And thus his eye continued to wander from one to another of these three objects, as if it could not get beyond them. At first, I was in some doubt which of the three was the most attractive to his eye,—the rock, the brown jug, or myself. But in a little time I noticed that his eye rested on the brown jug *longer* than on me. At length *I* was lost sight of altogether, (though I continued talking to him,) and his eye glanced backwards and forwards, from the brown jug to the rock, and from the rock to the brown jug. All this time he maintained an unbroken silence, and I kept on with my lecture.

Finally he seized the poor jug by its side, wrapping the long fingers of his right hand half round it, and slowly rising from his seat, he stretched up his tall frame to its full length, and lifting the brown jug aloft, as high as his long

arm could reach, he hurled it, with all his might, against the rock, dashing it into a thousand pieces. "*Whoa! Whoa! Whoa!*" (said he to the old horse.) "Hold on here. Whoa! whoa! Turn about here. Whoa! We will go home now."—The horse had suddenly started forwards, frightened at the clatter of the brown jug, and the pieces which bounded back against his legs and side. The start was very sudden; and as my long friend was standing up, it came near to pitch his tall figure out of the wagon backwards. However, he did not fall. As he cried "whoa! whoa!" he put back his long arm upon the side of the wagon, and saved himself. He soon stopped his old horse; and deliberately turning him round in the street, till he got him headed towards home, he put on the whip, and without saying a word to me, or even casting a parting look, he drove off like Jehu. I drove on after him as fast as I could; but I could not catch him. He flew over the road. And when I passed his house, about a mile from the jug-rock, he was stripping off the harness, in a great hurry. We exchanged a parting bow, as I drove by; and I never spake to him about rum afterwards.

Within a single month from this time, that man became, as he believed, a child of God. His gloom and fears were gone; and he had peace, by faith in Jesus Christ.

About a month afterwards, as I passed the spot, where such a catastrophe came upon the jug, and where my long friend came so near to be toppled out of his wagon; I noticed that some one had gathered up some pieces of the unfortunate brown jug, and placed them high up, on a shoulder of the rock. I saw them lying there many times afterwards; and thought that my friend had probably placed them there, as an affecting memorial.—He might have done a worse thing.

MISCELLANEOUS.

1. North of India Total Abstinence Society.

We have to acknowledge the receipt of a brief but interesting account of the proceedings of the Annual Meeting and the Report of the North India Total Abstinence Society. From this it appears that the number of Members, including 42 connected with the branch at Chitoura, is 120. Here, as in all other parts of India, "European drinking habits are spreading most rapidly amongst the Natives." The Report says:—

"How many Europeans find an untimely grave in India, only through their tampering with intoxicating liquors, and how many have to lament the loss of health and happiness, for the want of a timely self-denial. Nor is this the worst feature of the case, for European drinking habits are spreading most rapidly amongst the Natives, and threaten ere long to cast a blight over the country—to bring a curse, more to to be deplored in a temporal point of view than Idolatry itself. The Native liquor shops are increasing on all hands, and the revenue is soon likely to *treble* what it was a few years back. Yet, notwithstanding these facts, the Religious public still holds aloof, or in some cases even opposes; and where total abstinence principles are avowed, the influence necessary to their propagation is withheld and practical neutrality maintained. These things ought not so to be.

"It has been thought desirable by many to have a small Monthly Publication in connexion with the Society in Agra; this would require funds not at present available, and an amount of labour not easily to be procured. It is however a *desideratum* well worthy of serious consideration. Agra being the Capital of Northern India, it is a matter of no small importance that the statistics of drinking should be collected and preserved, and many facts of permanent interest in connexion with the Abkary department might be brought to public notice, which would probably in time tend to a modification, if not a total overthrow of the system. The branch Society at Chitoura, has done good service. Mr. Smith the Missionary and President of the Society believes the Christian village to have been kept entirely free from the polluting influence of liquor—he is not aware of its introduction in one instance, even in the smallest quantity, and it is not easy to conceive the amount of negative good thus produced, in keeping the native Christians in habits of sobriety.

"The Society existing in the 2nd European Bengal Fusiliers, is in a most flourishing state. During the year it has increased from 30 to above 100 Members. Meetings have been held Monthly in the School-room, and the interest maintained in them has been most encouraging.

"A Society has been established at Cawnpore during the year which now numbers 61 Members. Several supplies of Tracts and other Temperance publications have been granted by the Committee, and the efficient and zealous efforts of the friends of Temperance at that Station have ensured a degree of prosperity most encouraging and satisfactory.

"The Committee rejoice to find that the Chunar Society holds on its course successfully. A Monthly Meeting is held, and the present number of Members 87, proves that the labours of the friends of Temperance in that Station have not been in vain."

The Officers of the Society are *President*, Capt. H. M. Conran; *Vice-President*, P. B. Reid, Esq.; *Secretary*, Mr. W. Parry; *Committee*, Messrs. H. Blunt, J. McConnell, J. C. Parry, J. Parsick, Rev. T. Phillips of Muttra, and Rev. R. Williams of Cawnpore.

Various Temperance Periodicals obtain circulation and support. The Committee is about to collect more complete statistics of the Temperance Societies in Upper India, which will be very acceptable.

2. Increase of Intemperance at Poona.

The *Poona Dnyánprakásh* states that the right to establish shops for the sale of country spirits at Poona has just been sold at public auction to Pestonjí Shet, a Pársí, for Rs. 52,000, for one year. Last year it was sold for Rs. 48,000, showing an increase in a single year of Rs. 4,000. This does not include the right to sell brandy and other imported spirits, nor toddy. No liquor shops can at present be opened in the city, but it is said that the contractor is about to apply to Government for the privilege. Our contemporary thinks that the cost of intoxicating drinks at Poona alone must be between two and three *laks* of rupees, and adds that it is a great reproach to Government that no measures are adopted to check the alarming growth of intemperance among the people. A very different state of things existed under the former government.—*Dnyánodaya, May* 1st.

3. Native Sentiment. Jamijamshed.

The following is a translation of an article in the Jámijamshed, an influential Gujaráthí paper :—

"We have often written at great length on the evils of intemperance. In Bombay, the practice of using intoxicating liquors is daily spreading. A good deal is also done to enlighten people on the subject, and to save them from this vice. We need not here describe the results of a course of intemperance, having already done this so often. We will only say that God will assuredly bless those who seek to promote the welfare of their fellow men. No one should even look on spirits, gánja, opium, and such like things. Of this the Bombay Temperance Union has sought, for some years past, to convince the public ; but, we are grieved to say without success. But, if the Society will only persevere, its efforts will doubtless succeed in the end.

"On the 16th of Nov. 1849, a number of Ministers of the Gospel, and other influential Europeans, addressed a Memorial to Government respecting intemperance in this country, stating that the evil is daily increasing, and praying that measures for its repression might be adopted. And a similar memorial was forwarded from Poona. But we do not see that any progress has been made towards the attainment of the desired object.

"A periodical called 'The Bombay Temperance Repository' has recently been started, in the first number of which the above mentioned memorials, and the reply of Government may be found. In this publication, the evils arising from the use of intoxicating drinks are clearly set forth, and confirmed by the testimony of a large number of physicians. We thankfully acknowledge the receipt of this periodical, which we shall not fail carefully to peruse. And we rejoice that such a publication is henceforth to be regularly issued."

4. Testimony of Bishop Corrie.

To the effects of the temperance movement in India, this truly venerable and apostolic Christian Bishop bore the following testimony :—

"At Arnee a temperance society of about sixty members exists in His Majesty's forty first regiment. At Mangalore a temperance society is in existence, containing about two hundred members. In general, I found at each station a considerable prevalence of true religious feeling and practice, especially among the soldiers of His Majesty's regiments, and the Artillery temperance societies are found to be greatly aiding the moral improvement of the army; and though from human weakness and infirmity, the pledge is too often broken, yet many examples of improvement of character, and benefit to health appear connected with these societies, and the general good of society is forwarded by them."—*Bishop Corrie's Life*, (p. 625).

5. Bishop Carr and Archdeacon Jeffreys.

The following noble testimony to the importance of the principle of the Temperance Society, and to the zeal and usefulness of Archdeacon Jeffreys in his labors in this cause, was given by Dr. Carr, the late Bishop of Bombay, in his Charge delivered in the Cathedral at his third Visitation.

"In referring to different Societies, I feel that I should be guilty of neglect, if I omitted to say a few words respecting one, not quite so popular as it is useful. I mean the 'Temperance Society,' and under the general designation I include the branch which requires abstinence from all intoxicating drinks; that it has been, and is, very useful in reclaiming many from habits of Intemperance, as well as in checking others in a progress towards such habits, can be supported by too many instances in this Diocese to admit of dispute. I look upon *its* efforts as auxiliary to the promotion of real Christianity, inasmuch as those efforts tend to make men sober and to keep them in a state in which the truths and precepts of the Gospel can be brought before them. In referring to this cause, I must be allowed to acknowledge with thankfulness the zealous and persevering exertions of my highly valued and beloved Friend, our Archdeacon, who has steadily promoted the cause of Temperance, 'through evil report and good report,' seeking out the victims of Intemperance in the haunts of poverty, misery and vice, with a view to reclaim them from their degraded and vicious habits."

6. Testimony of the late Bishop of Norwich.

I have long since been a convert from a conviction, founded on experience and observation, that they [Temperance Societies,] are most instrumental in raising thousands and tens of thousands from degraded profligacy to virtuous and industrious habits, and converting sinners from the ways of vice to those of religion. I need scarcely add, that I think that every clergyman who has the welfare of his parishioners at heart, and is really zealous in the cause of his profession, ought to give them his support.—*Visitation Address.*

7. Instructive Experiment among German Troops.

It appears from a Dutch work by M. Huydecoper, that the question of total abstinence has attracted a good deal of attention in Germany, and an

experiment to test its merits has been made among the troops of some of the States composing the German Confederation. The usual allowance of strong drink was withdrawn from certain portions of the army, and the money-value represented by an extra allowance of substantial food. When the experiment had proceeded for some definite period, exact statistical enquiries as to the result on the sanitary condition of the soldiers were ordered to be made and presented by authority. The following are the results :—

Corps to whom drink rations were continued :		Corps to whom drink rations were not distributed :	
Holstein.....	3,600 men.	Brunswick.....	2,096 men.
	82 sick.		18 sick.
Mecklenburg	3,580 men.	Oldenburg.....	2,819 men.
	82 sick.		47 sick.
Oldenburg	718 men.	Hanse Towns.....	2,190 men.
	24 sick.		14 sick.
Hanover	13,054 men.	Average sickness...	$1\frac{1}{8}$ per cent.
	284 sick.	With drink rations....	$2\frac{1}{2}$ per cent.
Average sickness ..	$2\frac{1}{4}$ p. cent.	Without.....	$1\frac{1}{8}$ per cent.
		Or *less than one-half.*	

This experiment derives additional value from the further fact stated in the Report, that the portion of the army from whom the drink rations have been withdrawn 'were the inhabitants of towns, of a constitution less strong, and less inured to fatigue. Those to whom they were continued in the meantime were strong laborers, or wood cutters from the country.' The German soldiers, we may add, are not an intemperate race ; but, on the contrary, remarkable for their strict sobriety ; so that the experiment was not one of teetotalism against intemperance, but rather of total abstinence against *moderate* drinking.—*British Temp. Advocate, March* 1852.

8. Testimony of His Excellency the Commander-in-Chief.

The following, which appeared in "General Orders—Queen's Troops ; By his Excellency the Commander-in-Chief in India"—teaches a painful lesson regarding the influence of intoxicating drinks on the army.

Confidential Circular.

No. 3. Adjutant General's Office,

Head Quarters, Camp Lahore, 23rd February 1852.

Memorandum.—The tendency to drink is the bane of the British Soldier.—Every Officer of experience acknowledges and deplores the fact.

2.—Of the offences which are brought under the notice of the Commander-in-Chief in India, five-sixths are committed by drunken men, or originate in drunkenness.

3.—It has been His Excellency's sad duty, since his assumption of Command three times to sign the death warrant of a soldier convicted of murder—murder committed under the influence of drink.

4.—The Commander-in-Chief thinks that the following extracts from the confession of the last of these unfortunate convicts, written with his

own hand on the day previous to his execution, may be useful as a warning to other Soldiers. These Extracts are therefore placed in the hands of Commanding Officers with a view to their taking any favourable occasion that may offer, to impress the truths which they convey, upon the minds of delinquents.

5.—If the confirmed drunkard be deaf to advice and callous to punishment, the young Soldier, whose better feelings have not been hardened, may yet be induced to reflect on the awful consequences of a vice, which, if he yield to it, will sooner or later, undermine his health, and debase his character as a Soldier and as a man.

6.—At the same time that the Commander-in-Chief considers it a duty not to forego an opportunity of making some impression upon those who are unhappily prone to indulge in the excessive use of ardent spirits. His Excellency has great satisfaction in noticing that upon the whole, offences are decreasing in Her Majesty's Regiments in India.—There are some corps in this and the minor Presidencies, which send in month after month blank Court Martial Returns, not, as the Commander-in-Chief has reason to believe, owing to any relaxation of discipline, but to real improvement in the habits and feelings of the men.

7.—In other corps from various causes, and in localities where temptations are stronger and nearer at hand, drunkenness continues, but in all, the Commander-in-Chief is assured, that more or less success will attend the continued exertions of the Commanding Officer in preventing crime, which is not to be effected by the fear of punishment alone or by undue severity, but rather by the constant attention of Officers and Non-Commissioned Officers in their respective grades, by the due encouragement of steady conduct wheresoever there appears the effort to do well, by the judicious promotion of rational and healthy recreation, and by the adoption of all practicable means of inspiring individual right feeling and proper esprit -de-corps.

8.—In many Regiments much good has been effected by the establishment of Soldiers' gardens and other healthful occupations, as well as by attention to adult Schools; and this good may become more general by such careful application of the Regimental resources, that upon the relief of a Regiment, its outlay upon local objects may be equally useful to its successor. Thus each Corps in its turn may recover a fair portion of its expenditure to meet similar expenses for the benefit of the Soldier at its new Station.

9.—And it should never be forgotten that the personal example of the Officer, each in his grade tells upon the conduct of the Soldier in quarters as much as upon the field of battle.

By Command,

(Signed) ARMINE S. H. MOUNTAIN, Colonel,
Adjut. Genl. H. M. Forces in India.

The
Officer Commanding
H. M. 51st Regiment.

*** The extracts referred to above may be found in the Repository for April,—page 92.

9. Opium for China.

The Fourth Opium Sale took place at the Exchange to-day, and produced the following results :—

	Chests	Highest	Lowest	Average	Proceeds.
Behar	1,920	1,075	1,060	1,065-14-9	20,46,575
Benares	880	1,075	1,065	1,065- 5-6	9,41,025

This exhibits an increase over the averages of the third sale, Rs. 36-4-7 for Patna, and Rs. 38-4-6 for Benares.—*Hurkaru, April* 12.

The Calcutta Government Gazette for March 31st 1852 contains official notice that "the following quantities, more or less, of Behar and Benares Opium of 1850-51, will be brought to Sale in the present year, on or about the dates specified below :—

	Behar, about Chests.	Benares, about Chests.	Total, about Chests.
On or about Monday, 10th May 1852 ..	1920	880	2800
On or about Thursday, 10th June do...	1920	880	2800
On or about Monday, 12th July do...	1920	880	2800
On or about Tuesday 10th Aug. do...	1920	880	2800
On or about Friday, 10th Sept do...	1920	880	2800
On or about Monday, 11th Oct. do...	1920	880	2800
On or about Wednesday, 10th Nov. do...	1920	880	2800
On or about Friday, 10th Dec. do...	1892	869	2761
	15332	7029	22361

By order of the Board of Revenue, Fort William, the 23rd March 1852.

Cecil Beadon, Junior Secretary."

10. The Michigan Liquor Law.

It should be recollected by all our readers, and particularly by those engaged in the damnable traffic, that the stringent law regulating the sale of alcoholic drink, as a beverage, goes into operation to-day. The law provides that no person shall engage in the sale of spirituous liquors, without first giving bonds to a large amount with two sureties, each surety to certify on oath that he is worth double the amount of said bond in unincumbered property, liable to execution, and over and above all liabilities ; to pay all damages that the community or individuals may sustain by reason of such traffic, sale, or disposal of intoxicating liquors by the persons giving the bonds. The penalties are heavy and persons injured may prosecute for a violation of the law. The wife who is abused by a brutal, drunken husband, can now force the man whose principles are to be bought with a sixpence, to refrain from selling him liquor, or to pay dear for the ill-gotten gain. The man whose property is injured by some degraded, senseless wretch, can now make him who dealt out the poisoned incentive to crime, pay the penalty which attaches to an accessary before the fact.—*Sentinel.*

11. His Grace the Duke of Argyle.

At a public meeting held in Edinburgh, March 16th, under the auspices of "The Scottish Association for Suppressing Drunkenness," his Grace the Duke of Argyle, who presided and delivered an excellent address, said :—

"In the excise returns for 1850, I find the consumption of Spirits in Scotland put down at 7,122,987 gallons, and the amount of duty paid for it at £1,864,261. Now it is calculated that the ultimate cost to those who drink it is always at least three times the amount of the duty, taking into consideration the profits of the retail dealer, which are always large. This would give an annual expenditure in Scotland of not far from five millions and a half sterling; and this figure is greatly under that at which I have seen it estimated by apparently very competent authority. * * * * The common experience of all men attests that the habitual use of ardent spirits, even in comparative moderation, has a deleterious effect on health. I have seen several, and have known of many more, cases in which persons who were never seen in a state of intoxication have had their health of body and soundness of mind more or less rapidly destroyed by the use of spirits, although that use was what is often called in Scotland a use in moderation. It is a fact clearly ascertained by scientific investigation, that in ardent spirits we are adding heat and fierceness to the flame which is consuming our bodily frame, whilst we are adding nothing to take its place in keeping the resisting power of life. A great chemist, who has lately published a most interesting book on the laws of health, recently translated by Professor Gregory, thus describes the condition of the man who habitually consumes ardent spirits:—'He draws, so to speak, a bill on his health, which must be always renewed, because, for want of means, he cannot take it up. He consumes his capital instead of his interest, and result is, the inevitable bankruptcy of his body.' But though we can describe in strictly scientific language the effect of ardent spirits on the body, there are other effects which it is beyond the province of the mere chemist to describe. * * * * * * * * Though it is undoubtedly true that it is the popular demand for whiskey which produces the number of whiskey shops, yet is also true that they act as a *cause* as well as exist as an *effect*, and that many are led into habits of intemperance by the constant temptation of close neighbourhood to licensed dealers, who might, and in many cases, would have escaped from it, if that temptation had not been placed in their way. I throw this out in passing because I have seen it argued lately, that the whiskey shops are produced by the drinking, and not the drinking by the whiskey shops. It is no doubt a principle in political economy, that the supply is regulated by the demand; but, unfortunately, in many instances, owing to the evil passions and appetites of our nature, it is likewise true that the demand is regulated, or rather stimulated by the supply."

12. Murder and Strong Drink.

On the 8th of April, *Jussobhai Rupsing*, a Rájpút, was arraigned before A. W. Jones Esq., Session Judge of Ahmedabad on a charge of having willfully killed his own brother. He at first confessed, but afterwards denied the crime, declaring "That he was drunk; that he knows nothing about the matter, and has no witnesses to call, that he knows nothing of his brother's murder as he was drunk; that the deceased was his own brother and supported him, and why should he have killed him?" He was

found guilty and condemned to be hung at Ahmedabad. The criminal hereupon forwarded a petition to the Sudder Judges again declaring that "At the time the murder is said to have taken place, he (the prisoner) was in a state of intoxication." On the ground of a previous quarrel between the prisoner and deceased, the Court decided "that although no sufficient provocation has been shown to reduce the crime to anything less than murder, there is sufficient cause to mitigate the sentence to transportation for life: and the prisoner is accordingly sentenced to be *transported for life.*"

How long, alas! shall upright and benevolent men encourage by their example the use of those drinks which are so pernicious in their influence; so fatal to the morals and happiness of the community. Have they no feeling of responsibility in regard to this matter?

13. The Sandwich Islands.

The following is part of a letter from a gentlemen who has lived for more than 20 years in the Sandwich Islands. The nature, manner and result of the discussion referred to, shew a state of moral feeling in the Islands which could be found in very few countries, and this is rendered the more remarkable by the fact that the inhabitants of these Islands have been raised within the present generation from degraded barbarism and wretchedness to their present state of civilization and comfort.

"Yesterday a deeply interesting discussion took place before our Hawaiian Agricultural Society. This Society embraces nearly all the agriculturists and merchants in the Islands, and many of the mechanics. There has been a disposition, on the part of some, to connect distilleries with the sugar-making business, in order to convert the skimmings, refuse sugar, &c. into an article of commerce, as is done in the West Indies. This has been strongly recommended even by the Minister of Foreign Relations. At the present time planters are embarrassed by a depreciation in the price of sugar and molasses. On this ground a resolution was brought forward, recommending that the Government should allow spirits to be made by the planters, under certain restrictions. It came up yesterday for consideration, and occupied nearly the whole day.

"The discussion was conducted with much courtesy and calmness on both sides, before a full and interested house. The friends of temperance, as you may well suppose, rallied their strength. On this side of the question the American Commissioner, Hon. L. Severance, and Chief Justice Lee, not to mention others, rendered essential service. The discussion assumed the character of a thorough-going temperance debate, and the temperance side came off quite triumphantly. The final decision showed only three or four votes in favor of the resolution, and to the honor of the planters it should be said, that nearly all were in the majority.

"I need not say that we feel greatly cheered by this result. An important advance has been made. We have had many fears that the distillery would be let loose among us; but the danger is now past, at least for years to come. And not only so, the discussion will have its influence on public sentiment, in promoting the cause of temperance in our community."

The Native Church in Hilo, Hawaii, recently sent a donation of fifty dollars to the American Temperance Union, accompanied by a letter from the Pastor who says :—" We have long struggled against intemperance at these Islands, and the conflict is not yet ended. You know our history. The Islands, thirty years ago, were a nation of drunkards. Few exceptions could be found in the land. Now they are the most temperate people, so far as intoxication is concerned, in the world. Our churches are all Temperance Societies. Our great struggle is with foreigners."

14. Opinion of Richard Cobden, M.P.

The giant evil of the day is intemperance. If the young men can emancipate themselves from that vice, they will have guaranteed for the next generation not only a sober nation, but an educated and prosperous people ; for the sure and certain way of keeping the mass of the population in ignorance and poverty is to perpetuate amongst them habits of drunkenness. There is no greater delusion in the world than to suppose that the use of alcoholic beverages, in even the most moderate quantities, is of service to those who have to live by their labour. I have generally found, as a rule, in my experience of men, that they who do the most, drink the least of anything stronger than water. And especially have I observed, that if any man has attracted the eyes of the world, whilst engaged in some great task calling for almost superhuman powers of mind and body, he has generally been found, on inquiry, to be a practical illustration of the advantages of temperance.

15. Gujarati Essay on the Evils of the Opium Trade.

W acknowledge, with pleasure, the receipt of an Essay on the Evils of the Opium traffic, in Guzaráthí : prepared, we suppose, by a Párśí, though the name of the author does not appear. It comes from the *Duftar Ashkara* Press. Extracts are given from the works of Montgomery Martyn, Lord Jocelyn, Dr. Allen and others. A long and able article, on this traffic, appeared in the *Telegraph and Courier* about a year ago, from the pen (we believe) of the Rev. W. Clarkson. The writer of the pamphlet refers to this, and has made use of its statements ; perhaps it was this that first called his attention to the subject. He describes a collection of pictures seen in China, descriptive of the opium-consumer's progress to misery and ruin. At the close is appended a list of those who have written on this subject, and in deprecation of this pernicious traffic. Thus the native reader of this pamphlet will see that European philanthropists have not been asleep with reference to the immense evils connected with commerce in this drug ; but from the first, and all along, one here and another there, have been lifting up their voices in protestation. It is well that public sentiment, in the native community, should be enlightened touching this thing, and accordingly we welcome this book.—*Bombay Guardian, May* 14.

THE BOMBAY TEMPERANCE REPOSITORY.

OCTOBER; M,DCCC,LII.

I.—The operative classes; the glory and the shame of Britain.

In the year 1849, the Committee of the London Religious Tract Society offered two prizes of £100 and £50 respectively, for the best and second best Essays on "The present condition of the manufacturing and other working classes, so far as the same is affected by moral causes and personal character and habits, together with the best means of promoting their temporal and spiritual welfare." Subsequently, we believe, five prizes of various amounts were offered for the five best Essays on the above subject. As a result of these offers, we have before us two valuable works, "The Glory and the Shame of Britain," 232 pp. 12mo., and "The Operative Classes of Great Britain," 250 pp. 12mo.

These works being designed for circulation among the "Operative Classes," exaggerated and unkind statements are carefully guarded against. The writers evidently cherish a warm sympathy with these classes and are not less ready to point out what is praiseworthy and cheering, than what is repulsive and sickening in their character and condition. They admit, in the words of Lord Brougham, that "among our journeymen mechanics are to be found the most respectable, the most ingenious, the most skillful, and the most valuable members of the community." But, on the whole, the picture which they draw is truly dark and

distressing. Ignorance, recklessness, poverty, and all the forms of irreligion and deep degradation abound to a fearful degree. From data gleaned from the returns of the Registrar-general, it appears that "of the operative population, about one-half of the men and two-thirds of the women are unable to write their names." And, so far as any valuable end is answered, "there are good reasons for believing that the ability to read is not much more extensive." The author of the second Essay, near its close, speaks as follows:—

> An awful mass of sensuality, worldliness, ignorance, and practical atheism rises upon our view, in whatever direction we turn our gaze. The contemplation of it is appalling, even at a distance. But as we approach nearer, and distinctly trace its features in detail, the heart sickens at the loathsome spectacle, while we shudder in the view of the dread retribution awaiting so many myriads of our fellow-countrymen. They are perishing around us—in our very presence—and we seem unable to reach them, either from want of wisdom to devise, or want of energy and resolution to employ, the requisite instrumentality. With all the light and piety of British Christians, at the close of the third century after the Reformation, we have but skirted the field of labour, leaving immense tracts of desolation and darkness as yet unvisited; or, if visited, still unreclaimed.

The evils and crimes which prevail among the working classes produce and reproduce each other. But the monster evil, which more than any other must be regarded as the producing cause, the legitimate parent of crime and degradation is intemperance. This clouds the intellect, sears the conscience, hardens the heart, deadens the sympathies, and gradually prepares its victims for the perpetration of any and every crime. It leads to domestic strife, to reckless expenditure, to parental neglect. This, more than any other and all other causes, drives the poor laborer from a comfortable dwelling to a dark, dirty, miserable hovel; this it is which clothes him and his family in rags; this drives his children from the school house to the workshop or perhaps the house of correction; this leads him to desecrate the sabbath, to forsake the sanctuary, to cast off the restraint of religion. Thus intemperance is one of the most efficient agents in originating and fostering every other vice. Directly or indirectly it is associated with most of the crime and wretch-

edness of the land. The second Essay speaks as follows on this subject:—

Intemperance in the use of intoxicating liquors, is one of the prevailing and deadly sins of the working classes.

It is not meant to be asserted that this vice is confined to their order. It exists more or less in all ranks of the British community. But among the working classes its ravages, both physical and moral, are more conspicuously seen, because it has a wider field on which to operate. The ruin which it brings upon the guilty individuals themselves, their families, and society at large, is incalculable. This is the plague spot, the gangrene, which pollutes and corrodes the character and energies of large numbers of our working men. It preys, with insatiable greediness, upon their happiness, prosperity, and moral respectability, both as individuals and as a class; and our solemn conviction is, that they suffer more from this evil, than from all their social ills united and combined. Emphatically may the language of inspiration be employed to describe the misery it entails upon its victims. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."

Walking through the streets of our larger cities and towns, such as London, Manchester, Liverpool, or through towns of less note, even down to those of third-rate size and importance, we are struck with the magnitude and splendour of what have been significantly styled gin-palaces. One cannot but see, in their very aspect and extent, sufficient proofs of the triumphs of intemperance among the class of society to whom the present remarks are addressed. And strange to tell, however depressed the state of trade may be, and however general the complaints of reduction in wages, these and humbler establishments, down to the lowest alehouse, are still seen to flourish. Stranger still, as we are credibly informed, they are often most prosperous when reverses occur in the financial condition of the operative classes—as if, permitting themselves to be urged on by a feeling of desperation, they were determined, because they have little, to spend all; because they are on the brink of poverty, to plunge at once into its depths, and, like the gambler, to fling their last penny into the vortex, that it may swallow and engulf all. Or, which is still more common, they fly to these scenes, in order to forget their cares amidst revelry and intoxication; but thereby in reality only multiplying their sorrows an hundredfold. So powerful, too, is this infatuation, that, when other resources fail, articles of furniture and dress are pledged, to obtain the funds necessary to gratify the fell and disastrous passion. The house, and even the person, is stripped; and men will endure hunger, nakedness, and every species of domestic destitution, rather than be deprived of the indulgence.

The statistics of this subject are such as to produce an appalling effect upon every mind of even ordinary sensibility. The Report of the National Temperance Society for 1847, supplies the following information:—"It

appears that from the 5th January, 1801, to the 5th January, 1846, there were consumed, in the United Kingdom, 1,025,628,668 imperial gallons of spirits, in the purchase of which £666,651,600 were expended. The numbers of gallons of alcohol contained therein, was 552,030,743. For the same period, the number of gallons of wine for home consumption was 275,130,993; containing 58,237,148 gallons of spirits—the amount of duty for which was £92,296,917. This return takes no cognizance of wine introduced into the country by smuggling, or of the extensive adulterations which are known to prevail. From the beginning of the present century there have been, in the United Kingdom, about *fifteen hundred millions* of bushels of malt charged duty. The duty alone amounted to more than *two hundred and twenty-three millions of pounds sterling*, and the estimated cost of which was little less than *six hundred millions of pounds;* or nearly five-sixths of the present amount of the National Debt."

From the same Report, we learn that in an inquiry instituted in Shadwell, a part of London, the following facts were obtained:—"885 persons entered one large gin-shop in the space of an hour and a quarter, on a Saturday evening; 339 were women, 28 of whom had children at their breasts; and 49 were children apparently under twelve years of age." And, to show the proportion existing in the Metropolis (which, in this respect, may be regarded as a fair sample of the nation at large) between the worshippers of God and those who prostrate themselves before the Moloch of strong drink, the same document reveals the fact, that in the parish of St. Luke—the population of which is 54,000—"there are 23 places of worship, and 234 houses for the sale of intoxicating liquors." Scotland, too, though often lauded as a land of Christian morality, and certainly possessing many advantages which have not been wholly lost on the character of her people, is nevertheless steeped in the crime of drunkenness. Glasgow and its suburbs contain 2,274 shops for the sale of spirituous liquors, and the expenditure of the city for that kind of indulgence is estimated at £800,000,—and all this amidst complaints of general poverty and destitution. Finally, from authority which cannot be disputed, it is ascertained that about £65,000,000 are annually expended, in the United Kingdom, in the use of intoxicating liquors—an amount equal to ten times the English poor rates—five millions more than the declared value of our exports, and about one hundred and twenty times as much as British Christians expend annually for the world's evangelization.

Truly, this all-devouring vice is the darkest spot in our national character; and as such, we need not wonder that it has excited the scorn of surrounding kingdoms. We mourn when we behold the *physical misery* which it brings upon millions of our working men, who otherwise might enjoy no small share of the comforts of life. We *especially mourn*, because of the *moral desolation* which it spreads through the households of the land. It is not only itself a deadly and destructive evil, but also the parent and cause of many other evils—a poisonous fountain, sending forth numerous streams, and all carrying with them the elements of death.

Were we to go into the history of the various calamities and crimes which prey upon society, and fill it with lamentation and woe, we doubt not that the greatest proportion of them would be found to flow from this prolific source. It is this which so often disturbs the peace of families, and by demoralizing both parents and children, poisons all the well-springs of social life. It is this chiefly which fills our workhouses and gaols. It is this which sends forth annually so many to our penal colonies, and supplies the scaffold with the numbers who terminate a life of crime by a death of ignominy. Our police reports and courts of law all bear witness, as with one voice, that the deeds which disgrace our criminal calendar, and the detection and punishment of which entail so great an expense upon the nation, are mainly attributable, either immediately or remotely, to the use of intoxicating liquors. In this respect, the testimony of Sir Mathew Hale, given nearly two centuries ago, is at least as applicable to the present times as to those in which he adorned the judicial seat:—"The places of judicature which I have long held in this kingdom have given me an opportunity to observe the original cause of most of the enormities that have been committed, for the space of nearly twenty years; and by due observation, I have found, that if the murders and manslaughters, the burglaries, and robberies, the riots and tumults, the adulteries, fornications, rapes, and other enormities, that have happened in that time, were divided into five parts, four of them have been the issues and product of excessive drinking—of tavern or alehouse meeting." The conclusion, then, seems to be fully warranted—and it is our earnest wish that the working classes especially would lay it to heart—that if the wretchedness, physical and moral, produced directly and indirectly by this vice, were withdrawn from the general sum of misery in the empire, society at large would experience a state of things which might be described as a paradise, in comparison with that now existing.

When the extent and virulence of this evil are considered, and the fearful consequences which ensue from it, we are naturally anxious, on many accounts, to inquire into its causes. These are numerous, and often so linked together, that it is not easy to distinguish their relative weight and influence in the production of this malady. An opinion has prevailed, and does still prevail, in many quarters, that the habitual use of such liquors tends to promote bodily health and vigour—that it fits for prolonged and arduous labours; and this opinion has been so often repeated and acted upon, that it passes current without examination, and has struck its roots so deeply in the prejudices of society, as to render it almost impossible to overturn it. Yet, there is no doubt that this ranks among those popular fallacies by which the world is so powerfully governed, without having a shadow of foundation in right reason. The temporary excitement which is the result of the use of intoxicating liquors is mistaken for an accession of bodily strength; whereas, in reality, it is only a draft upon the bank of physical energy in the constitution, to be followed by proportionate exhaustion when the re-action comes—and come it must according to a

fixed and invariable law of nature. Nor must it be forgotten, that every recurrence of this sense of exhaustion creates a necessity for further recourse to the same imaginary source of strength, until a habit is thus generated which cannot fail, in the end, to sap and undermine the bodily constitution; and still worse, to enfeeble the intellect, and deprave the heart. But, apart altogether from the fallacy now adverted to, a morbid craving for excitement and stimulus forms a prevalent cause of the evil under consideration. Our Creator has provided certain natural and healthy stimulants, food, air, light, water, and other elements, as well as social intercourse. The proper use of these is not only allowable, but necessary and right. They are useful and salutary to the extent in which they invigorate, without afterwards enfeebling, and animate, without subsequent depression. But to place alcoholic liquors among these wholesome stimulants, is a perversion of a Divine and benevolent law. The mischief which their common use entails upon individuals and society, is such as no pen can adequately describe. Here, the appetite growing by what it feeds on, and the love of excitement increasing in an ever accelerating proportion, no limit is set to the baleful indulgence, until health, reputation, character, are all sacrificed; and the debased victim of his own foul passions becomes a miserable outcast, and at length often closes his guilty career by a premature death.

The whole question of the causes of intemperance must be investigated, and that with a promptitude and energy proportioned to its dread importance; and the remedies must be applied with a bold and fearless hand; until the plague is stayed, and moral health diffused among the living, teeming masses of our working population.

Nakedness and want are in almost all cases more or less directly the fruits of intemperance. How much money alas! do the poor of England waste on strong drink. In reference to this, the first Essay presents the following painful statement:—

The chief *faults which vitiate the expenditure* of the working classes are two; *needless outlay*, and *unsound remedies*. Intoxicating drinks present us with a striking instance of the former. In a heavily-taxed country, the voluntarily tax for the purchase of noxious beverages exceeds the sum of all the taxes paid into the exchequer. So large is this item of social expenditure, that the saving involved in a general adoption of the principle of total abstinence would be equivalent to an entire repeal of taxation, or the extinction, in sixteen years, of the national debt. The people of England maintain more than 100,000 houses for the sale of intoxicating liquors, and spend an average of 600*l.* annually in the support of each. Every thirty families support their beer-shop, every three hundred their *place of worship*. Beer-houses and dram-shops are most plentiful in the poorest districts; they are there to be met with at every

turn, startling us by the contrast of their mock splendour with the general squalor and dinginess of the scene. Here poverty is changed, not for itself, but for others, into finery and wealth. A constant succession of wretched votaries is kept up at these demon-temples, who receive in return for their offerings a draught of the enchanted cup. Pale, haggard, and hoary, they totter in—the youth in whose face consumption has fixed its mark; the aged sot, whose disgusting aspect forbids a second view; the child whose mother awaits him yonder, and who pauses on the threshold to steal a draught for himself. The number of these establishments, and the expensive means adopted to win customs, are proofs of the wealth they subtract from the pockets of the poor. How much better if the money expended in maintaining their gilded paraphernalia were spent in the purchase of food and clothing! What joy would such a diversion of expenditure occasion in a thousand starving homes!

Our cheeks burn with shame while spreading such facts before the people of India. What a view do these things give of enlightened and Christian Britain! How do they tarnish her glory; how do they weaken her influence for good among the nations, and especially among the people of this land. Were it not for the important lessons to be learned therefrom, we would say, "Tell it not in Gath, publish it not in the streets of Askelon!" But the facts,—the painful, terrible facts,—cannot be denied; and it is but right that the world should profit by them. They teach a lesson which the statesmen and the philanthropists of India would do well to ponder: "For if they do these things in a green tree what shall be done in the dry?" If such are the doings of intemperance in educated, enlightened, Christian England, the land of schools and bibles and churches, how fearful must be its influence in India when the barriers of caste shall be broken down; when the whole native population, discarding the prohibitions of the existing religions, shall be as free to indulge in the use of intoxicating drinks as the people of Britain now are, and when liquor-shops, under Government sanction, shall be planted by tens of thousands over the whole land! Among a people so ignorant, so indolent, so improvident and possessing so little moral principle, how general and how dire must be the reign of intemperance. Under such a rule, the moral desolations must become more desolate, crime must necessarily multiply at a fearful rate, while

poverty, nakedness and degradation must be the inheritance of millions. These are not mere idle forebodings. No, the work is already begun; year by year it progresses, and with an ever accelerating speed. Liquor-shops are already found by hundreds in all the large cities, and they are gradually multiplying over the land. How blind, how infatuated the policy that for the sake of revenue, or any cause whatever, lends its fostering sanction to this monster evil! And how great the inconsideration, not to say the guilt, of those who, by their example, are doing so much to introduce the drinking customs of Britain among the hitherto temperate, but ignorant millions of Hindusthán!

II.—Benefits and claims of temperance societies.

After portraying the condition of the working classes, the authors whom we have quoted in the preceding article set forth the duty of Society honestly and earnestly to seek the welfare of these classes. Among the means to be employed for this end they dwell upon Early Education, Mechanic's Institutions, Public Libraries, Mutual Instruction Classes, Sabbath Schools, the Press, Benefit and Provident Societies, Savings Banks, Abstinence Societies, and, above all, efforts to bring home the influence of true religion to the hearths and the hearts of the people.

It is impossible, with our limited space, to present a full view of this important subject. But we ask that the estimate formed of the beneficial influence of Temperance Societies may be duly considered. On this subject the author of the second Essay says:—

"Abstinence Societies stand out among the most prominent institutions of the present day, and there are few institutions in the prosperity of which the working classes ought to manifest a deeper interest. The design of their founders was, no doubt, one of pure benevolence, and it is equally undeniable, that they have done much good in arresting the progress of intemperance, and reclaiming not a few of its most debased victims. In proportion, however, to their natural capacity for good, is the importance that nothing, in their constitution or working, should impede or limit their usefulness."

We contend that, in the absence of vital religion, for the drunkard there is no safety except in total abstinence. With his strong bias towards indulgence, it is the height of folly to imagine that he will always keep within the bounds of an indefinite moderation. The moment the habitual drunkard seeks the enjoyment of what he may deem a lawful and allowable portion of intoxicating liquors, he lays himself open to the inroads of temptation—temptation to which, as the power of resistance diminishes every moment, he is sure to yield, in spite of every resolve he may have made in the hour of sobriety. This is the constant experience of those who tamper with this evil. The progress of the drunkard, in this respect, reminds one of what has sometimes occurred on the waters that sweep along in the vicinity of some fearful cataract, such as Niagara. Smoothly and pleasantly, at first, does the bark glide on, until it is found to have entered the rapids; and now the skill of the pilot, and the strong arms of the voyagers, are all in vain, for no human power *is* able to arrest its progress. With a velocity increasing every moment, an impulse gathering strength from the impetuous current, it is hurried on to the inevitable brink. And now it is seen to rise and pause for a moment upon the crest of the fatal billow, before being precipitated into the yawning gulf beneath. This is no inapt picture of the drunkard, when once he has got into the current of his favourite and habitual indulgence. With what peculiar force, then, should the words of the wise man come to such an individual—"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it again." We repeat it, then, and with all the emphasis of deep and overwhelming conviction, that, so far as human means are concerned, *for the drunkard there is no safety, except in total abstinence.* He must escape for his life. To pause at any intermediate point is certain destruction, inevitable ruin. We are fully aware of the objection that has been frequently urged on this point, namely, that to discontinue entirely, and at once, the use of intoxicating liquors, after having been long accustomed to the indulgence, is likely to prove highly pernicious to the constitution. This, however, is, in the great majority of cases, the mere subterfuge of such as are unwilling to relinquish the practice, and not the honest conviction of those who are bent on reformation. That some, it may be even considerable, physical prostration will have to be endured for a time, and uneasiness, arising from the ungratified craving of the system for its wonted stimulant, cannot be denied But, the question is, can the indulgence of this superinduced and diseased appetite be in any degree necessary to the health and soundness of the body, or can actual injury be sustained by the immediate withdrawal of alcoholic stimulants? What is the testimony of the highest medical authorities upon

this subject? Dr. Arnott, Sir B. Brodie, and Sir James Clarke, attest the perfect safety of such discontinuance. And have we not powerful corroboration of their impartial and scientific opinion, in the express declaration of those who have escaped from the foe by an immediate and complete dissolution of their bonds? However this may be, such is the extremity of the danger, and the power of the infatuation, that under no imaginable circumstances should the habitual drunkard touch intoxicating liquors, unless under the direction of a medical man, and administered as medicine. To act as his own councillor and physician is to proceed upon the principle, that he is of sound mind and body, whereas he is, in reality, distempered in all his functions, both corporeal and intellectual. The worst of all demons has taken possession of him. He resembles the man "who had his dwelling among the tombs, and whom no man could bind, no, not with chains; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him."

An immense amount of good has been achieved by Abstinence Societies. It is calculated that five hundred thousands drunkards have been reformed since their commencement in this country; but who shall estimate the numbers that have been preserved, by their influence, from entering upon the career of intemperance, with its accompanying vices? Thus, the negative benefits, in the way of prevention, have been even greater than the positive benefits, in the way of cure; and many thousands have been preserved from this vice, who, but for Abstinence Societies, might have been sunk into the depths of moral and physical debasement.

And if these things be so, then do not both religion and humanity call upon us to sustain these Societies by our example and by our active, cordial co-operation?

Our author states, and we presume not without reason, that "an irreligious spirit, if not one of positive infidelity, has prevailed among the friends of total abstinence in some quarters." But he justly adds that, "when rightly understood, instead of opposition, there is the most perfect harmony between the claims of Christianity and the principle of total abstinence." Every good cause has suffered from evil advocacy, and none more so perhaps than the temperance movement. But it is a very poor reason for standing aloof from a philanthropic enterprise because certain errorists lend it their countenance and sustain it by false arguments. The friends of truth should ever stand foremost in every work of benevolence. Love to God, love to their fellow men should stimulate them to effort and self-denial for the good

of others. And if, while intemperance is working such wide spread ruin, they, like the Priest and the Levite, pass by on the other side, refusing to aid in the effort to reclaim the poor inebriate and to banish this monster evil from the land, it is not surprising if the infidel and the scoffer should seek to pass themselves off as the good Samaritan. If the advocates of religion, the professed friends of truth, continue to uphold by their example the drinking customs of society and thus perpetuate the reign of intemperance, we can expect nothing better than that the irreligionist should point the finger of scorn, exclaiming, "by their fruits ye shall know them!"

Men of God, fired with a heaven-born love for their fellow-men led captive to ruin by the drinking customs of the present age, originated the temperance movement. They have ever been the standard-bearers in this benevolent enterprise. And they can never abandon it to the guidance of scepticism and irreligion. They think no worse of the cause because the drunkard, the infidel, and the outcastes from society, are led to adopt its principles. On the contrary, this is what they most earnestly desire. Thy rejoice over all who renounce the intoxicating cup, believing that they are now less exposed to temptation and better prepared for listening to the voice of reason, to the claims of duty and of God.

III.—Teetotaler's beer:—a sample.

"More knowledge of more value may be conveyed by the history of a Word, than by the history of a Campaign."—*Coleridge.*

Among the manuscripts of the highly-gifted but unhappy Eugene Aram, now in the hands of the Rev. James Tate, Master of the Grammar School at Richmond, and printed in the "Trial and Life" of that ill-fated genius, is the "Plan and Specimens of an Anglo-Celtic Lexicon." To this unfinished work, composed as it was in prison, without any other materials than were treasured up in the *memory* of that wonderful scholar, we are indebted for the idea of the following paper. The design of Aram was to show, that

the ancient *Celtæ* have left numberless vestiges behind them in Gaul, Britain, Greece, and all the western parts of Europe;—that their language, however mutilated, is at this day discernible in all those places where they conquered and retained possession, emerging in the names of springs, torrents, rivers, woods, hills, lakes, towns, and other local appellatives of remote antiquity; that the original of both the Greek and Latin is, in a great measure, Celtic;—that same Celtic, which, polished by Greece and refined by Rome,—only with dialectic variation,—flowed from the lips of Virgil, and thundered from the mouth of Homer.

This theory, the writer proceeds to illustrate by examples; he "begs pardon for some little Oriental introductions in the word—

BEER."

This word *Beer* has been one general Oriental name for *a well* or *water*. It is read in Genesis xxix. 2., Va yare ve hinneh *beer*, i. e., "He looked, and behold *a well;*" in the Chaldaic, *bera*.—Water was the first beverage of mankind, and the term by which they expressed it was naturally applied to other drinkables as they were invented:—the great simplicity of ancient languages and times, not directly affording them any other term than *beer*. Hence *beer*, though originally a term for *water*, became expressive of some liquors drawn from vegetables, because they became, like water, a *beverage*. In some parts of Ireland, *bir* is still used for water. Indeed, in its primary acceptation of a rivulet from a spring, or water simply, the word *beer* yet continues in the less frequented districts of England and Scotland. To these places, innovations come but slowly; besides, words annexed to such common things as *water*, fire, air, &c., heard mentioned every day, must necessarily maintain their ground, and resist the shocks of foreign invasions, better than terms of less frequent recurrence in ordinary speech. Hence, we are told, about Roxburgh, it was common in the time of Aram (a century ago) to ask—"Have you any *burn* [i. e., *water*] in the house?"—where *burn* is the Hebrew *beer;* the final *n* only terminates the word after the genius of of the German, but alters nothing.

The same thing is exhibited in the names of torrents, as *Bierbeck, Bierburn, Doubergill* (i. e. *Black-water-gill*, where *gill* is but another word for water); in the *Ver*, a rivulet near St. Alban's, of which the Romans formed their *Verulamium;* in the *Var* of France, the *Iberus* of Spain, and the *Tiber* of Italy (*Ti-ber*, in Celtic, signifying the *great river;*) in the Latin *imber* and the Greek ὀμβρος, a *shower*.—

Again; as the letters *b, f*, and *v*, as all etymologists know, are frequently commuted, so from the Hebrew word *bir*, is evidently derived our word *fairies;* fairies meaning *Naiades*, nymphs of fountains. The Irish call them by a synonymous word, *gil-veis*—"Water-nymphs." Fairies is *ber-veis*, "water-fays or nymphs."—

And now, if the readers of the Temperance Repository like the taste of our *Beer*, we shall be happy to offer them, in a future number, a sample of our genuine *Whiskey*.

PHILOLOGUS.

Poona, August, 1852.

IV.—INTEMPERANCE IN BENGAL; NATIVE SENTIMENT.

IN 1844, the rapid multiplication of liquor-shops and the consequent increase of intemperance under British rule engaged the attention of the Bengal British Indian Society. Several papers on the subject were read and discussed at successive meetings; from one of which, by Baboo Shamachurn Sen, we quote the following:—

Our worthy President seemed to be at a loss to account for the increase of this destructive vice among us, and even in remote villages, where, fortunately for the inhabitants, there are no English to set them an example: the answer is plain enough. It is not the circumstance of the setting of an European example only that has bred, and is still breeding, drunkards in this country; *the chief cause is, the total want of a legal check, and the increased establishment of licensed liquor shops.* There is hardly a single village in Bengal, however limited in its extent, which does not boast of the peculiar honor of paying Abkaree revenue into the coffers of Government.

It may be still in your recollection that the laws enacted by our ancient Hindoo kings on this subject were marked with an unusual degree of

severity and stringency. Surely they were to some extent guided by superstitious feelings in their anxious and strenuous endeavours to annihilate drunkenness among their people; and I cannot better illustrate this point than by the following quotation from the work of the Honorable Mr. Shore. He says—"In contrast, I will mention the conduct of a native chief, related to me by an old gentleman, who came to India more than sixty years ago. Shortly after his arrival, on being sent to reside at Kishnagur, he was obliged to ask the Rajah's permission to have a man to procure toddy for his friend; the Rajah consented on the condition that a sentry of his own should accompany the man, to see that he brought just no more than sufficed for his master's use, for fear he should ferment and sell it, and thereby introduce drunkenness among the people." The remark which follows, is, perhaps severe and even unjust in its application; but I shall quote it nevertheless, as strongly characteristic of the subject now under consideration.—"The native Rajah above alluded to, did not want a revenue obtained at the expense of the morality of his subjects; while the British Indian Government encourage as much drunkenness as possible, provided they reap some profit from it." This single fact, if true, is fully sufficient to convince any unprejudiced mind that the state of drunkenness, as even at the present day among the people of the countries subject to the subsidiary native princes, must appear insignificant if compared with its fearful extent among the millions more immediately placed under the British rule. According to the moral view of the case, as entertained by the present Government, drunkenness must ever continue on the increase: and this is a truth which will appear obvious on a moment's consideration. I presume, none of you, gentlemen, will question the fact that ours is a Government that does not consist of a body of teetotalers: nor is it to be wondered at, since the religion which they profess, although it certainly does prohibit excessive drinking, yet may be said even to sanction the moderate use of liquors, while our own Shastras inculcate a wholesome horror of even the bare thought of a libation to Bacchus. Thus, the leave granted by European manners and usages merges into an abuse, and this social indulgence will easily account for the fact, that the use of spirits can never be wholly prohibited under the present Government; nor, for my own part, Gentlemen, do I wish it to be so. But for all this, are we not entitled to the benefit of a law, checking public drunkenness, and thereby relieving the public from an intolerable nuisance daily increasing with frightful and unexampled rapidity?

We are striving to put down a public nuisance which does not originate in the precepts of any religion now professed in any part of India. Unhappily (and to repeat the assertion) this country is already burdened with an overgrown load of innumerable nuisances, and it would be an act of great oppression if one enormous nuisance which is unsanctioned by the religion of the country were suffered to prevail without check or control. To eradicate the habit of drunkenness, as far as it may be practicable, is, at the same time, to repress to some extent the commission of petty

larceny, without making any reference to other crimes resulting from it. There are numerous instances in which confirmed drunkards, though not professional thieves, when urged by want or natural depravity, have stolen articles of little value, for the purpose of being pawned in the shops. It is a curious fact, that the natives of this country are firmly convinced, it is said, since the commencement of the English reign, that the commission of any crime perpetrated under the influence of liquor, will palliate the act and save them from the hands of Justice. The defence of these men in most cases of felony is, that they were drunk and knew not what they did or whither they were going. No one of this country now seems to know—or in other words, every one appears to forget—that to be drunk in a public thoroughfare was a crime once punishable by their own law or according to the English law; that the perpetration of any offence when under the influence of liquor is the aggravation of one crime by another, and, therefore, entails on the offender a heavier amount of punishment. Let public drunkenness be visited by a commensurate fine, and you will observe that life and property are become comparatively more secure. Again, on the score of public health, for "it is the duty of all legislators to watch over the health of citizens," I am of opinion that it is very desirable that some law be enacted repressing effectually this odious vice. In conclusion, I must entreat you earnestly to petition Government without further loss of time, for the repression of drunkenness viewed as a public evil, the increase of which and the consequent demoralization and multiplicity of crimes in this town, being subjects so highly calculated to secure your most serious attention.

One of the Calcutta papers of that day, after concurring in the above views, spake as follows of the influence of the license system :—

We believe the system of licensing shops for the sale of spirituous liquors, was introduced with the view of alleviating the evils of intemperance, by diminishing the number of such shops, and securing the people against the adulteration of the liquors sold. As to its effects in regard to the latter object, we have no means of judging, but as to the former object, we believe there are abundant facts to shew that the result has been diametrically opposite to what was anticipated. The number of spirit shops has increased with amazing rapidity since the licensing system was introduced and is now vastly greater than there is any reason to believe it would have been had the system never been adopted. But independently of consequences altogether, is it right, is it Christianlike, is it in accordance with the law of God and the spirit of Christianity, that a Government should seek profit from the vices of the people—that it should adopt a system in virtue of which the revenue will fall in proportion as virtue rises, and rise as virtue falls? It is vain to say that scarcely any Government that has ever been in the world is free from this charge. The question is not what *is*, but what *ought* to be.

The Calcutta Missionaries and others in their recent memorial to Parliament, in like manner, express their fears that the Abkaree system "has, in practical operation, tended to foster among a people whose highest commendation was temperance a ruinous taste for ardent spirits and destructive drugs." Some may not be able to see how the raising of a revenue from liquor-shops should increase their number. It should be remembered, however, that throughout the Maráthí country, and probably in a less degree throughout all India, a very general and decided feeling of opposition to the introduction of liquor-shops has existed. The traffic is, by the more respectable classes, regarded as infamous and pernicious; and the man, who, on his own responsibility, without any Government sanction, should commence setting up grog-shops in the quiet villages, would arouse the indignation of the people and be treated as a public enemy. But the contractor, in virtue of his connection with Government, appears among them as an authorized functionary; his business, accursed though it be, is sanctioned by the highest authority, so that to contend with him is to contend with the Government. Thus all hope of successful resistance is taken away; the people are compelled to tolerate the hateful, blighting nuisance, and to see a flood of intemperance pour over the land. The contractor, who is often a stranger in the district, makes the most of his contract, resorting to every expedient to increase the sale of intoxicating drinks, and caring but little for the odium which he has to encounter. This indeed is for the most part transferred to the Government, which, as is supposed, upholds the traffic for the sake of revenue. Thus grog-shops are multiplied, and the work of demoralization moves on apace. And, in the estimation of the people, Government is responsible for these ruinous results.

We see then how in many cases, the license system, instead of checking, increases the evil. It invests the retail traffic with a degree of respectability which it could not otherwise possess. The dealer is enabled to silence a reproving conscience and the remonstrances of the people

by declaring that he is merely a servant of Government, and ready to relinquish his business whenever such shall be the Government's pleasure.

While deploring the evils of the present system, however, we are far from desiring that the way should be left open for the establishment of liquor-shops at pleasure, without payment. The existence of these shops is a great public evil. They are the corruptors of morals, the prolific sources of poverty, degradation and crime. And those who resort to this means of obtaining a livelihood should be sought out and punished, as is done in the case of counterfeiters, gamblers and thieves. Their business is inconsistent with the public weal, and as such, should be forcibly suppressed—a measure which, we believe the great body of intelligent natives would hail with delight.

The following from the Calcutta *Hindu Intelligencer* of March 15th, 1852, expresses the feelings of a large and influential class of natives on this subject. And, in this light, it is worthy of attention :—

Of all the vices which Europeans have brought with them to this country, intemperance in drinking is perhaps the worst. A few years ago the use of wine was considered by the Hindus in general as disreputable, and pernicious to all temporal and religious interests. Hence it was discountenanced by the prevailing custom of the country, and the abstinence of the higher orders of the people. It entailed shame and disgrace on the individual that was addicted to it. He had to abide the frown of the priest, the contempt of his friends, and the scoff of the rest of the community. But the reverse is now the case. A great many Hindus are at present to be found who make no secret of drinking, and publicly own that they prefer intoxication to the abstinence of a sober life. The majority of the native inhabitants of Calcutta are now become more or less accustomed to the use of wine. Drunkenness is sometimes exhibited here in its most frightful colours, entailing misery and ruin on the family of the individual who is addicted to it. It has also spread into the interior; and there is scarcely a single village which has not its grog shop. Our rulers are, to the great misfortune of the governed, known to be the great encouragers of this vice, owing to its being a source of gain to them. They allow liquor-shops to be opened in every part of the country without caring for the morals of the people or their pockets. Distilleries and *licensed* establishments for the sale of pernicious and inflamatory spirits are to be everywhere met with. They are yearly being multiplied, and in proportion to their increase in

number, "the Sirkar gets the profits" in the shape of *Abkary* taxes. Every shop for the sale of liquor, is assessed at a high rate, and the opening of a new one does only add to the income already obtained from this unholy source. An excise officer's fitness is tested and his promotion regulated by the number of liquor shops introduced and the amount of the duty collected by him. The revenue thus derived by government, is immense, and is increasing every year. John Company who is notoriously fond of money, as if not contented with the *crores* already obtained from the various items of public assessment in India, is determined to take advantage of the evil tendencies of the people to imtemperance, and make their vicious habits instrumental to a further increase of his annual income. The more do the natives give themselves up to drinking and habitual intoxication, the greater is the pecuniary advantage of the Government. But the ruling authorities are said to be enlightened men, and profess to be Christians, avowedly believing in a creed which says—*Drunkards shall not inherit the kingdom of God.* How *such* men could allow, without feeling the stings of conscience, the sale of liquor in every part of their vast dominions for pecuniary considerations, and thus freely permit the people they govern to become the miserable victims of intemperance, vice and immorality, appears indeed a strange paradox of human sensibility. But their duty is to arrest the progress of this detestable vice; and British Christian missionaries, who are accustomed to lecture on religion and morals to the natives of Hindustan, should deem it more advisable to preach sermons to their own countrymen, and try to teach them not to be the indirect promoters of what is so decidedly mischievous in its consequences and diametrically opposed to the precepts of their own religion.

The attention of the local authorities has on several occasions been earnestly directed to the sad effects of intemperance on the people of this country, and the mischievous consequences arising from the increasing supply of Government licenses authorizing the establishment of shops for the sale of alcoholic drinks. The people of Bombay did of late address a Memorial to the Government of that Presidency praying for the supression of shops of this description, and the adoption of "effectual measures for saving the land from the desolating effects of the retail traffic in intoxicating liquors." The native inhabitants of Poona did also apply to them for checking the spread of Intemperance there. And "petitions and remonstrances of a kindred character have at different times been addressed to the local authorities by the native inhabitants of other places in the Maráthí country, earnestly entreating that licenses might not be granted for opening liquor-shops in their vicinity." But the golden argument of a considerable revenue derived from the extension of this demoralizing and mischievous traffic, has ever outweighed every other consideration on behalf of the people. Vague promises of laying some restraints to it have only been sometimes extorted from the ruling functionaries, but nothing has hitherto been done by them in earnest, which is likely to arrest the progress of what thus forms the subject of universal complaint.

A well informed writer, in a late number of the *Calcutta Christian Observer*, says that of the eighty-one *laks* of rupees which the people of India pay into the public treasury, every year, for the privilege of smoking gánjá, chewing opium and drinking spirits, Bengal contributes about thirty *laks*. Speaking of the increase of this evil in Calcutta, he says:—

The home excise duty paid by the inhabitants of Calcutta and its suburbs on arrack, opium, gánjá, &c. in 1830-31 was about two lakhs and seventy thousand rupees, and in 1850-51 it had increased to about three lakhs and seventy thousand. An increase of one lakh in twenty years affords ground enough for our efforts to check such a growing evil. But this is not all. It is perhaps a worse sign of the growing love for strong drink in Bengal, that the consumption of imported liquors has increased yet more rapidly than that of native drinks and drugs. The customs' duty paid on wines, beer, and spirituous liquors imported from Europe to Calcutta was, in 1830-31, about one lakh and twenty-five thousand rupees; in 1840-41 about three lakhs and twenty-two thousand rupees; and in 1850-51 about four lakhs and thirty-four thousand rupees. Europeans probably take less intoxicating drink now individually, than twenty years ago, although their number has during this period increased considerably. The rapid increase of imported liquors is not owing entirely to them. The wealthier natives of Calcutta, nay even the young men educated in our Colleges and Missionary Institutions, who form the basis of the future middle class in society, have acquired a strong love for European drinks. Too guilty and too sensual to copy the more pure and refined habits of a Christian people, they yet have imitated us in many of those things of which we have good reason to be ashamed; and, not the least pernicious, in our drinking habits. The parties who frequent our hotels are a proof of this; and every one, acquainted with the private life of the wealthier families of native society, knows full well that drunkenness is not the least prevalent of the sins found there.

But it is not mere expenditure we have to consider, so much as the moral bearings of this expenditure. It has been proved beyond controversy that more than one-half of the crime perpetrated in England and America, owes its origin to the use of intoxicating drink. Making, then, every allowance for the difference of national peculiarities, we are justified in tracing up a vast proportion of the crime in India to a similar cause But how pernicious are those results which do not fall under the designation of actual crime! For just in proportion to the use of alcoholic stimulants, will be the amount of indolence, quarrelling, sensuality, and filth.* * * * Wherever the use of intoxicating drinks has become common, there has followed a large increase of crime, of disease, and of wretchedness, which constrains every Christian and every philanthropist to have but one view of the evil, however much they may differ as to the remedy.

Whence then shall come forth the power to check and to destroy this deadly evil? It will not do to let it alone. We have done this from 1830 until 1851, and the revenue paid for these liquors has increased from four lakhs of rupees to eight! To say that they must be taken in moderation, is only to say that which the drunkard himself will acknowledge,—that which has made every drunkard what he is, and which is sure to prove futile in a vast number of cases, when it is tried as a practice; for every individual who participates in the accumulation of these eighty-one lakhs or even who suffers from the effects of intoxication, acknowledges this principle; and with what result?

V.—Memorial of the native inhabitants of Satara on the spread of intemperance.

To the Right Honourable the Governor and President in Council, Bombay.

The respectful and earnest Memorial of the undersigned inhabitants of Satara, in the hope that the British Government may not only graciously receive the prayer of your Memorialists, but adopt effectual measures for the suppression of the evil complained of, humbly sheweth,

1. That the late Mahárája Pratáp Sing, otherwise called Buwásáheb Mahárája, for the most part, administered the government after the manner of the English; nevertheless we greatly fear that intoxicating drinks may, under the present rule, be introduced among us, to the ruin of many, both in this world and the world to come.

2. That we are now under the Government of the English, is by no means, in itself, a cause of sorrow to us; but we are filled with anxiety and alarm in the view of the fact that the evil of strong drink so invariably follows the introduction of British rule. When this great evil once gets a footing, it cannot, without much difficulty, be eradicated. All remedies fail. If Government once begin to raise a revenue from this source there seems little or no hope that it will ever be relinquished at a future time. We therefore beseech the Government not to look on this as an additional source of revenue, but to rest satisfied with the *Jumabandi* made by of the late Mahárája, and thus secure the good of the people.

3. For the last thirty or forty years there have not, so far as we are aware, been even so many as two or four persons intoxicated in the city of Satara, nor any case of fighting or murder through the influence of intoxicating drinks. Here, all has been quiet; while Bombay, Poona and other places, are filled with strong drink. And alas! is there no reason to fear that this our city of Satara will ere long present a similar spectacle, a grog-shop appearing in every lane and alley?

4. The way in which this evil commences seems to be that when Europeans begin to reside in any place, intoxicating drinks are in the first

instance, brought for their use. But our people soon become great proficients in this vice and spend upon it those means which are required for the support of their families, thus leaving their wives and children to suffering and want. This state of things is then turned to account by the Government, which raises a large revenue from grog-shops and distilleries, on the plea of checking the progress of intemperance.

5. But if the object in view in imposing a tax on distilleries and liquor-shops is to save the people from intemperance, then would it not, on every account, be better to suppress them altogether and thus nip the evil in the bud? The remedy now resorted to by Government seems wholly inadequate; for notwithstanding the tax imposed, drunkenness and ruin continue to spread on all sides. Besides, many, believing that Government cannot be honest in professing a desire to suppress an evil which it openly licenses and from which it derives such a large and constantly increasing revenue, apply to it the proverb, *one set of teeth for use and another for show.* If we consider the ruin caused by the use of intoxicating drinks, it is manifest that any increase of revenue from this source cannot be counted as gain; we fear however that the hope of revenue may unduly influence the decisions of Government in reference to this subject.

6. Possibly it may be said that it is not the duty of Government to interfere with the wishes of the people in regard to what they shall eat and drink. But let the ruin caused by intoxicating drinks be considered. The Government should not forbid the use of that which is nutritious and beneficial; but it is the bounden duty of Government to save the people from ruin when they, through ignorance and folly, are rushing into it. Government is the mother of the people. A kind and judicious mother will not allow her child to eat that which she knows is injurious. And it is her duty thus to control her child. In like manner, Government should conduct towards its subjects, carefully forbidding what is evidently prejudicial to the general welfare.

7. It may be thought that some are required by their religion to use intoxicating drinks, and that to suppress the distilleries and grog-shops would be an unjust interference with the religion of such parties. But the use of spirits is not required by any religion whatever. On the contrary, all religions dissuade from their use. According to our Hindu Religion the person who drinks spirits commits a sin from which he will seek in vain to be purified. Other religions may not so severely condemn the use of spirits; but according to no religion is it a sin to abstain from their use.

We earnestly therefore beseech the Government not to allow the great evil of intoxicating drinks to enter and devastate our happy territory. As we are mercifully protected from thieves and robbers, so let our city be carefully guarded against the entrance of this destroyer. And should the Government refuse to listen to this our humble prayer, your memorialists will continue from time to time to urge their request, until it shall be finally granted.

14*th August, A. D.* 1852.

The Maráthí Memorial, of which the above is a translation, we believe, expresses the feelings of the great body of the people in the Satara territory. It is subscribed however only by about one hundred persons, little effort having been made to obtain signatures. We are told moreover that some to whom it was presented, though fully approving of the Memorial, declined to sign it, fearing lest they might thus subject themselves to the displeasure of Government. At this, we are not in the least surprised, the same feeling having been extensively manifested in Bombay, in 1849, when the Memorial on the spread of Intemperance was in course of signature. There is moreover a very general feeling that the hope of inducing Government voluntarily to renounce the revenue from distilleries and liquor-shops, from a regard to the good of the country, is perfectly idle. And we cannot expect people to put forth vigorous efforts in any cause while fully assured that those efforts must be abortive. Under such circumstances it is more natural that they should quietly and hopelessly submit to their fate.

In the Satara territory, and indeed throughout all the districts of the Maráthí country, it would now be perfectly easy to suppress the retail traffic in intoxicating drinks. Such a measure would meet with the warm approbation of the respectable classes; it would everywhere be regarded as a manifest proof of high principle and paternal regard for the welfare of its subjects, on the part of the British Government. How important that this state of things should be improved aright, and that effectual measures should now be adopted for saving the country from the curse of intemperance. Under the present system the evil is fast attaining a giant growth, and the prospect is that, when too late, the future statesmen of India will bewail the blind inconsideration of their predecessors of the present day.

The following table exhibits the revenue derived from the contract for the sale of country spirits in the different districts of the Satara territory, not including the camp, during the years 1851, and 1852. It shows that the evil is beginning to take root, and that the alarm and anxiety of the people on

this subject are not without just cause. The table also may possess an historical value a century or half a century hence.

	Districts.	*Population.*	*Contract for* 1851.	*Do. for* 1852.
1.	Sátárá	89,314	Rs. 5,350	Rs. 9,505
2.	Jáwálí	39,764	„ 155	„ 158
3.	Targao	85,762	„ 245	„ 265
4.	Karhád	83,342	„ 2,100	„ 2,100
5.	Wálawá	129,393	„ 1,210	„ 1,120
6.	Khatáo	110,675	„ 650	„ 600
7.	Khánápur	100,610	„ 275	„ 275
8.	Pandharpur	115,940	„ 1,150	„ 1,200
9.	Wáí	96,696	„ 900	„ 850
10.	Korágeo	54.439	„ 600	„ 710
11.	Bíjápur	57,133	„ 3,100	„ 3,100
	Total Population..	963,068	Rs. 15,735	Rs. 19,883

There is thus an increase of Rs. 4,148, or a little more than one fourth, during a single year. This does not include the territories of the Jahagirdárs, which contain an additional population of 353,453, among whom we suppose the use of intoxicating drinks is, as yet, almost wholly unknown. At this rate, in the course of a few years, intemperance, with all its blighting influences, must attain a fearful prevalence. Under the present policy, it must gradually and surely be extended to every village, spreading poverty and degradation over this once temperate and prosperous territory.

VI.—Parliamentary report on drunkenness.

On the 3rd of June 1834, Mr. Buckingham moved, in the House of Commons, "That a Select Committee be appointed to inquire into the extent, causes, and consequences of the prevailing vice of intoxication among the laboring classes of the United Kingdom, in order to ascertain whether any legislative measures can be devised to prevent the further spread of so great a national evil." This motion was carried by a large majority, and a Committee of 35 members, including Sir Robert Peel, Lord Viscount Althorp, Mr. Emerson Tennant, Lord Viscount Sandon, Sir Robert Bateson, Sir Edward Knatchbull, Mr. Alexander Baring, Sir Andrew

Agnew, and other eminent men, was appointed. "The witnesses examined, fifty-one in number, were from all parts of the country, and were men distinguished for intelligence and integrity. They were selected from the church, the bench, the bar, the army, the navy, and many other professions and trades; and it may be safely affirmed, that whether with regard to the examinators, the witnesses, or the subject, no committee of greater importance ever was appointed by the British Legislature."

The Committee was most assiduous in its labors; twenty meetings were held, and a valuable but truly painful mass of evidence was collected, which together with the Report makes a folio volume of about 450 pages. According to the suggestions of the Committee, the Report and an abstract of the evidence was also published in an 8vo. volume of 600 pages, and widely circulated. This remarkable document is valuable not merely in England; it deserves to be carefully studied by those who are interested in the welfare of India. Though it has been so long before the world, it will probably be new to a large portion of the Indian public; we therefore transfer to our pages a considerable part of the REPORT, commending its statements to the consideration of the Indian Authorities, and especially of the better educated and intelligent members of the native community.

The Report points out I. Extent of the Evil,—II. Remote Causes of its Production,—III. Immediate Causes of its Extension,—IV. Consequences to Individual Character. Want of space compels us to omit these divisions. The example set by the upper classes, the custom of mingling the use of intoxicating drinks with almost every important or pleasureable event, and the temptations arising from the number of liquor-shops are represented as the principal causes of intemperance. The destruction of health, of mental capacity and vigor, and of all moral and religious principle are also suitably described; after which the REPORT proceeds:—

V. Consequences to National Welfare.

10. That in a national point of view, as affecting the wealth, resources, strength, honour, and prosperity of the country, the consequences of in-

toxication and intemperate habits among the people, are as destructive of the general welfare of a community as they are fatal to the happiness of individuals. Among others, the following evils may be distinctly traced.

11. The destruction of an immense amount of wholesome and nutritious grain, given by a bountiful Providence for the food of man, which is now converted by distillation into a poison; the highest medical authorities, examined in great numbers before your Committee, being uniform in their testimony that ardent spirits are absolutely poisonous to the human constitution; that in no case whatever are they necessary, or even useful, to persons in health; that they are always, in every case and to the smallest extent, deleterious, pernicious, or destructive, according to the proportions in which they may be taken into the system; so that not only is an immense amount of human food destroyed, whilst thousands are inadequately fed, but this food is destroyed in such a manner as to injure greatly the agricultural producers themselves, for whose grain, but for this perverted and mistaken use of it, there would be more than twice the present demand, for the use of the now scantily fed people, who would then have healthy appetites to consume, and improved means to purchase nutriment for themselves and children, in grain, as well as in all the other varied productions of the earth.

12. The loss of productive labour in every department of occupation, to the extent of at least one day in six throughout the kingdom, (as testified by witnesses engaged in various manufacturing operations,) by which the wealth of the country, created as it is chiefly by labour, is retarded or suppressed to the extent of one million out of every six that is produced; to say nothing of the constant derangement, imperfection and destruction in every agricultural and manufacturing process, occasioned by the intemperance, and consequent unskilfulness, inattention and neglect of those affected by intoxication, producing great injury in our domestic and foreign trade.

13. The extensive loss of property by sea, from shipwrecks, founderings, fires, and innumerable other accidents, many of which, according to the evidence of the most experienced shipowners, nautical men and others, examined by your Committee, are clearly traceable to drunkenness in some of the parties employed in the navigation and charge of such vessels, whose vigilance, had they been sober, would have been sufficient safeguards against their occurrence.

14. The comparative inefficiency of the Navy and Army, in both of which according to the testimony of eminent naval and military officers examined by your Committee, intemperance is a canker worm that eats away its strength and its discipline to the very core; it being proved beyond all question, that one-sixth of the effective strength of the navy, and a much greater proportion of the army, is as much destroyed as if the men were slain in battle, by that most powerful ally of death, intoxicating drinks; and that the greater number of accidents occurring in both branches of the service, seven-eighths the sickness, invalidings and discharges for incapacity,

and nine-tenths of all the acts of insubordination, and the fearful punishments and executions to which these give rise, are to be ascribed to drunkenness alone.

15. The injury to national reputation abroad, by the intemperate habits of our soldiers and seamen, the excesses committed by them in foreign ports, where they form the largest class of British subjects usually met with, and from whose conduct erroneous and injurious impressions are formed of the character of the nation to which they belong, as testified by the evidence of shipmasters, merchants, and others given before your Committee, as well as the direct and immediate contamination and injury of sober races of men in new and uncivilized countries visited for the first time by our ships, many of which leave no traces of their visit behind them but the vice of drunkenness, first introduced there by their crews.

16. The diminution of the physical power and longevity of a large portion of the British population, by the destructive effects already described, as produced on individuals, the loss of personal beauty, the decline of health and the progressive decay of the bodily and mental powers; which evils are accumulative in the amount of injury they inflict, as intemperate parents, according to high medical testimony, give a taint to their offspring, even before its birth, and the poisonous stream of ardent spirits is conveyed through the milk of the mother to the infant at the breast; so that the fountain of life, through which nature supplies that pure and healthy nutriment of infancy, is poisoned at its very source, and a diseased and vitiated appetite is thus created, which grows with its growth, and strengthens with its increasing weakness and decay.

17. The increase of pauperism, in its most fearful shape, divested of that sense of shame which would disdain to receive relief whilst honest industry could secure the humblest independence, and associated with a disregard of consequences, and a recklessness of all obligations, domestic or social, which, according to the evidence of witnesses from the agricultural districts examined by your Committee, has converted the pauper, from a grateful receiver of aid under unavoidable calamity, (which was once the general character of those receiving parish relief,) to an idle and disorderly clamourer for the right of being sustained by the industry of others, or a profligate and licentious parent of illegitimate offspring.

18. The spread of crime in every shape and form, from theft, fraud and prostitution in the young, to burning, robberies and more hardened offences in the old, by which the gaols and prisons, the hulks and convict transports are filled with inmates; and an enormous mass of human beings, who, under sober habits and moral training, would be sources of wealth and strength to the country, are transformed, chiefly through the remote or immediate influence of intoxicating drinks, into excrescences of corruption and weakness, which must be cut off and cast away from the community to prevent the gangrenous contamination of its whole frame, leaving the body itself in a constant state of that inflammatory excitement, which always produces exhaustion and weakness in the end; and thus

causing the country to sacrifice every year a larger portion of blood and treasure than the most destructive wars occasion; the innocent population thus made criminal, being, like the grain subjected to distillation, converted from a wholesome source of strength and prosperity, into a poisoned issue of weakness and decay.

19. The retardation of all improvement, inventive or industrial, civil or political, moral or religious; the hindering of education, the weakening of good example, and the creation of constant and increasing difficulties in the propagation of the sound morality and sublime truths of the gospel, both at home and abroad, according to the testimony of teachers, pastors, and others examined by your Committee: the sum expended in intoxicating drinks in the city of Glasgow alone, being stated by one of the witnesses from that neighbourhood to be nearly equal to the whole amount expended on public institutions of charity and benevolence in the United Kingdom.

20. That the mere pecuniary loss to the nation, from the several causes already enumerated, namely, the destruction of an immense amount of grain subjected to distillation; the abstraction of productive labour from the community; the property destroyed by sea and land; the diminished efficiency of the navy and army; the disease and deterioration of the physical and mental powers of the population; the increase of pauperism; the the spread of crime and the retardation of improvement caused by the excessive use of intoxicating drinks, may be fairly estimated at little short of fifty millions sterling per annum.

VI. *Remedies to be applied.*

21. That the remedies to be applied to the cure of evils so deeply rooted, so long established, so widely spread, and so strongly supported by selfish indulgence, ignorance, prejudice, custom, and pecuniary interests, are two-fold; first legislative, and secondly moral; and these again divide themselves into immediate and prospective.

22. That the *right* to exercise legislative interference for the correction of any evil which affects the public weal, cannot be questioned, without dissolving society into its primitive elements, and going back from the combined and co-operative state of civilization with all its wholesome and lawfully imposed restraints, to the isolated and lawless condition of savage and solitary nature.

23. That the *power* to apply correction by legislative means, cannot be doubted, without supposing the sober, the intelligent, the just and the moral portion of the community unable to control the excesses of the ignorant and disorderly, which would be to declare our incapacity to maintain the first principles of Government by ensuring the public safety.

24. That the *sound policy* of applying legislative power to direct, restrain, or punish, as the cases may require, the vicious and contaminating propensities of the evil-disposed, cannot be disputed, without invalidating the right of Government to protect the innocent from the violence of the

guilty, which would in effect declare all government to be useless, and all lawful authority to be without any intelligible object or end; an admission that would undermine the very first principles of society.

VII. *Immediate Remedies, Legislative and Moral.*

Of the valuable suggestions under this head, we omit the greater number. The Committee recommend:—

32. The discontinuance of all issues of ardent spirits (except as medicine, under the direction of the medical officers) to the navy and army, on all stations, and to every other body of men employed by or under the control of the Government, and the substitution of other articles of wholesome nutriment and refreshment instead. The abolition of all garrison and barrack canteens, at home and abroad, and the substitution of some other and better mode of filling up the leisure of men confined within military forts and lines: the opinions of most of the military officers examined on this point by your Committee being, that the drinking in such canteens is the most fertile source of all insubordination, crime, and consequent punishment inflicted on the men.

37. The prohibition of the meetings of all friendly societies, sick clubs, money clubs, masonic lodges, or any other permanent associations of mutual benefit and relief at public-houses, or places where intoxicating drinks are sold; as such institutions when not formed expressly for the benefit of such public-houses and when they are *bona fide* associations of mutual help in the time of need, can, with far more economy and much greater efficacy, rent and occupy for their periodical meetings equally appropriate rooms in other places.

40. The encouragement of Temperance Societies in every town and village of the kingdom, the only bond of association being a voluntary engagement to abstain from the use of ardent spirits as a customary drink, and to discourage, by precept and example, all habits of intemperance in themselves and others.

41. The diffusion of sound information as to the extensive evils produced to individuals and to the State, by the use of any beverage that destroys the health, cripples the industry, and poisons the morals of its victims.

42. The institution of every subordinate auxiliary means of promoting the reformation of all such usages, courtesies, habits and customs of the people, as lead to intemperate habits; more especially the exclusion of ardent spirits from all places where large numbers are congregated either for business or pleasure, and the changing the current opinion of such spirits being wholesome and beneficial (which the frequent practice of our offering them to those whom we wish to please or reward so constantly fosters and prolongs) into the opinion of their being a most pernicious evil, which should on all occasions be avoided, as poisoner of the health, the morals, and the peace of society.

44. A national system of education, which should ensure the means of instruction to all ranks and classes of the people, and which, in addition to the various branches of requisite and appropriate knowledge, should embrace, as an essential part of the instruction given by it to every child in the kingdom, accurate information as to the poisonous and invariably deleterious nature of ardent spirits, as an article of diet, in any form or shape; and the inculcation of a sense of shame, at the crime of voluntarily destroying, or thoughtlessly obscuring that faculty of reasoning, and that consciousness of responsibility, which chiefly distinguish man from the brute, and which his Almighty Maker, when he created him in his own image, implanted in the human race to cultivate, to improve, and to refine—and not to corrupt, to brutalize, and to destroy.

VIII. *Ultimate or Prospective Remedies.*

45. The ultimate or prospective remedies which have been strongly urged by several witnesses, and which *they* think, when public opinion shall be sufficiently awakened to the great national importance of the subject, may be safely recommended, include the following:—

46. The absolute prohibition of the importation from any foreign country, or from our own colonies, of distilled spirits in any shape.

47. The equally absolute prohibition of all distillation of ardent spirits from grain, the most important part of the food of man in our own country.

48. The restriction of distillation from other materials, to the purposes of the arts, manufactures, and medicine; and the confining the wholesale and retail dealing in such articles to chemists, druggists, and dispensaries alone.

IX. *Examples of other Countries.*

50. That in the American navy and army, the issue of spirits by the Government has been discontinued, and nutritious articles of equal value substituted, with benefit and contentment to all parties.

51. That no less than 700 vessels in the merchant service now sail from different parts in America, and to all climates, arctic and tropical, with no ardent spirits on board, excepting only a small quantity in the medicine chest for occasional medicinal use.

52. That of the American ships entering the port of Liverpool, nine out of every ten are navigated on what are denominated Temperance principles, the captain, officers, and crew, agreeing to abstain from the use of spirits, except as medicine, and no supply beyond the very limited quantity used as such being taken for the voyage.

53. That such ships obtain freights in preference to English vessels not navigated on those principles, in consequence of the public conviction of their greater safety, from the sobriety of those on board.

54. That some English vessels have recently been fitted out and sent to sea from London, Liverpool, Glasgow, and Greenock, in imitation of the Americans; that they have been insured at a lower rate of premium than that paid on other vessels not so abstaining from taking spirits on board;

and that experienced merchants, shipowners, insurance brokers, and others, examined before your Committee, express their conviction that such abatement in the rate of insurance in such ships is fully warranted by the actual diminution of the risk of injury and loss.

X. *Concluding Suggestions.*

57. As your Committee are fully aware that one of the most important elements in successful Legislation is the obtaining the full sanction and support of public opinion in favour of the laws,—and as this is most powerful and most enduring when based on careful investigation and accurate knowledge as the result, they venture still further to recommend the most extensive circulation during the recess, under the direct sanction of the Legislature, of an abstract of the evidence obtained by this enquiry, in a cheap and portable volume, as was done with the Poor Law Report, to which it would form the best auxiliary; the national cost of intoxication and its consequences being ten-fold greater in amount than that of the poor-rates, and pauperism itself being indeed chiefly caused by habits of intemperance, of which it is but one out of many melancholy and fatal results.

VII.—The Benares Recorder on America.

"Teetotalism in the United States" is the title of an article in a recent number of the Benares Recorder, which seems to challenge some notice at our hands. In the first half of the article an attempt is made to characterize the Yankees, and by a few master strokes so to exhibit their very form and feature, as to leave us inexcusable if we ever henceforth make a mistake with regard to the American character. He says, "the Yankees are peculiarly enthusiastic and unreflective, and in spite of their sensitiveness to derision, notoriously addicted to making themselves ridiculous by their extravagances. The organized insanity of Mormonism is one case in proof; the methodical madness of camp-meetings and revivals is another; and the grotesque and suggestive ambition of Bloomerism is another."—To be exceedingly sensitive to ridicule, and at the same time to be powerfully impelled to commit ridiculous things, is, we must admit, a striking infelicity of character; and we can hardly conceive of any more pitiable destiny than that of a nation appointed under such conditions to stand and figure upon the stage of

humanity. Consider; there stands the nation; with keen susceptibilities to every thing in the faintest degree resembling derision; so that a taunt, nay, a dubious smile, is agonizing and insupportable; and yet possessed of such a blind and fatal temperament that it cannot keep from doing the most ludicrous things conceivable. What makes it worse is, that all the other nations are so wise; so staid; so decorous; so orthodox; so free from Mormons, Bloomers and the like. They have finished their education and left it far behind; and have nothing to do but to set down and shake their venerable locks at the juvenilities and preposterous capers of the trans-Atlantic upstart. If the latter should perhaps presume to remark that Mormonism has had a much larger development in England than in the States; that a majority of the Mormons in the world are Englishmen; or that the Mormon missionaries in India and elsewhere are Englishmen or Scotchmen; why, such a remark would only go to show how extremely sensitive these Yankees are to ridicule. And if Americans should ask about Joanna Southcote; about Prince and his Agapemone; about the hundred clergymen of the Church of England who have gone over to Rome within a few years; about Irvingism and the gift of tongues; about the miracles of this present year, wrought and credited in Great Britain; *et id omne genus;* what reply would be forthcoming? Or if it should be averred that a decided majority of the most useful and most happily influential ministers in America have been converted in times of revival; or further if it should be said that not only revivals but camp-meetings are mentioned in the Bible with approbation; that where John was baptizing there was a camp-meeting, and when Jesus was in the wilderness with the five thousand and the four thousand, there were camp-meetings; and that good things may be abused, and still the good fruit not altogether lost; if these things be said and rightly meditated, will it not damage the argumentation of our northern friend. But America *must* be ridiculous, and the nations of Europe a group of Nestors sitting round, admonitory. So we have Bloomerism. So far as we are aware this thing has no

vogue in America. Some people there were there who thought that instead of getting fashions from London and Paris, and changing them every few months, it would be better to take a costume from Turkey and keep it; and some thought the new costume as decorous as the old ones, and far more healthful. However the thing does not appear to have taken. In Bloomerism our contemporary sees nothing but a "claim, by the ladies, of perfect parity with the nobler sex, in preparation, quite possibly, for a menace of positive superiority." We marvel how these formidable results have failed to make their appearance in the dominions of the Sultan. The next thing we come to—for we must hasten on,—is the statement that "talent is so very rare a commodity beyond the Atlantic." There is happily a great redundancy in England, and America can avail herself of the extra supply. She has no doubt all the talent that she requires in her present circumstances. It is more important that a whole nation should take one step, than that two or three individuals should take a hundred steps. As we proceed with the article in question we find that the American character seems to present some difficulties to the scalpel of our anatomizer. He is convinced that there is a morbid fanatical taste for self-denial in the American idiosyncrasy; else how could teetotalism possibly spring up? But then it is evident that epicurism is a characteristic of the Yankee mind; "he lavishes as eagerly as he pursues;" and on the whole the portrait becomes rather difficult to finish.

We now for a moment stand aside that our Kashi friend may come forward and speak *in propria persona*. It would be an impertinence on our part to recommend to the attention of our readers the following extract; it is fully able to recommend itself to their notice.

The sanctification which teetotalism has received in the United States, is a striking example, to name only one, of the tendency of its inhabitants to go to extremes. And, of all places, this mania has shown itself in its most virulent form, among the descendants of the Pilgrim Fathers and beneath the inclement skies of New England. All the world is aware, we suppose, of the revulsion in religious matters which has taken place among the people of the Eastern States of America within the last fifty

years. We allude to their adoption of what is deceptively called "liberal Christianity," in exchange for the stern uncompromising faith of their witch-roasting and quaker-vexing ancestors. And yet, to the most perilous heterodoxy of profession, these good folks have contrived to reconcile the supererogatory inconvenience of the utmost rigour of practice. Horse-racing, driving or riding on a Sunday except for the doctor, and such-like petty enormities, have been persecuted so perseveringly that they have all but gone out of fashion, and given place to more quiet vices. But the perversion of reformation was not destined to stop there. By a recent law, which, if we are not misinformed, is in force in Maine and Massachusetts, no person is permitted to bring any potable, more intoxicating than cold water, over the borders of the state. If the obnoxious liquid be discovered, it is to be confiscated and poured into the nearest heap of sand, or, more probably, if the truth were known, down the throats of an extempore convocation of the town authorities. Here is a land of liberty—with a reservation,—where a man may "wollop his nigger" *ad libitum*, and is prevented, by the strong arm of the law, from solacing himself with a glass of bitters afterwards. Some years ago we had a little personal acquaintance with the Yankees on their own soil, and we had half an intention, till we learned of this abominable oppression, of paying them another visit before we should be gathered to our fathers to take our grog no more. Howbeit, we now adjure the Bacchus whom we love, that these intemperate warter-bibbers shall never insult us with their aqueous hospitality. The idea of liberty without the privilege of getting tipsy if you will, is, at least in appearance, a contradiction in terms which it must require a wearisome apprenticeship of Adam's ale to learn to adjust. Such a task we at once abandon in unhumiliating despair, thanking our stars that our conscience is an approving one, and that our liquor is wholesome and paid for, though our wit may not be microscopic as the hard earned recompense of a chilling hydrolatry.

We would observe that the States wherein a man may "wollop his nigger," are far removed from the States which have passed laws prohibitory of the liquor traffic. Many an independent State lies between. In no part of the world does there exist a stronger opposition to slavery than in Maine, which has taken the lead in this anti-liquor movement. And it would greatly surprise us to hear of a slave state adopting the Maine law. We imagine that the great majority of those who "wollop their niggers," love Bacchus as much, and teetotalism as little, as our Indian contemporary does.

We would point out another error. Those in New England who are most rigorous in their practice of religion, are *not* conspicuous for heterodoxy in their profession of it. Allu-

sion is made no doubt to the spread of Socinianism. But the great mass of professors of religion have remained orthodox; and during the last ten years Unitarianism, according to its own organs, has been decidedly on the wane. And it is the Unitarian portion of the community which has presented the chief obstacles to the reformatory measures above alluded to.

Our epigrammatic friend characterizes the temperance movement as "a chilling hydrolatry." He seems to think that the exclusive use of water as a beverage, is calculated to freeze up all the more generous qualities of the soul; and that to cherish and perpetuate the faculty of admiration, the esthetic sense, the sympathetic affections, magnanimity, charity, enthusiasm and the like, the bottle is indispensable. Alas, what a mistake. If observation has convinced us of any thing it is this, that a more effectual way of nipping and destroying the sensibilities of the soul, than that which is furnished by the use of stimulating liquors, cannot be found. To persuade a generous, loving, ardent, self-forgetting, kindly being to become a votary of Bacchus, (as our Gangetic friend acknowledges himself to be,) is to persuade him to enter on a path where the probablities are altogether in favor of his becoming a selfish, insensible, apathetic individual. We have seen a number of persons remarkable for the youthfulness of feeling, the love of the beautiful, the enthusiasm for every good thing, which they had brought with them into an advanced age; and they were all men of abstinence.

Our friend thinks there is no liberty where there is not the liberty of getting tipsy. In other words a man is not free unless he is free to become a slave. For who, in all this world is a slave, unless it be the man who is tipsy. Now we are fully persuaded, and the thing we suppose is all but self-evident, that liberty, in its highest sense, has no home in the community where every man is free to get tipsy. The freedom to get tipsy is notoriously a freedom to become a dangerous character. From the wound inflicted by an insulting word up to the destruction of thousands of lives, there is no damage which may not be done and which has not over

and over been done by the lover of Bacchus. One cannot open a newspaper without finding illustrations of this statement. Our eye alights upon the following in the Bangalore Herald.

We recommend a perusal of the following painfully interesting statistics of drunkenness, to our readers. These stand good for last year. No one can read them without being struck with surprise at the number of female drunkards in modern Babylon. We borrow the annexed figures from the *Post* :—

"In 1844, the total number of persons captured for being what, in police parlance, is called "drunk and disorderly," was 8,152; of these 4,493 were males, and 3,660 females. In 1849 the number had increased to 10,160; in 1850, to 11,420; and in 1851, to 12,504. Of the 12,504 taken into custody in 1851, 6,972 were males, and 5,532 females. The number convicted was 6,113, or about one-half of the whole number apprehended. In the city of London, in 1851, 1,031 persons were apprehended for similar offences, 707 of whom were convicted. The population of the city of London, in 1851, was 127,869, and of the metropolitan districts, 2,399,004."

But the above statistics present us merely with one limited aspect of the results that flow from the liberty of getting intoxicated. There are enough other facts to show that to give my neighbour this liberty is to give him the liberty of jeoparding my life. And the Maine law is based upon the axiom that not the largest liberty of the individual, but the largest liberty of the whole community is to be contemplated by the governing party.

But we must give the conclusion of the article to which we have been referring.

It would be bad enough if such deplorable enthusiasm as that which we have been speaking of, confined itself to the dunghill of morbid morality from which it was hatched. But it is vexatious to see it propagating and sending its silly apostles to spread their ungenial deliration in foreign countries. Teetotalism has reached India, and is already rampant at Madras and Bombay. We have not seen it stated whether it was imported from the Old World or from the New; and it matters but little with what particular out-pensioners of Bedlam it originated. In these places it does not seem as yet to have done any harm; but the use that has been made of it in Burmah must be revolting to the feelings of every man in his senses who has not exalted the virtue of worshipping one out of the five elements, above the dictates of right reason and the observance of the decalogue. In Burmah, we have been told, no native is admitted, by the American Missionaries, to the rite of baptism, unless he previously subscribes the

pledge of total abstinence for life. Temperance is certainly to be commended with due reference to circumstances and recipients; but this unwarranted procedure of giving teetotalism precedence to the initiatory sacrament of our religion, should call down upon it the unsparing denunciation of every christian and man of sense, whose abhorrence of priestcraft and godly shame is not mere talkee-talkee.

Here we have some strong language. The lover of Bacchus can use, it appears, the thunders of Jupiter. The "dunghill of morbid morality," is something quite out of the ordinary strain of literature. The Puritans of New England have had many enemies, and many vials of bitterness have been poured upon their heads; but we suppose that never until now have they been dashed together into one heap, and styled "a dunghill of morbid morality." But alas for India! this dunghill cannot altogether stay at home; it must be transferring odious specimens of itself to other countries. If it were only guano! but no, far worse than that; a little dunghill of morbid morality is springing up in Bombay, another in Ceylon, another in Madras, and, who knows, perhaps in due time one even in holy Kashi.

With regard to what is said about the Burmese churches, we state with grief our conviction, springing out of no small degree of testimony, that it would have been vastly better for other churches and their influence, in the East Indies, if all their members had been pledged abstainers.

And now, in conclusion, what is this thing which elicits so much wrath and contempt from our Benares contemporary? A number of persons observed that in Europe and in America, and in countries standing in intimate relations to them, intemperance had obtained and was obtaining a degree of development, beyond all comparison immeasurably greater and more fearful than had ever before been seen in the world. They were desirous of exerting their utmost influence to stem it. They took into consideration the power of example, and the power of association in a common cause. They saw that in the case of the majority, total abstinence was the only remedy, the only hope. And they found by experience that they themselves must be abstainers if they would persuade others to abstain. They remembered the

words of Paul, "it is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Others might speak sneeringly of "a dunghill of morbid morality," but Paul says, "it is good," and so, actuated by love to their brother, they went forward in the Temperance Enterprise. They have accomplished much good; they aim to accomplish more. It seems strange to these "silly apostles" that a Government should license the opening of liquor shops every hundred yards along the flanks of a street, and at the same time maintain at an enormous expense a great police system to take cognizance of about the twentieth part of the evil that inevitably flows from the opening of those shops. They seek to bring this astonishing inconsistency into notice, and to persuade Christian governments to adopt a new method of legislation. Success has begun to attend these efforts. Worthy of all attention is the account of the altered state of things in those States that have adopted the Maine Law. The noble-minded people who have set the common weal above their own individual gratification and inconvenience, have already reaped a large reward in the diminution of vice and misery in all their borders. Honor to them!

MISCELLANEOUS.

1. Scottish Association for the Suppression of Drunkenness.

This Association, of which His Grace the Duke of Argyle is President, has issued a series of valuable publications on Social Reform. For specimens of these, of which we hope to make good use hereafter, we are indebted to a friend. The titles of the publications are, A Plea on Behalf of Drunkards and against Drunkenness, by Thomas Guthrie, D. D.; Christianity and Drunkenness, by W. Stevenson, D. D.; Drunkenness and Pauperism, by James Begg, D. D.; The Connection between Drunkenness and Crime; Intemperance and Insanity, by Dr. W. A. F. Browne; Drunkenness a Prolific Source of Disease; The Dwellings of the People, by Rev. W. G. Blaike; Wise Masters and Sober Servants, by David M'Laren, Esq.

2. Improvements at the Neilghery Hills!

The *Bangalore Herald* of June 11th thus speaks of the progress of improvement at the Neilgheries;—

"The Abkarry contract for the ensuing year was sold the other day for twenty-four thousand and eight hundred rupees; being eight thousand and three hundred rupees in excess of what it sold for last year:—another convincing proof of the improvement of the Hills, though the Natives have it that it is because there were no five hundred rupee-bribes offered to deter bidders from coming forward. The great anomaly of allowing Parsees to hold licenses for the sale of spirituous liquors and withholding them from Europeans is still in existence."

3. Cheap Porter for the Troops.

Can any one wonder at the amount of intemperance prevalent amongst European Soldiers in India when they see Government themselves employed in supplying them, at a cheap rate, with intoxicating beverages? Thousands and thousands of hogsheads of porter are now yearly imported for the troops, which is consumed in addition we presume to the allowance of arrack to which each man is entitled by the regulation! We do not believe that the consumption of arrack has decreased in any material degree since the introduction of cheap porter into regimental canteens: and if so, we must conclude either that those who detest the former indulge in the latter, or that those partial to the former drink the latter when it cannot be had—that is, they have arrack at those hours when the regulations permit, and porter when arrack is prohibited from being sold! Instead of liquors, malt and spirituous, being cheapened to the soldier, they should be priced as high as possible: many a man would look a long while at two annas before laying them out on a glass of grog, who would think *nothing* of giving one for the nauseous and destructive liquid.—*Bambay Times, June* 14.

4. Stinking Fish and Doctored Spirits.

The Police reports often tell of poor women brought up before the Magistrates and fined from three to five rupees for exposing unwholesome fish for sale in the market. To expose for sale that which is sure to injure others is wrong and should not be permitted. What then shall we say of the numerous liquor-shops in the native town, where abominable country spirits, doctored beer, &c., are constantly exposed for sale? Are these fountains of crime, disease and wretchedness licensed with a view to the public good? Rather, in punishing the poor fish-women, while it *lends its sanction* to the liquor-shop and condescends to share in the profits, does not Government "strain at a gnat and swallow a camel?"

5. Crime encouraged and then punished!

It really appears to be more than folly to expend money and effort in punishing crimes, whilst the State persists in making a profit by the vice which of all others feeds their growth and secures their permanence.* * * I believe drink to be the main stay of every kind of vice and crime. It is attended by no single advantage: it has been proved to demonstration, over

and over again, that instead of increasing exhilaration, it creates twice as much prostration after its transient effects are over—that so far from ministering to strength, water drinkers have beaten those who have trusted to stimulants, in every kind of muscular exertion and labour. That it tends to health, or to power, either of mind or body, is an assertion which has no other foundation than its own effrontery. It directly and largely diminishes both, sowing the seeds of every sort of disease, and bringing pain to the rich and beggary to the poor. Why the present temptations to this frightful evil, and encouragement to this national curse, are allowed to be held out and multitiplied in every street, lane, and alley in the kingdom, as if especially designed by the Devil for the perdition of the people, it is hard to say. The miserable excuse of raising the revenue, is obviously as absurd as it is disgraceful; for, inasmuch as the loss of property and punishment of crime caused by drunkenness alone, amount to double the sum of the revenue raised by spirit and malt duties put together, the nation is losing by this villanous abuse, so far from gaining by it.—*Tactics for the Times.*

6. The Ojibbeway Indians in London.

When the Ojibbeway Indians were lately in London, some pious men endeavoured to convert them to Christianity, efforts which their chief declined thus:—"Now, my friends, I will tell you, that when we first came over to this country, we thought that where you had so many preachers, so many to read and explain the good book, we should find the white people all good and sober people; but as we travel about, we find this was all a mistake. When we first came over, we thought that white man's religion would make all people good, and we then would have been glad to talk with you; but now we cannot say that we like to do it any more. My friends, I am willing to talk with you, if it can do any good to the hundreds and thousands of poor hungry people that we see in your streets every day that we ride out. We see hundreds of little children with their naked feet in the snow, and we pity them, for we know they are hungry, and we give them money every time we pass by them. In four days, we have given twenty dollars to hungry children: we give our money only to children. We are told that the fathers of these children are in the houses where they sell fire-water, and are drunk, and, in their words, they every moment abuse and insult the Great Spirit. Indians dare not do so. They pray to the Great Spirit, and he is kind to them. Now, we think it would be better for your teachers all to stay at home, and go to work right here in your own streets, where all your good work is wanted. This is my advice. I would rather not say any more."—*Social Reform, No. III.*

7. The Calcutta Missionaries on the License System and the Opium Trade.

In their recent Memorial to Parliament, the Calcutta Missionary Conference speak as follows regarding the Opium Trade and the licensed traffic in intoxicating liquors and drugs:—

"Your Petitioners submit to your Honorable House that it is the paramount duty of the Government of India to promote the highest interests of the people committed to their care, and that all measures whereby revenue is raised to the detriment of the public morals, is a violation of this duty.

"That your Petitioners fear that on inquiry it will be found, that the Abkaree system for the Regulation of the sale of wines, spirits, and drugs, has in practical operation tended to foster among a people whose highest commendation was temperance, a ruinous taste for ardent spirits and destructive drugs, by the efforts made to establish licensed new depots for them, in places where the use of such things was little, or not at all known before; and your Petitioners therefore pray that your Honorable House will enquire into this matter, with a view to the Abkaree system proving a check, rather than an encouragement to the use of intoxicating drugs and spirits.

"That your Petitioners observe with much regret the continuance of the East India Company's extensive trade in opium. Your Petitioners view the traffic carried on with China in this contraband drug as second only to the slave trade in iniquity, and they regard the collection of a greater revenue from the opium monopoly by the East India Company, under the sanction of the British Legislature, as a breach of faith with the Chinese Government, and as an odious participation in a guilty and ruinous trade, which they view with amazement and abhorrence.

"That your Petitioners earnestly desire to see the Government of India relieved from the fearful responsibility of raising a revenue, by providing annually an enormous quantity of a drug, which is notoriously purchased and shipped to China under British sanction, to gratify the morbid craving of multitudes of infatuated people for its enervating and fatal poison.

"That your Petitioners submit that good faith with the Government of China, and common humanity to the unhappy myriads who annually ruin their health and destroy their lives by opium in China, should lead the British Government in India, as well as in the China Seas, to check and to repress the wicked traffic, by which the drug is supplied for the market in Bombay and in Calcutta, and is then shipped to, and clandestinely sold as contraband in China."

8. Legislation in New Brunswick.

It is gratifying to see that the example set by Maine, Massachusetts, Rhode Island, Minnesota, Ohio Wisconsin, &c. &c. is beginning to be followed in the British North American Colonies. In the Province of New Brunswick, "A liquor bill of even greater stringency than the Maine law has passed both Houses of Assembly and the Legislative Council. The number and character of the petitioners were without parrallel in the annals of colonial legislation, and the debates in both branches were of a high order."

THE
BOMBAY
TEMPERANCE REPOSITORY.

JANUARY; M,DCCC,LIII.

I.—The position and duty of Europeans in India.

India at the present time presents to the world a most interesting spectacle. The mild and timid Hindu is here brought under the influence of the resolute, energetic Anglo-Saxon. Heathenism is brought into contact with Christianity. The arts and sciences of the nineteenth century, with its printing-presses, its steam engines, &c. &c. are suddenly introduced among a people whose state, during the long period of twenty centuries, has in a great measure remained unchanged. And, as a consequence, great results are in progress. Superstition is losing its hold upon the masses. Education and the desire for education are becoming general. Vernacular Newspapers and Magazines are beginning to exert an influence. And soon the mind of India, aroused from the slumber of ages, will exhibit an activity corresponding in some good degree to that which is witnessed in European countries. Progress is the order of the day; and progress, of some kind, is inevitable. In this let the friends of India rejoice. Let them, with unflagging zeal, continue to prosecute the war with ignorance, error and degradation. And let them be strong in the assurance that the disjointed fragments of Indian society will at length be re-united and bound together by common sympathies;—that India will yet be the home of a free, united and happy people.

But while the philanthropist rejoices over the pleasing

signs of progress, there are may things which he must contemplate with pain. The progress of evil, in some respects, keeps pace with that of good; and, as might have been expected, many new evils spring up to supply the place of those which are passing away.

There is now far more light in India then there was a quarter of a century ago. But is there not also far more wickedness? And is there not reason to fear that this may continue to increase for many years to come? While the masses, and especially the younger portion of the community, are being set free from the bondage of superstition, is there no danger lest they cast away all religious restraints,—lest they learn neither to fear God nor to regard man? The rising generation are fast learning to reject and contemn all that their fathers regarded as sacred. The child learns to talk of his father's ignorance and credulity, to ridicule his superstitions, and, in too many cases, to disown his authority. He says within himself, "Why should I be subject to one so ignorant? Why should I be restrained by one so unreasonable? Why should not one so enlightened as I am, follow his own will and act his own pleasure?" And thus the partially enlightened youth, set free from the wholesome restraints of parental authority, is, in many cases, left to waywardness and ruin. Who shall hold him back from the paths of folly? Who shall warn him of the seductive snares that are spread for his feet? Who shall urge him on to industry, frugality and virtue? Alas, for the multitudes among the rising youth of India, who, wise in their own conceit and impatient of all control, give themselves up to dissipation, reckless extravagance, disregard of truth and kindred crimes! They are like the ox going to the slaughter, or the fool to the correction of the stocks. Their course must end in disappointment, wretchedness and ruin. And are there not causes at work which are likely to increase such results as these?

One of the darkest signs of the times in Indian is the general and rapid increase of intemperance among the native population. The drinking customs of Europeans, though still extensively regarded with disgust and astonish-

ment, are yearly gaining ground. Liquor-shops already exist in hundreds at all the large stations and, with the sanction of Government, are fast being planted over the whole country. As fast as the people are delivered from the bondage of caste and other superstitions, they become free to indulge in the use of intoxicating drinks. And thus the spread of education and the diffusion of Christianity indirectly but powerfully tend to increase the number of grog shops and to open the flood gates of evil.

Intemperance is the acknowledged cause of a very large proportion of the crime, poverty and wretchedness of England. And if once equally prevalent among such a people as the Hindus its influence must be even more pernicious. The more ignorance and poverty, and the less of moral principle in a community, the more despotic and blighting is the sway of intemperance. It becomes then the duty of the statesmen and the philanthropists of India at once to do what they can to stay the progress of this evil.

In the present state of India the example of the Europeans scattered throughout all its borders exerts a powerful influence on the native population. They are the rulers of the land. They are the depositories of power and influence. They are the representatives of the learning, the civilization and the Christianity of England. Their conduct is watched with the deepest interest; the sentiments which they express are carefully weighed. Like a city set on a hill, they are exposed to general observation;—they are the subjects of close and general study. How important then that they feel their responsibilities, and that they in all things set an example before the people of India which may be safely and advantageously imitated.

To introduce new evils and new vices among a partially enlightened, degenerate people is an easy work,—far easier than to eradicate those evils which have long prevailed. Hence if any pernicious customs, any evil habits prevail among the present rulers of India, these, in all probability, will be the first things to be adopted by the native population. Thus the natives see that Europeans generally,—men of education, influence and worth *habitually*, both in public

and private, indulge in the use of intoxicating drinks;—that regardless of expense and difficulties they carry these drinks to the most distant and inaccessible stations, as if indispensable to health and happiness. Now in the course of years, what must be the effect of this constant example, operating as it does throughout the length and breadth of India? Will it not be, gradually, but certainly, to introduce these same drinking habits with all their attendant evils among this people? The idea gradually gains ground on all sides that the use of intoxicating drinks is both respectable and beneficial;—that these drinks are the grand *panacea* for sickness and trouble. Under such influences, one after another, sips the intoxicating cup, some publicly, others in secret; and most who begin continue to drink during the remainder of life. They are delighted at the pleasing excitement; the desire for artificial stimulants is fostered and indulged, until in a multitude of cases confirmed intemperance is the result. Thus individuals and families are involved in ruin; poverty and wretchedness spread through the land; grog-shops are multiplied; crime increases; such are the sure, the inevitable results of the general use of intoxicating drinks.

The natives themselves attribute the alarming increase of intemperance in India to the influence of Europeans. Thus the Hindu Intelligencer says, "Of all the vices which Europeans have brought with them to this country, intemperance in drinking is perhaps the worst. A few years ago the use of wine was considered by the Hindus in general as disreputable, and pernicious to all temporal and religious interests. Hence it was discountenanced by the prevailing custom of the country, and the abstinence of the higher orders of the people. It entailed shame and disgrace on the individual that was addicted to it. He had to abide the frown of the priest, the contempt of his friends, and the scoff of the rest of the community. But the reverse is now the case. A great many Hindus are at present to be found who make no secret of drinking, and publicly own that they prefer intoxication to the abstinence of a sober life. The *majority* of the native inhabitants of Calcutta are now become more or less accus-

tomed to the use of wine. Drunkenness is sometimes exhibited here in its most frightful colors, entailing misery and ruin on the family of the individual who is addicted to it. It has also spread in the interior; and there is scarcely a single village which has not its grog-shop. Our rulers are, to the great misfortune of the governed, known to be the great encouragers of this vice." And native testimony of like import may be adduced in abundance from different parts of India. How different would have been the result had Europeans generally abstained from the use of intoxicating drinks! How much more comfort, virtue and happiness would there have been at this time in thousands of native families, and how much more cheering would have been the future prospects of this great country!

This is a subject of momentous interest in its bearings on the welfare of India. Who that knows the ruin wrought by strong drink in England and other lands, will not lament its general introduction here? But if the drinking customs of the European public are to be persevered in, and if the Government continues as heretofore to sanction the introduction of grog-shops, then, before such powerful influences the barriers, which have hitherto hindered the progress of intemperance, must, ere long, be swept away. And then, throughout all India, this monster evil, this blighting curse will extend its empire, swallowing up the resources of an impoverished people and dooming vast multitudes through successive generations to nakedness, sorrow and degradation. Would that Europeans in India might consider the responsibilities of their position! Would that they might for ever abandon those drinking customs which, in their native land, have brought so many to shame and ruin, and which, if generally introduced among this people, must be followed by still more fatal results. Such a course the great body of Europeans are free to pursue. More than 2,000 of the Medical profession in England and a large number of the first medical authorities in India have given their written testimony "that the most perfect health is compatible with total abstinence from all intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c."—and "that

total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts, would *contribute to the health*, the prosperity, the morality and the happiness of the human race." And if this testimony be true, then is not every friend of humanity loudly called on personally to renounce the use of those drinks by which so many individuals and families are yearly involved in ruin? And should not all unite in the effort not only to prevent the spread of intemperance in India, but utterly to abolish those drinking customs which experience proves to be so fatal to the best interests of the community?

II.—Teetotaler's whisky: a sample.

"—— Tell me Whisky's name in Greek,
"I'll tell the reason." *(Burns.)*

In our last number we gave to our customers a sample of *Beer*, which we doubt not they found more palatable and wholesome than the newly invented "Stogumber medicinal pale Ale for public speakers, Clergymen, &c.," while it can be more truly warranted than that mysterious compound to "improve the personal appearance of those who drink it."

We showed, by the help of the learned but ill-fated Eugene Aram, how the word *Ber*, or *Ver* originally signifying *water* or *a well*, was afterwards applied—first to the stream flowing from it, or *a river*,—secondly to other drinkables as they were invented: hence our *Beer*.—In addition to the examples enumerated under the first head, we might have exhibited this primæval root as entering into the composition of the ancient *Eboracum* (York.) *Bor* (also pronounced *Yore*, whence the modern name of the city), here really means no more than *ber* or *bir*, so generally used among the Celtæ. The word, we should have stated, is from the Hebrew בּרר, *berer*, *to cleanse*, because water is the natural universal cleanser, and בּר, *bir*, is in Jeremiah vi. 7, used elegantly as a fountain.

The exility of sound in *e* or *i*, in *ber* or *bir*, a Roman ear, or some peculiarity of dialect, easily changed into *o*. Parallel instances might be alleged, but we are deterred by a fear lest

our readers should pronounce both us and our illustrations to be "*bores!*" We merely add, that the *initial* E, or I, is a Celtic article, and appears frequently in local appellatives, as in *E-boracum*, *I-berus*, *I-surium*, &c.

But it may be objected to our etymology, as regards E-boracum, that it is not *Bir*, or *Bor* but Ouse that is the name of the river at York. This is true: but if the river do not now bear this name, it may yet have borne it formerly, and it probably did so.. We infer this both from its Greek and Latin appellation. The name *Ouse* is in fact only the Celtic *is-ca*, which still signifies *a river*. This pure original Celtic word, *Is-ca*, or *Uisg'a*, originally signifying water, was, like its synonym *beer*, (owing to the want of copiousness in the primitive tongues), imposed by degrees—first upon rivers, as the *Ouse*, the *Isis*,—secondly upon other liquors:—there being at first no other term, readily to express them, they were called simply *Isca*, water. So, Whisky, the joy and bane of the Scottish and Irish Celt, is nothing else than a corruption of the ancient *isca* water. *Isca*, too, is found in Ireland, in the word Usque-bagh, or Whisky-cordial, to which time has superadded the epithet *bagh*, i. e., *strong*, making *strong water*, by way of distinction from common water.

Thus, then, *isca* and *bir* are but two different names for the same thing, i. e. water; and in the river of York (*Eboracum*, with which we began), the name of *bir*, *bor*, *yore*, has given place to that of *isca*, *Ouse*, or *Isis*; for *Isis* is no more than a reduplication of Isca,—contractedly pronounced *is is*, for *isca*, *isca*, signifying a *confluence* of streams—as here of the Yore, Nid, and Swale.*

We have taken our readers a short ride, or *swim* rather, upon our hobby; and we now "drink their healths" in a brimming goblet of *pure Whisky*,—"*real poteen*,"—God's "good *creature*,"—undefiled and unblushing Water.

Philologus.

* Drayton, in his *Poly-Olbion*, sings—

"My yellow-sanded *Your*, and thou my sister Swale,
"That dancing come to *Ouse*, thro' many a dainty dale,
"Do greatly me enrich." (*Humber loquitur.*)

III.—Scotch intemperance.

The Rev. Dr. McClelland, Professor in the College of New Brunswick, in a recent series of letters written from his native Highlands to one of the American papers, speaks as follows on the subject of *Scotch* Intemperance :—

The amount expended in Scotland during one year on spirits distilled at home, is upwards of six millions of pounds sterling; the amount on rum and brandy, about *two millions of pounds*,—making in all nearly *forty millions of dollars*. This is exclusive of malt liquors—of which enormous quantities are consumed, though not so much as in England—of smuggled spirits, and of the vast amount of foreign wines. It is also found, that the amount of whisky alone, if equally distributed, would give about three gallons to every man, woman and child in the nation. The whole annual expenditure of Scotland on alcoholic liquors cannot according to the lowest estimate, be less than *seventy-five millions of dollars!*

The comparison with England and Ireland stands thus: Ireland, in proportion to the number of its inhabitants, drinks one-third more than England; and Scotland *twice as much* as Ireland. On comparing the different nations, Scotland is highest in the list of consumers; Sweden following hard after. It is really difficult to keep before the mind a vivid conception of all this. Figures do not excite the imagination; and therefore try, if you please, to repeat the substance of what has been said, slowly and measuredly :

Scotland expends in one year at least seventy-five millions of dollars in guzzling.

Scotland, with less than three millions of people, expends every year double the revenue of the American Government, drinks more than would raise her whole Gaelic population from misery and degradation, with millions on millions to spare. She expends on drink more than the amount of all her taxes, enormous as they are, more than would support all her ministers of every denomination, all her schools, and all her benevolent institutions. Do not our Caledonian friends need their whole stock of national pride to maintain their self-complacency in view of such facts? Well may it be said in the terrible words of the London Times : "Poor drunken Scotland!!"

The quantity of spirits of home production (whisky) consumed in the United Kingdom in 1849 was 22,962,012 imperial gallons, of which Scotland with its small population consumed 6,935,000 at a cost of not less than

£5,369,868. The proportion for the different parts of the empire were :—

	Gallons.	Cost.
England.....	9,053,676....	£ 8,838,768
Scotland	6,935,003....	„ 5,369,868
Ireland	6,973,333....	„ 3,183,007
Total..	22,962,012	£ 17,381,643

In addition to this, the quantity of *rum* consumed in the Kingdom during 1849 was 3,044,758 imperial gallons, at an expense of £3,428,565. Thus the total expense for these two descriptions of drink was £20,810,208, of which the people of Scotland paid £6,285,114.

Of the whiskey and rum consumed, the proportion which would fall to the share of every man, woman and child in the Kingdom, according to the previous census, would be about half a gallon to every person in England, two-thirds of a gallon to every Irishman, leaving about 2½ for every individual in Scotland. And were the amount consumed divided among the adult males, every Scotchman would receive more than eleven gallons as his share. The proportions stand thus :—

	For each person.	To each adult male.
England.....	0,569 Gallons...	2,230 or about 2⅓ Gallons.
Scotland.....	2,647 „	11,168 „ 11⅙ „
Ireland	0,853 „	3,469 „ 3½ „

Thus, not including brandy, the quantity of ardent spirits assigned to each adult Scotchman is *five times* that assigned to an inhabitant of England, and *three times* that of the Irishman.

The quantity of brandy consumed in 1849 was 2,187,500 imperial gallons, of which, doubtless, Scotland would not fail to secure a good share. The expenditure for this was £3,281,250.

In respect to *strong beer*, Dr. McClelland whom we before quoted, says :—

Unfortunately the cautious Secretary to the Board of Trade does not distribute the quantity consumed among the three Kingdoms; but he elaborately discusses the amount of the whole, taking as his basis the duties paid or malt, as reported in the Government tables. He finds that, calculating the number of bushels of malt, and entirely omitting the prodi-

gious amount brewed in private families, there must be consumed 435,139,965 gallons. Our author actually rises to the sublime! The science of *drink* in Great Britain yields only to Astronomy in the gorgeous magnificence of its numbers, and expands the soul with a similar feeling of immensity. Having given the amount, he proceeds to fix the average price, and says: "We thus arrive at the sum of £ 25,383,165 annually spent by the population of this kingdom, and chiefly by the laboring portion, for strong beer."

It is estimated that about thirty million gallons of this beer are drank by the Scotch;—also about 600,000 of the eight million gallons of *wine* consumed in the Kingdom. What a vast expenditure by the people of Scotland for intoxicating drinks.

The *Home and Foreign Missionary Record of the Church of Scotland*, for March of the present year, contains an appalling statement on the subject of Scottish intemperance, showing what an enormous expenditure is yearly incurred in Scotland on account of intoxicating drinks;—also the connection between the use of these drinks and the irreligion, pauperism, and crime of that country. This statement, prepared and published under the authority of one of the Standing Committees of the General Assembly, will not be suspected of exaggeration. It is a sober, truthful exhibition of the evils which strong drink entails on one of the most highly favored countries of Christendom. And if such be the experience of Scotland, what will the experience of India be in case the drinking customs of Scottish society should here become general? At present the great body of respectable natives are by their religion, wholly debarred the use of intoxicating drinks. But when this obstacle shall be removed, then why may not India with its *hundred and fifty millions* of people exhibit on a grand scale those frightful results which are now witnessed among the *two or three million* inhabitants of Scotland? Nay, in such a country as this, must there not be a still more abundant harvest of poverty, degradation and woe? The following extract from the article referred to cannot but painfully interest all who will duly consider the facts which it discloses:—

The neglect of Divine ordinances to which we have alluded, is associated with a great amount of *intemperance* among the lower classes, who

never seem to attach to it the idea either of sin or disgrace. It has been estimated, as is well known, by a gentleman connected with the Board of Trade, that in 1849 the amount expended in the United Kingdom on intoxicating liquors was, in round numbers, £49,500,000; and it appears from the revenue returns, that in 1850 it was more. To this falls to be added at least £10,000,000 more, for certain descriptions of drink not included by him; and it has been computed, that upwards of 600,000,000 gallons of all kinds are annually consumed. In Scotland, in 1849, 6,935,000 gallons of home-made spirits were used, at a cost of £5,369,000. The highly respected sheriff of the county of Lanark has estimated, that in the spirit shops in Glasgow, in 1850, there would be a consumption of 2,400,000 gallons, for which £1,200,000 would be paid: which, reckoning by the last census, allows about 7½ gallons to each of the whole population, although, probably, less than one-half used it,—each of whom, therefore, must have drunk about 100 bottles, at a cost of £7 or £8. It is believed that the annual value of spirits drunk in Edinburgh, *on Sabbath*, is £100,000. And it appears from the Report on Intemperance, read before the General Assembly of the Church in 1849, that in many country parishes the evil prevails to an alarming extent.

As the consequence of this, *pauperism is greatly on the increase.* The expenditure on this head in Scotland, in 1836, was £171,042; in 1840 it was £202,812; in 1845 it was £306,044; in 1848-9, £583,613; and in 1849-50, when provisions were cheaper, £583,590; and according to last report it was £538,738.

The numbers relieved have risen, from 63,000 in 1845, to 227,647 in 1848—or from 1 in 42 to 1 in 11.5 of the population. The proportion in 1849, was 1 in 12.96. In Edinburgh, in 1849, the expenditure was £27,000, which relieved 2700 regular, and 750 occasional poor, of whom two-thirds were brought to want by intemperate habits. In the barony and city parishes of Glasgow, the number of the poor relieved in 1844, was 6995, at a cost of £39,000; and in 1845, 5414, at a cost of £38,000; while in 1849 the numbers were 19,096, and cost £96,000; in 1850, 19,091, and cost £84,000; and in 1851, about 16,000, and cost £70,000. The total expenditure over the whole city has, within a few years, amounted to as much as £150,000 per annum, although now less—about £110,000. And as an index of the condition of society, it may be mentioned, that the reports laid before the Parochial Board of the city parish state, that from 200 to 300 deserted wives receive aliment weekly; from 700 to 800 orphans and deserted children are regularly maintained; and occasionally several hundreds receive their assistance in meal, from their bad habits.

There is likewise a corresponding increase in crime. In 1842, the number of persons brought to the Police Office in Edinburgh for drunkenness, was 4225; in 1846, 7575 and in 1850, those in that state, or whose offences were committed under the influence of drink, amounted to 10,882, of whom 78 per cent. were from the low, destitute, and degraded parts of the city.

The whole number of committals to prison in Scotland, in the year ending June 1849, was 18,164; of these upwards of 4000 were in Glasgow, whose deficiency in the means of religious instruction we have noted, and where there are regularly about 800 in jail. And while the committals for serious crime have increased in the United Kingdom from 27,183 in 1822, to 74,162 in 1849; and in England, during the same period, from 12,241 to 27,806, in Scotland the ratio of increase is much greater than beyond the Tweed, and they have risen from 1691 in the former, to 4357 in the latter year, or nearly tripled, and to 4468 in 1850, although scarcely one-third has been added to the population,—which surely is enough to alarm and arouse the most apathetic and secure. We have thus, at the risk of exhausting the patience of our readers, given somewhat minute statistics, from various accredited sources, regarding the deplorable—the increasingly deplorable—state of our native land, because this is a matter for facts and arguments, and is too serious for conjecture or declamation.

The same paper states that the amount collected in 1847, in Britain for Missionary, Bible, Tract and Educational Societies, is not above £800,000, and the whole sum contributed for these objects by all the Protestant world was only a little more than £1,200,000; "exactly what is expended by the poorer classes in the dram-shops of Glasgow!" What a drain on the resources of a country is such an expenditure—expended too in fostering idleness, pauperism, degradation and crime! And yet how many who make loud professions of philanthropy, daily encourage by the whole weight of their example those drinking customs which give rise to so much evil. They can contribute of their substance for the poor or for the support of religion; they can bewail the improvidence and depravity which they see around them on every side; but they cannot abandon their cups. In reply to arguments and remonstrances they will say "I am in no danger of being a drunkard; if others drink to their undoing, they must suffer the consequences; am I my brother's keeper? no! I am at liberty to drink in moderation, and drink I will. And should such an example be ruinous to individuals and pernicious in its influence on the general welfare, still that is no concern of mine!" Perhaps no where do good men, blinded by custom and appetite, more firmly maintain their *liberty to drink*, irrespective of the consequences to others, than in "poor drunken Scotland." And hence in a great measure the drunkenness with which that land is scourged.

IV.—Choctaw and cherokee legislation.

At the recent Annual Meeting of the American Board of Commissioners for Foreign Missions, an interesting paper in reference to the North American Indians and the progress of civilization and Christianity among them, was read by one of the Secretaries. The account given of the state of the Choctaw nation a little more than a quarter of a century ago, when the first Mission was established among them, is as follows:—

In 1818 the Choctaws were emphatically a pagan and savage people. The worst vices of heathenism prevailed. Polygamy and infanticide, wars and fightings, were a part, and only a part, of their sad heritage. On their native stock, moreover, they had engrafted some of the worst vices of civilization. They were a drunken people. When Mr. Kingsbury once inquired, "Is there not a soberman among you?" he was told in reply that there was one!

But as we go to their present home, and survey their fields, and look into their dwellings, we obtain abundant evidence of comfort, of thrift, of progress. When we examine their schools, we discover the sure signs of quickening and expanding intellect. When we enter their churches, we feel that the Lord, in very deed, is in the midst of them. With joyful surprise we ask, "Is this the people that our missionaries found, thirty-four years ago, so ignorant and so degraded?"

The Choctaws have now abandoned their roving, savage life, devoting themselves chiefly to agricultural pursuits. They have an efficient, good government; their laws are simple and just; education is prized among them; they have become an industrious, civilized and Christian people, one eighth of the whole nation being actually members of the church. Our object however is simply to call attention to the position which the Choctaws now occupy in relation to intemperance:—

Intemperance among the Choctaws has been greatly curtailed. The early habits of the people, in this particular, have just been mentioned. Through the efforts of the missionaries a law was passed in 1823, embracing the principles of what is now known as the "Maine law." This enactment continued in force till the statutes of Mississippi were extended over the nation; then it became a dead letter. But when the Indians removed to their present home, their very first act of legislation was to restore this abrogated law.

The language of the statute was as follows: "No person or persons shall

be permitted to bring any whiskey or other ardent spirits into this nation; and any person so offending shall have the whiskey or other ardent spirits destroyed by the light-horsemen or any one of them; and the captains and their warriors of the several districts shall have the power, and be bound to exercise the duties, of the light-horsemen, in assisting to destroy any whiskey or other ardent spirits which may be brought into the nation." In 1850 the General Council made the following enactment: "The light-horsemen of this nation are hereby authorized and empowered to search any person's house or dwelling, wagon, boat, pack, horse, or any person's bag or saddle-bags, whom they may have good reason or evidence to suspect of having any intoxicating whiskey, wines, or other intoxicating liquors, and if found, the light-horsemen shall destroy the liquor and the vessel containing the same." It is, presumed, however, that the right of search had been previously exercised; but that more enlightened views of legislation suggested the propriety of meeting the case by a declaratory law.

Whatever may be the fate of such enactments, in New England or out of New England, the Committee feel quite sure that the Choctaws will never undo their work. It ought not to be inferred, however, that the evils of intemperance have entirely ceased. This is not true. But the change is very great; and it is all the while becoming greater. Public men are vigilant and determined; and the forbidden article is destroyed, wherever it is found.

But why, it may be asked, has not temperance fully triumphed? Because of the whiskey shops kept by white men along the borders of the Indian country. Could these be closed, the mischief would soon come to an end. Gladly would the Choctaw government arrest this unholy traffic, if they could. Last autumn a petition was addressed to the legislature of Texas, praying that within its jurisdiction there might be no sale of intoxicating drinks to the Indians. It was signed by three hundred persons. It was sanctioned by the General Council. A delegate was sent to the city of Austin, a week's journey and more. But the remonstrance was in vain. The traffic still goes forward; and every year it sends its score of victims to a dishonored grave.

Similar statements are made regarding the progress of the Cherokee Indians; but we again limit ourselves to the portion which describes their position on the subject of temperance:—

The Cherokees are struggling manfully against the evils of intemperance. Deep are the wounds which they have received from this scourge of their race. One who knew them thirty years ago, says the men at that time were generally drunkards. But they have since girded on their armor; and they have fought a good fight. In 1839, the introduction and vending of ardent spirits were declared illegal. Two years later every lawful officer, or person authorized by the sheriff for the purpose, was empowered to destroy the forbidden article. In 1843 the sheriffs or lawful officers

of the several districts were authorized to procure search warrants, and enter any house, where there was good reason to believe that "spirituous liquors" might be concealed. Last year another law was passed, requiring the proper officers to destroy intoxicating drinks, under heavy penalties, and subjecting the seller, after three convictions, to very serious civil disabilities.

But the Cherokees have not been satisfied with strict and wholesome laws. Spirited and effective temperance meetings are held; the first men of the nation, in church and state, make earnest and stirring appeals; a large number of the people are pledged to total abstinence. So well, indeed, are the officers of the law sustained by public sentiment, that Dr. Butler says, "I do not know of a whiskey shop in the nation."

Still there is an enemy without, who cannot be conquered. Many a white man holds the bottle to his red brother, whenever and wherever he may. The governors of Arkansas and Missouri have been officially requested to lend their co-operation, and exert their influence, in arresting the sale of ardent spirits along the Indian boundary; but in vain. The wretched slave of a consuming appetite has only to cross the line and his tempter is there. If he would break his shackles, and regain his manliness, alas, the fire water is sent, in darkness and by stealth, to his own door! "Too much," says one of the missionaries, "is still smuggled into the nation; but the consumption is far less than it was several years ago." An impartial witness remarks, "I was three weeks in the nation," and "did not see a ragged, a dirty or a drunken Indian."

It would give the Committee much pleasure to describe the present condition of the Senecas. We might speak of their piety, and cite interesting facts to illustrate the strength and steadfastness of their faith. We might refer to their efforts in behalf of temperance, their improved husbandry and their increasing desire for knowledge. We might show their gradual assimilation to the manners and habits of white men; some having already reached the goal of Christian civilization. Passing thence to the Tuscaroras, the youngest born of the Six Nations, we might set before you a church that embraces one-third of the tribe, their "Maine Law" well enforced, their efforts in behalf of education, their success in agriculture, and their general improvement; but the length of this paper forbids.

V.—The Duty of Government and of Individuals in Relation to Temperance.

A valued correspondent has sent us the following article from the London *Record* of August 5th. The *Record* has never been an admirer of Teetotalism in the abstract; but it sees that the fearful evils which result from the use of intoxicating drinks demand a remedy, and that both the Govern-

ment and individuals have a duty to perform in reference to this matter. Let the facts bearing on this subject be once calmly pondered and men who have a heart to feel for the woes of humanity can no longer regard themselves as at liberty to encourage those drinking customs, which do so much to brutalize the masses and to fill the land with pauperism and crime. We trust that this most *temperate* defence of Total Abstinence will not be lost on those to whom it is particularly addressed. And let it be remembered that the arguments in favor of this principle, have twofold weight in such a country as India.—The *Record* says :—

Among the many practical objects which demand the attention of Government, hardly any can be so important as the laws which regulate the sale and consumption of intoxicating liquors. The *laissez faire* system has lasted only too long. The gin-shops of our large towns, and the country ale and beer-houses are a national pest of the first magnitude. Drunkenness, especially among the lower classes, is the most prominent and frightful of our national sins. It is a shame that our Legislature have done so little to stem the tide of wickedness which floods our land from this one great source and fountain of evil. We are no great admirers of the system of abstinence pledges, which are very apt to degenerate into censoriousness and infidelity, however warrantable as an expedient often useful in resisting a strong temptation. But any honest effort to abate the nuisance and curse of drunkenness is preferable to the indifference which has too long prevailed. All the inconvenience and suffering which might arise from an absolute prohibition of spirituous and fermented liquors, are not to be compared with the actual evils which now result from their almost unrestricted sale. We have been told, by a leading journal, that the chief business of the new Parliament should be to provide for the election of an improved successor. It would be far nearer the truth to say, that its first and most pressing duty was to take some effectual measures for diminishing drunkenness, and promoting habits of sobriety among the masses of the people. Till this is done, political rights and electoral franchises are only a disgusting mockery, and every new popular constituency is little else than a new altar to the worship of Belial.

Our Chancellor of the Exchequer is almost pledged to bring forward some comprehensive scheme for the revision of our taxation. The question of the malt tax, as well as the taxes on wine and spirits, must of course enter largely into the discussion. Our earnest claim, as Christian patriots, is, that the subject shall not be treated as one of revenue alone. Our Legislature is bound, in the sight of God, to consider mainly the effects of the present system, or of any proposed alteration, on the morals and sobriety of the people. The beershops in the country villages, by the testimony of all who have any practical experience, have worked immense mischief. They are the grand enemies of the Church of Christ, and of

sound education. They are the fruitful nurseries of crime. They are the places where the poor are debauched and demoralized. They breed at least one-half, and perhaps nine-tenths, of our national pauperism. They form, along with the still more pernicious, and far more gaudy gin-palaces, the great disgrace of our nation and of our age. The State of Maine, in America, has grappled vigorously with the great evil, and has entirely prohibited the sale of spirituous and fermented liquors, except by one licensed agent in each town, or district for medical purposes. The law has now been in force about seven months, and the friends of temperance affirm that its results have exceeded their most sanguine expectations. The law, we are told, has been most efficient, and the moral sentiment of the community has pronounced so strongly in favour of it, that it has been easily put in execution and is already producing an important revolution of feeling throughout the Union. "Tried by every test upon which we are accustomed to rely to prove the usefulness of a law, the saving of life and property, or the promotion of happiness, virtue, and good neighbourhood, it must be pronounced," says an observer of its operation, "the most important law which has been framed for many centuries."

Our country is clearly not ripe for such thorough-going legislation, nor do we conceive that this absolute legal prohibition of all fermented liquor is the model state for any country in the world. But if the choice only lies between the two extremes, of copying the example of Maine, or allowing the evils of drunkenness to run their course without any effectual abatement, we should not hesitate, in the name of humanity, religion, and common sense, to prefer the former alternative. Better that ten thousand vested interests should perish, and a few millions of temperate people be deprived of a stimulus, sometimes useful, but often useless, and not seldom pernicious, than that millions more should be hurried rapidly down a precipice of degradation and ruin. The clergy ought to take the lead in setting their shoulder to the wheel. The Total Abstinence organs often reproach them with a self-indulgent neglect of this great duty, as if they cared more for the luxury of port wine than for the spiritual welfare of millions of their countrymen. They are bound to clear themselves from the suspicion of such a wicked indifference to the honour of God and of their country, and to the salvation of souls, now ruined by intemperance. There will naturally be some variety of judgment on the means that are likely to be most effectual to overcome the evil. But let them see that something real and earnest is done. There ought to be Petitions from every county and from every parish to the new Parliament, that the repression of drunkenness, and the promotion of temperate habits among the people, may be made a direct object of their legislation, whether in any new arrangement of the taxes, or by more immediate and stringent regulations of the right to sell intoxicating liquors. In France those who sell drams to persons already intoxicated, are made responsible for the actions of the drunkard, whose accomplices they are. This is a first step in the right direction; but far more would remain to be done, both by our legis-

lators and by private persons, before this foul blot and stain is done away. It is idle to talk of maintaining the Protestant Constitution, or promoting religious education, if we allow hundreds of thousands at our doors to wallow in a brutish and ruinous vice, without the most vigorous and untiring efforts to clear away this putrid mass of moral corruption.

The preceding article called forth a communication to the *Record* from one who, though not a pledged member of any Temperance Society, has for ten years experienced the benefits of total abstinence. The following is a part of his letter on Temperance Societies :—

I am aware that occasions of offence have been given by some pleaders of these Societies; and, therefore, whilst admitting the great national, domestic, and personal evil of intemperance, even many friends of sobriety and order have withheld their countenance. But such occasions of offence might never have occurred, if the ministers of religion had taken the lead, and given their presence, counsel, and advice. I see it is your opinion that "the clergy ought to set their shoulders to the wheel."

Allow me to add that I have watched the proceedings of some of the Temperance Societies, and have witnessed the good effect of their labours, both in England and Scotland. I have known instances of confirmed drunkards being reformed, and becoming a blessing instead of a curse to their families and their neighbourhood.

I must think that the object would be better supported, if the nature and effects of alcohol were better known. The very word intoxication, as you are aware, is derived from a word which signifies poison. Above two thousand practitioners (among whom are some of the most eminent in the medical profession) have signed the following declaration:—

"We are of opinion that a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcohol or fermented liquors." Our Judges have asserted in their charges, that more than one half of the crimes which come before them are occasioned by drunkenness. Asylums for the insane would bear the same testimony. It is a great mistake also to suppose that alcoholic beverage gives strength. It is the spur and not the oat. There may be cases in which the stimulant may be necessary; and "what we have called tonics," said Mr. B. Cooper, "should be called stimulants." But in no case of health are they necessary. "On the contrary," said Dr. Combe, and I quote him as speaking more cautiously than many others, "I admit at once that, where the animal functions go on healthfully, their use is adverse to the continuance of health. They impart an unnatural stimulus, which is sooner or later followed by collapse and debility." It has also been proved among the whalers, the workers in iron foundries, and coalheavers, and also by men at harvest work, that men can put forth more strength, and endure, without suffering, much more fatigue, by eating solid food and drinking only water, than by the use of strong drink.

Can this be known to a professedly Christian country, when 8,166,985 gallons, of British spirits, are consumed in England in one year, and 5,989,905 in Scotland, and 6,485,443 in Ireland, and 3,464,174 gallons of foreign spirits in addition? I say nothing of wine or beer. The total cost was sixty-five millions of money; add the expense of pauperism, loss of health, abandonment to crimes, gaols, and penal settlements, and the cost may fairly be estimated at 100,000,000*l.*

If, then alcoholic beverages be opposed to the welfare of the individual, the family, the community, and even generations to come, what a sum for clothes, food, furniture, education, and religious institutions might be saved by self-denial, as to such an indulgence. I deny that these remarks would substitute temperance, or abstinence, for religion. But what attention can be paid to religion when the mind is thus stupefied and excited? I am ready to admit that, in many cases, associating with others, and being thus encouraged by example, may only restrain the outward man; but even this is beneficial to the poor starving wife and naked children, and to the peace of society.

I am, dear Sir, faithfully yours,
WM. MARSH.

Beckenham, Aug. 12, 1852.

P. S.—I admire the law of some departments in France, that the person who shall sell any more liquor to a man who has already had quite sufficient or too much, shall be liable for the actions of that man.

VI.—THE DRUNKARD AND HIS POSTERITY.

"THE hereditary predisposition to vice and crime," says the Rev. Dr. Beggs, "has been too much overlooked. Attention has been directed to the transmission of certain forms of insanity; and intemperance has already been recognised by the best authorities as one powerful producing cause of mental affections." Dr. John Reid, in a work on "Hypochondriasis," says:—"If the infant of an intemperate mother so far escape as to be ushered alive into the world, little physical vigour or intellectual health can be expected from a human being whose constitution has been made to know the influence of alcohol before it was exposed even to that of air." Dr. Browne, in his work on "Hereditary Insanity," bears the same testimony:—"The drunkard injures and enfeebles his own nervous system and entails a sin upon his family." Facts and statistics incontestably prove the correctness of these opinions. In Paris, out of 1,200

idiots 1,100 had drunken parents. Dr. Corsellis referred one-third of the cases in the Wakefield Lunatic Asylum to intemperance. Dr. Poole, of Montrose, gives the proportion as one in twenty-four; and Dr. Prichard states, that in an Asylum at Liverpool, 257 out of 495 patients had become insane through intemperance. The best writers on Insanity, unite in tracing intemperance as one of the most influential causes of mental affections. Dr. Caldwell says:

"Every constitutional quality, whether good or bad, may descend by inheritance from parent to child A long continued habit of drunkenness becomes as essentially constitutional as a pre-disposition to gout or pulmonary consumption. This increases in a manifold degree the responsibility of parents in relation to temperance. By habits of intemperance, they not only degrade and ruin *themselves* but transmit the elements of like degradation and ruin to their posterity. In hundreds and thousands of instances, parents having had children born to them while their habits were temperate, have afterwards become intemperate, and had other children subsequently born. In such cases it is matter of notoriety, that the younger children have become addicted to the practice of intoxication much more frequently than the elder, in the proportion of five to one."

One of the recent publications of the Scottish Society for the the Suppression of Drunkenness" treats of the connection between Intemperance and Insanity. We quote the following startling statement regarding the physical, mental and moral ills which the drunkard entails on his posterity:—

It is believed that parents, who have been sunk in drunken and dissolute habits, transmit their peculiar vicious tendencies. They reproduce their perverted moral nature, as well as frames similar to those which have been enervated and ruined by indulgence. The genealogical tree of some families presents successive generations of drunkards. We have traced the tendency back for a hundred and fifty years. We have repeatedly treated three generations. The grandfather lives a life of indulgence, and falls prematurely into dotage. His son, originally of contracted mind, pursues the same course, becomes insane, and passes the last years of his life in an asylum. The grandson is mentally deficient, inherits the sensual tendencies of his grandfather, and we now watch his downward course. A hysterical girl has a parent in an asylum, and a drunken grandsire. We have known all the members of a family, all the descendants of a drunkard affected, or one or more participating in the taint of their race, while others were insane, or nervous, or eccentric. It cannot be disputed that this tendency runs in the same channel, or in a parallel course, with the hereditary predisposition to the various forms of mental disease, and, perhaps, scrofula. So well is this law understood, that, in the case books

of various asylums, it has become customary to insert as a distinct source of insanity, depravity with hereditary predisposition. For example, on examining the register of the Dundee Asylum for ten years taken at random, it is found, that of 429 patients treated, 46 became insane from drunkenness, or habits of drinking, and 23 shared the same fate from the combined forces of drunkenness and hereditary predisposition. Such an expression is exceedingly vague; it may point out an insane father or cousin, or some more distant relative; but in whatever sense employed, it implies the exhibition of a tendency in some of the progenitors of affected individuals to those very evils, and the diseases under which they labour. There can exist but little doubt, that habits of drinking, even when restrained by prudence or other motives within the limits prescribed by custom or fashion, lead to unsoundness of mind; and there is equally little doubt, that the offspring of the epicure, the bon-vivant, and the bacchanal, are more likely to resemble him in his hours of pleasure and indulgence—in fact, of the intense activity of his whole system—than when his brain was free from alcohol, and his mind calm and unclouded. "*Ebrii gignunt ebrios*" was written a thousand years ago, and is still true. But not only are their children prone to follow the same course—not only do they share in the excitability artificially produced—but they are subject to nervous diseases, and less capable of resisting the influences by which these are produced. The effects of intemperance, then, as well as the tendency to drink, are transmissible. Many years since we wrote as follows:—"The drunkard injures and enfeebles his own nervous system, and entails mental disease upon his family. His daughters are nervous and hysterical; his sons are weak, wayward, eccentric, and sink insane under the pressure of some unforeseen exigency, or of the ordinary calls of duty. The heritage may be the result of a ruined and deseased constitution; but is much more likely to proceed from that long-continued nervous excitement in which pleasure was sought in the alternate exaltation of sentiment and oblivion, which exhausted and wore out the mental powers, and ultimately produced imbecility and paralysis—both attributable to disease of the substance of the brain." Every year has added confirmation to this view. The hereditary craving for stimulants, and its lamentable and loathsome consequences, meet us as often as hereditary gout or consumption. It may be a source or a tributary of these impure streams. It does not, then, follow that the intemperate sire is followed by an intemperate son; but it does invariably follow, that the unhealthy condition of the parent reappears as a mental defect or infirmity in the child or some more remote descendant. Charles VI. of France was a king at twelve years old, and a drunkard as early. His history is comprised in folly, frivolity, an insane passion for the chase, misgovernment, family misery, fear, delusion, derangement—and, after thirty years' dementia, death. A generation passes without obvious retribution; but his grandson, Louis XI., is a tyrant, a misanthrope, and a melancholic madman. A single narrative is often as pregnant of admonition as the facts in figures to which we have hitherto resorted. Let us turn from royal to regicidal examples. John Oxford, the grandfather of

the boy who fired at our present sovereign, was of intemperate habits, and was twice affected with furious mania, during which he destroyed every article of furniture within reach; pursued his brother-in law, armed with a spit, and gave way to the most uncontrollable violence. The first paroxysm occured immediately before marriage. At all times, even when able to perform duty as a Greenwich pensioner, his conduct was strange and extravagant; he, even then, announcing himself as the Pope of Rome and St Paul. He had three children—a daughter who appears to have been of sound mind, a son who was at one time insane, and the father of the culprit, whose mind was from infancy warped, wilful, and unhealthy, compounded of acute perceptive powers, which procured and preserved for him a character for ability, and of diseased passions and propensities, which should have consigned him to a mad-house. Alternately an industrious workman and an inveterate drunkard, an ardent lover and a domestic tyrant, he, about maturity and the time of his marriage, became insane and never perfectly recovered. He twice attempted to commit suicide, repeatedly assaulted and severely injured his wife, and recklessly burned, broke, and squandered his own property. During his wife's second pregnancy, this drunken monster deprived her of food, wounded her, and terrified her by imitating the grimaces of a baboon in her presence. The offspring was an idiot, with features exactly resembling the grimaces the father had used. In her fourth pregnancy, his conduct was even more brutal. He persecuted her with gibberings and hideous contortions of the body as before, knocked her down, and fractured her head with a quart pot. The birth of Edward Oxford immediately followed this treatment. The regicide himself is described as partially imbecile, partially educable; wayward, vain, destructive; and he upon one occasion seemed to labour under delusion, having declared that he was St. Paul. That the children of the drunkard should be sensual, criminal, might be expected from the example, the pernicious training or the want of training, under which they have lived and been moulded and matured; but the truth announced, and that upon which we desire to insist, is, that *the drunkard is represented by the drunkard;* that the child frequently carries with it the specific craving which characterized its parents. Of 234 boys resident in the Glasgow House of Refuge, whose lineage as well as their history was known, and who, although mere children, had already run a course of drinking and debauchery, 72 had drunken fathers, 69 drunken mothers, and of 62 both parents were drunkards. Education as well as inheritance may have contributed to this result; but no doubt or vagueness attends this investigation when it is extended to the general mental structure, and stature, and stability. Faint peculiarities or propensities, deeply interwoven with or overlaid by the general character, may elude search; but when broad and glaring evils are inflicted upon progeny and posterity—when the whole mind appears to be blotted out by the conduct of parents, it is impossible to overlook the principle or the lesson. The experience of every man points to some family where the feebleness, perversity, or ineducability of one or more of its members may be fairly suspected to arise from the dissipation of a pre-

vious generation. May not the unquestionable increase of insanity and imbecility, during the current century, be partly traced to the bacchanalianism, the jovial habits of the good old times and customs from which we have emerged, or are emerging? Every physician knows that this suspicion is well founded: that the responsibility is not always with the individual, but with his race; and that what is attributed to injudicious modes of teaching, or the idleness or obstinacy of the pupil, should occasionally be carried back to the unbridled licence, the deep potations, and the premature fatuity of worthless progenitors. There is before us a long melancholy list of individuals who have applied for advice, who have felt their incompetency for the duties of life; whose unfitness depended upon shyness, irresolution, awkwardness, or eccentricity; of unstable temper, of excitable fancy, of dull and torpid intellect, of violent passions, obscene appetites, or perverted opinions, which they resisted but failed to conquer; whose infirmities could with less or more distinctness be referred to hereditary predisposition, taking its origin in long-continued indulgence, and who themselves regarded this as the cause of their misfortune and their failure. There is before us another list of the children of drunkards who have been born idiotic, or who have at various ages become insane; and Dr Howe has supplied more copious and irrefragable evidence, that idiocy is a frequent result of intemperance in the parents. This gentleman has entered into a most full and philosophical exposition of the causes and phenomena of congenital mental deficiency in the United States. Of 574 idiots, he was enabled to trace the family history of 300. Of this number, 145, or nearly one-half, are reported to have had parents "known to be habitual drunkards." He enforces this statement by adding, in the spirit of our previous remarks, that such parents transmit a weak and low constitution to their children, who are consequently deficient in bodily and vital energy, and predisposed by their very organization to have cravings for alcoholic stimulants. If they pursue the course of their fathers, which they have more inclination to follow and less power to avoid than the children of the temperate, they add to their hereditary weakness, and increase the tendency to idiocy in their constitution, and this they leave to their descendants. The parents of one particular case were drunkards, and had seven idiotic children.

If these pages justify any conclusion, they tell this truth, that the evils of intemperance, as those of every other error and crime, stop not with the offender. Neither the restoration of reason nor death lessen or extinguish the contagion called forth. Like the circles which surround a stone cast into water, the taint spreads and widens, without reference to the original cause, involving families and generations in defects and disabilities which they can neither trace, nor understand, nor resist. It consigns thousands of manly minds to premature childishness; it lowers the moral and intellectual tone of whole communities, and engrafts physical characters and infirmities upon races, which time and education and moral and religious influences may long fail to efface.

VII.—Evangelical temperance.

At the last Annual Meeting of the "Poona Association for the promotion of Temperance on Christian Principle," an admirable Lecture was delivered by the Rev. W. Clarkson on the subject of Evangelical Temperance. Though well worthy of publication in a separate form, this lecture is too long for our pages. From the extracts here given, an idea of its character may, be formed. The introduction is as follows:—

The evils of Intemperance may be considered from two points of view,—the physical and moral.

The intemperate man may be regarded as *sinning* against *his own body* and estate, that is as violating the laws of his own physical being and circumstances, or as sinning against *his soul*, thereby infringing the *highest moral laws* of God's Government. It is true that these physical and moral evils, owing to the complex character of man's constitution and of human society, solve themselves often times into one another so as scarcely to be separable and viewed as apart, but there are nevertheless some bold distinctive lines which manifestly separate their spheres.

The physical evils have already received due attention. From the press and platform are to be heared the most appalling descriptions of the physical miseries entailed by the intemperate man on himself and others. We have also the most impressive of all descriptions, and the most powerful of all sermons,—the actual sight of these miseries. We have seen for ourselves the wretched sufferer fainting and trembling and tortured under Delirium Tremens; we hear his dying cry "Give me drink; drink;"—we have seen him die as a fool dieth,—unhonoured and unregretted, as one who had ceased to be reckoned amongst men before he had been translated from them. We have seen left behind him a destitute family, the mother of which was made a widow before her husband died, and the children rendered fatherless ere they were literally bereft of their parent.

The path of the drunkard on earth is one of misery and destruction; its course lies over his own ruined health, blighted reputation, blasted hopes, lacerated feelings and broken hearts. It is a rapid transit to the grave,—a suicidal hasting to eternity.

We see all these things. They become part of the daily or weekly history of our fellow countrymen. And because we see we *feel* them,—and from the awful facts with which we are cognizant we draw our arguments and exhortations to deter others from intemperance.

But if such be the power of the *physical* argument with its relations only to perishable flesh and blood and to the mere interests of time, what must be, in regard to the professed Christian, the force of the *moral* argument;—which, founded on the deep basis of evangelical truth, views man as the workmanship of God;—possessor of an imperishable nature and withal redeemed by an infinite price? If we can gather reasons to deter men

from intemperance, gathered from their relations to their fellowmen—may we not also gather them from their more intimate and solemn relation to God? And if earth's miseries of body and estate are fittingly presented to his view to hinder him from his course, with what emphatic propriety may we reveal the miseries to which intemperance exposes his soul, and unfold that destruction of his spiritual being which if unchecked, this vice will sooner or later accomplish?

This evening therefore we propose to pass by the *physical* and take up the *moral* argument,—knowing that it has a height and depth, breadth and length which we shall do well to try to compass.

We desire to present Evangelical Temperance, I. In its nature; II. In its obligations; III. In its Sanctions:—its blessings and curses.

The following is a part of what was said under the first of these heads:—

We would define Evangelical Temperance, in its application to articles productive of intoxication, to consist of restraint in the use of such things, either as regards quantity or quality, as injure the functions of the animal or spiritual economy;—in plain language,—which do any kind of injury to the body or soul.

To illustrate,—would any particular thing whether taken in large or small quantity,—at distant intervals or so proximate as to constitute a habit,—from mere unconcerned deference to custom, or from the tyrannic, irresistible power of appetite,—injure the body;—would it weaken any of its functions, deprive it of aught of its natural vigour, disorder any of its parts,—disturb it in any of its harmonies,—vitiate any of its processes and so impair its healthfulness;—the temperate man would *avoid* it.

Neither need a man in order to be convicted of intemperance, according to the principles laid down, be what is called *a drunkard*. Viewed in the light of Scripture, many are drunkards whom the world calls temperate.

There are some whose *bodies* are never drunken, whose *minds* may be said to be always drunken; who do not fail to carry their bodies erect but whose souls are always moved from their proper centre;—who move through society, and that perhaps in its holiest form—a Christian Church—without exciting its apprehensions or arousing its indignation;—whose frames never rock and reel;—whose passions are never roused to frenzy;—whose consciousness and self possession are never wholly lost;—who nevertheless, for all moral purposes, are *drunkards*. The course of such, for a long time perhaps ambiguous and exciting only the observation of some more discriminating than the rest,—so specious as never to have led to their expulsion from the Lord's table which they dared to desecrate, has at last suddenly revealed itself to the surprise and distress of the Church in the fearful form of Delirium Tremens. That awful judgment, which God seems to have appointed as the public exponent of a man's hidden course, has been the first thing to reveal at once and for ever the painted hypocrite or the wretched self deluded and self betrayed professor. "Spots are these in our feasts of charity."

It is too common amongst us to measure intemperance by its manifest

and speedy results rather than by its own intrinsic nature as though we knew virtue and vice only by their ultimate consequences and must await the development of years to arrive at the conclusion whether aught is good or bad.

From what is said under the third head we extract the following just and forcible views. The way in which the follies and sins of the drunkard are described as visited upon his children through successive generations is well fitted to awaken interest:—

Consider the effect of intemperance on moral and spiritual character. Intemperance is not like the stain of a dye but like the spot of leprosy. As this goes on and on and on till it covers the whole surface of the body, so the other spreads its corruption over the whole soul. No man can be intemperate even in the slightest degree and retain goodness of character. This is linked in close intimacy with other sins. For instance, when was an intemperate man a *truthful* man? Not to go to the lower ranks of life which furnish us confirmed liars from the ranks of the intemperate,—look at the solemn case of the refined and intellectual Coleridge. Read his painful confession of lies told under the influence of opium and for the sake of obtaining opium, humiliating to himself and to humanity in general and shewing us that this sin does not abide *alone*. This view of the moral evil of intemperance is perfectly overwhelming, when we consider the great principle of the mutual reciprocity of cause and effect, whereby on one hand every act of intemperance depraves the moral character, and on the other, the depravity of the moral character increases the tendency to acts of intemperance.—Every cup drunk in deference to a vicious appetite weakens the moral powers, obstructs the moral sense and deadens the moral feeling; and this vicious effect only increases the susceptibilities of renewed vicious action. Thus the man seems afterwards in his whole being "set on fire of hell."—The multiplying power of evil in this as well as other forms is beyond computation. It is appalling. A former devoted advocate of the Temperance cause, now departed to glory, called this principle "The everlasting circles of the Almighty." See a most valuable essay with this title, by the late Venerable Archdeacon Jeffries, in the O. C. Spectator. I would suggest that it be reprinted and extensively circulated. They are indeed in the strictest sense everlasting circles, whereby God makes sin its own avenger, not merely by the physical or mental sufferings it produces but in a way still more terrible,—by enlarging its own being—increasing its own energies and extending its own range. How immensely important to remember that *sin as a principle has no tendency to destroy itself.* As an *agent,* it may destroy the physical frame on which for a while it is allowed to expend its power.

The vice of intemperance may produce organic disease—inflame the blood, suspend important functions, and at length stop the main spring of the whole, consigning the body to death before its time. *But it cannot in doing so destroy itself.* Sin may break up ten thousand material fabrics which

may be for a while a material substance whereon to act, but in all this ruin and havoc, it finds the materials of its own life and support. It is forever in its law and rule, as a principle, indefinitely progressive.

And it is this consideration which presents as with an infinite motive to hate and avoid sin, and at the same time displays an infinite element of woe in the circumstances and destinies of the wicked after death.

2.—Another portion of the curse which rests on intemperance is the hereditary transmission of physical and moral viciousness.

I know that here I am treading on delicate ground. But that ground is nevertheless firm enough for us to take up a position. So closely, in man's constitution are the physical and moral united to each other, and so intimately are both connected in the individual offspring with the parent that the germ of the physical appetite and the weakness of the whole moral sense would both seem to be developed in the child of the drunkard.—We do not speak dogmatically nor seek to define with accuracy, but we would say that the statistics which have been presented on this subject from various sources, would seem to warrant the conclusion that the drunkard bequeaths not only a diseased organization to his hapless children, but in a peculiar degree a defective moral system. The taint in some mysterious and more or less definite form *goes down*; the *virus* diffuses itself through another generation, and, as though it were not enough that the guilty person himself should the object of scorn and reprobation *on earth*, as though it were not enough that he should carry with him at death a fearfully corrupted nature with the sundry elements of evil rendered intense by practice and prepared to expend themselves with renewed energy beyond the grave;—he leaves behind him in the monuments of his own children's vitiated constitutions and depraved tendencies the perpetual remembrancers of his own guilt. By a terrible retribution which Temperance, frequently and systematically violated, inflicts upon her wronger, the man's vicious habit becomes chronicled in the very countenances of his children and reveals itself in their opening habits and developing character.

The dunkard's sins it is true *go before him to Judgment;*—they are sent thither by those whom he has wronged on earth,—by the tears and cries of his neglected family, by the loud outcries of outraged society, and by the general indignation of humanity insulted in his person; but they also *remain behind him*, to testify even to generations to come, the viciousness of his earthly career, and bid all men who have here any pity for their children to beware of the first violation of temperance. Thus the drunkard has witnesses against him *before God*,—his evil works,— and he has witnesses against him *on earth*—his own family.

3. The consummation of the curse of Intemperance and that to which the other curses physical and moral have significant reference, and of which they seem to forestal the period is "that the drunkard shall not inherit the kingdom of God." This is the direct statement of Scripture and therefore needs no proof, but were a proof, or even illustration of the truth desired,—something that would enable the mind to bring it more *home*,—and to realize it more fully, surely the following considerations would have weight.

1. The drunkard would not *desire* to enter the kingdom of God.

Assuming that he would possess the vitiated appetite,—an idea which even the philosophers and poets of Greece and Rome conceived regarding the dead in their disembodied form, and which we imagine has in itself sufficient probability for us to proceed upon,—especially taken in connection with the fact that man's body will rise again,—heaven would be no heaven to him. The intemperate man cannot spend a day in happiness with all that is good and virtuous and holy even on earth; he can only be happy when his carnal appetite is gratified. How much less could he enjoy himself in heaven!

Various other considerations having been urged, the Lecture concludes with an earnest application of the subject.

VIII.—Opium; increase of its revenue.

The following statements which we extract from the *Friend of India* regarding the increase of the production of Opium in Bengal, must excite feelings of sorrow in every philanthropist. How painful to see a Christian Government encouraging a trade for *pecuniary* reasons, which a Heathen Government for *moral* reasons is endeavoring to prevent. The Chinese laws prohibit the importation of Opium under severe penalties, but the Government is afraid to enforce these laws upon those trading under the English flag, lest they should be again involved in an "Opium war." They must suffer the trade to go on, impoverishing their country and debasing the character of their people, or legalize the importation of Opium and allow it to be cultivated in their own territory, both of which they believe to be morally wrong. The *Friend* for Nov. 25, 1852 says:—

The notification regarding the quantity of Opium to be brought to sale during the ensuing twelvemonth, has just appeared in the *Calcutta Gazette*, and we find that it will fall little short of 40,000 chests. It is generally understood that the Court of Directors have hitherto been the great obstacle to the augmentation of the annual investment; that they gave their consent with great reluctance to the former increase, and have only now taken off their prohibition of any future enlargement of the supply. What may have been their motive for this hesitation, whether it was financial or moral, whether it arose from an anxiety to restrain the mischief which the drug is asserted to occasion in China; or from a dread lest the increase of the annual stock should so far diminish the price, as to affect the revenue, has never been communicated to the public. But

from the permission now given to bring as much Opium into the market as the cultivators can raise, we naturally conclude that the objections were altogether financial, and that their recent determination has been swayed by the conviction, that although the increase of the supply might tend somewhat to reduce the returns, yet the exchequer would on the whole benefit from the increased growth and sale of Opium. Be that as it may, our business is not so much with the motives of our Honorable Masters in Leadenhall Street as with the fact, that under the fostering care of the Board of Revenue, the supply of Opium has increased from 20,000 chests in 1845 to 40,000 chests in 1852, and that the price of the drug has not been reduced, from this circumstance, to the extent which was to have been apprehended. The last sale realized 1140 Rs. the chest; and the average of the year has been, we think, above 1000 Rs. We have therefore the prospect of a gross income of more than £ 4,000,000, sterling from the Opium of the Gangetic valley in the ensuing twelve months, and as the returns from the Malwa Opium were stated by Mr. Melville at 80 lakhs, we may calculate on a gross return of £5,000,000, sterling from this source, of which £ 3,750,000 will be clear profit.

The returns from the sale of the drug here, and from the Opium Passes at Bombay, are therefore equal to nearly one-fifth of the gross revenues of the British empire in India. The revenue thus drawn from the peculiar propensities of a distant foreign nation is the most singular fiscal phenomenon to be found in the history of finance; but the revenue itself is not less precarious than it is singular. It is of course well known that Opium may be grown in great abundance in many parts of China. The cultivation of it, however, is as strictly forbidden as its importation, but as the Chinese Government is much stronger in the interior of the country than on the line of coast, it is enabled to enforce the prohibition in its various provinces, while at the same time it is utterly powerless regarding the Opium introduced by sea. We cannot but suppose that the Chinese will sometime or other take into consideration the utter impossibility of restraining the importation of Opium, which, while it continues contraband, must be paid for in silver, and will therefore grant permission for the introduction of the drug. We are informed in the interesting life of the late emperor, Taou Kwang, by Gutzlaff, that when he resolved to proceed with greater severity against the Opium smokers, some wise men suggested that it would be better to legalize the use of the drug. The project was submitted to all the high authorities of the empire, and negatived by an overwhelming majority; the few who were in favor of it, were dismissed from office, and it was resolved to proceed with increased rigor against the Opiom smokers. Lin was accordingly sent down to Canton, where he seized 20,000 chests, and by his insolent proceedings brought on the war with England, which destroyed the prestige of the Tartar dynasty, and shook the fabric of its authority to its foundations. But since that time, the importation of the drug has been doubled, and whatever derangement the Chinese finances may experience from the constant oozing out of silver to pay for it, must have been increased to a

most alarming degree. The imperial cabinet will, therefore, at no distant period be forced by the necessity of circumstances to adopt some measures on the subject, which cannot fail to produce a serious influence on our own Opium revenue. It was recently reported that the enlightened monarch who has just ascended the throne of Siam, warned by the ineffectual efforts which had been made by his predecessors to prevent the importation of the drug, has at length been induced to legalize the import and sale of it, and established a very heavy impost on it. And the new Son of Heaven, who now rules the Chinese empire may find himself driven to adopt the same measure, in which case it will probably be accompanied by permission to cultivate the poppy; for the continuation of any restriction on its growth after the use of the drug has received a legal sanction will appear preposterous, even to so conservative a body as the Imperial Cabinet of Pekin.

In that case, we must bid adieu to our Opium income of three or four millions sterling a year, and turn about for some other source of revenue, and this it will be no easy matter to discover. It is a cause of legitimate anxiety that we should be obliged to depend for our regular expenditure on so precarious a revenue. Since our military expeditions began in 1838, we have, with occasional intervals, been engaged in a constant succession of wars in Affganistan, in Scinde, in Gwalior, in the Punjab, and in Burmah, but it is a fact not generally recognized that during these fourteen years of warfare, the net profit derived from Opium in Bengal and Bombay has exceeded the entire expense of all our military expeditions. It was said that Arkwright and the spinning jennies carried us through the wars which arose out of the French Revolution. With equal truth may it be affirmed, that it is the Opium which has carried us through the six wars,—the present included—in which we have been engaged since we crossed the Indus. But, it is a fitting subject for the consideration of our Indian statesmen to make provision as far as possible for the future, though, in all probability, proximate contingency of the loss of our Opium revenue, and to make some arrangement for meeting our permanent expenditure from permanent sources of revenue.

IX.—The Friend of India on "the Abkaree Laws."

We have been given to understand, that the natives of Poona and the Deccan, who recently petitioned the Governor of Bombay to discontinue granting licenses to the *spirit sellers* of Poona, have not been discouraged by the non-success with which that effort was attended. They have determined to memorialize the Governor General for the same object, and it is not impossible that their request may ultimately be carried to England. Through the kindness of a friend we have received a copy of their Memorial and we are the more inclined to notice it, because it is evidently a genuine native production, and not a medley of ideas drawn up by an Eng-

lish barrister from native dictation. The object of the petition, when relieved from the cloud of oriental phrases in which it is enveloped, appears at first sight to be an assertion of the old fallacy, "Drunkenness is a great evil, *ergo*, Government is bound to give up its monopoly of spirituous liquors." We think, however, that the Memorialists in reality intend to establish a very different syllogism, viz. that Drunkenness is an evil, therefore the Government should prohibit the sale of drink. This is a far more logical request than the former, and as we are aware that it has the real native opinion of the country in its favour, it seems to be deserving of careful attention.

It is scarcely necessary to say that we have a strong sympathy with the memorialists in the first portion of their petition. There can be little doubt both that drunkenness is a great evil, and that it is increasing rapidly among the native community. That this increase does not arise from the operation of the Abkaree laws seems to us evident, from the fact that every tax must to a certain extent act as a check upon consumption, and that the practical monopoly in the hands of Government acts as a peculiarly heavy tax. The passion for liquor which seems to have infected a certain class of native society, may be attributed, partly, to the utter disruption of old opinions, which has deprived the upper class of its repressive power, and partly to the influence of English associations, which in India as in America and Australia seem to be everywhere accompanied by the habit of drinking. To abolish the monopoly at the present moment, would simply be to bring the price of the spirit within the reach of the poorest class, to enable the spirit sellers to adulterate their compounds even more than they do at present, and thus to extend the evil, and at the same time to deprive Government of an important revenue. It is a very different thing to ask Government on moral grounds to suspend the granting of licenses, and thus in effect to prohibit the sale of liquor altogether, and strike at once at the root of the evil by rendering drunkenness a physical impossibility. Though we are not teetotallers, and have very little faith in teetotal ideas, we are not disposed to assert that so high-handed a measure would not be attended with considerable benefit. India is an exceptional country. It is altogether idle to talk to a native of the advantages of temperance, for it is not in his nature to be temperate. He can be abstinent, and he will go on through life without ever touching any thing stronger than water, but if he drinks, he does it with the intention of intoxicating himself. The old Madras saying, "I no drinkee for drinkee, but drinkee for drunkee," expresses in a vulgar phrase the general state of feeling on the subject. A positive deprivation of the power of obtaining liquor, would, therefore, appear to be the only means by which we can hope to ensure among the lower classes of the people, the habit of temperance, which, with some modern exceptions, is so conspicuous in the upper ranks of native society.

It remains then to consider the possibility and expediency of such a measure. We are inclined to believe that it is not impossible, because the simple refusal of Government to issue new licenses would amount under

the present laws to an absolute prohibition of the sale, and the spirits imported from England and the Continent can never be sold at a price which would put them within the reach of the classes who now consume the country arrack. Such a measure would of course afford ground for the remark that the English had deprived the natives of a luxury, which they retained for themselves, but the simple fact, which will be corroborated by every Abkaree officer in the country, that a native never drinks except with the intention of intoxicating himself, is a sufficient answer to such an objection. It may of course be considered an arbitrary act to prevent men from becoming intoxicated, if they choose, but the law already punishes them for being so, and the prohibition of the sale would be nothing more than a preventive measure of police. We have recently seen several of the North American States render the mere fact of keeping rum in the house a misdemeanour, and their statesmen are not generally considered arbitrary legislators. Besides, a law could scarcely be considered oppressive, which would have the full approbation of nine-tenths of the people for whom it was intended.

We have thought it right to state thus fully the arguments which may be advanced in favour of the Memorialists' views,—though we do not entirely participate in them—because we are aware that there is scarcely any evil which is so rapidly increasing among the natives as the habit of drinking. It remains of course to be considered, whether such a law would not increase the consumption of Opium,—as is said to have been the case in Lincolnshire—and whether the revenue can afford to lose more than £500,000. The petition to the Governor General is chiefly valuable as a remarkable expression of native opinion, for his Lordship has no more power to give up such a revenue without express orders from England, than to surrender Scinde to the Ameers, or the Punjab to Dhuleep Singh. To English ideas the mere proposition will always wear the appearance of absurdity, but it is as well that our legislators should occasionally be made aware of the extent which the evil has attained, and should contemplate the possibility of measures which may one day be forced upon their consideration. *Friend of India, Nov.* 25, 1852.

The "old fallacy" spoken of in the above article must we think be very old and very antiquated; at least we never heard any one advocate the doctrine that because drunkness is a great evil, Government should refuse to grant licenses for the establishment of liquor-shops, and leave all who please at liberty to engage in the traffic. If this is what the *Friend* has regarded as teetotalism, it is no wonder that he should "have very little faith in teetotal ideas." But the doctrine of teetotalers in the regard to the duty of Government is very different. If we understood it aright, it is that liquor-shops are the prolific sources of wretchedness, crime

and degradation; that they add to the public burdens by multiplying paupers, beggars and criminals; that they are in many ways inconsistent with the general welfare; consequently, that they should be suppressed by law, as is done in the case of gambling houses, lotteries and counterfeiting establishments. And we are glad to find that the *Friend* has "a strong sympathy" with this doctrine;—a doctrine which he tells us "has the real native opinion of the country in its favor" and which is fast gaining ground in Europe and America.

The undisputed and painful fact that intemperance "is increasing rapidly among the native community" is here attributed, partly "to the utter disruption of old opinions, which has deprived the upper class of its repressive power, and partly to the influence of English associations." The writer does not understand how the license laws should encourage the evil, forgetting that the connection of Government with the traffic invests it with respectability in the eyes of the native public. The license granted to the keepers of liquor-shops makes them in a certain sense Government servants, in the estimation of the people, and shields them from reproach. In reference to this point we may be permitted to quote the following from the last Repository:—

Some may not be able to see how the raising of a revenue from liquor-shops should increase their number. It should be remembered, however, that throughout the Maráthí country, and probably in a less degree throughout all India, a very general and decided feeling of opposition to the introduction of liquor-shops has existed. The traffic is, by the more respectable classes, regarded as infamous and pernicious; so that the man, who, on his own responsibility, without any Government sanction, should commence setting up grog-shops in the quiet villages, would arouse the indignation of the people and be treated as a public enemy. But the contractor, in virtue of his connection with the Government, appears among them as an authorized functionary; his business, accursed though it be, is sanctioned by the highest authority, so that to contend with him is to contend with the Government. Thus all hope of successful resistance is taken away; the people are compelled to tolerate the hateful, blighting nuisance, and to see a flood of intemperance pour over the land. The contractor, who is often a stranger in the district, makes the most of his contract, resorting to every expedient to increase the sale of intoxicating

drinks, and caring but little for the odium which he has to encounter. This indeed is for the most part transferred to the Government, which, as is supposed, upholds the traffic for the sake of revenue. Thus grog-shops are multiplied, and the work of demoralization moves on apace. And in the estimation of the people Government is responsible for these ruinous results.

Similar views are, we believe, very generally entertained by those best qualified, from their acquaintance with the native population, to form an opinion on this subject. The Calcutta Missionaries in a recent Memorial to Parliament express their fears that the present license system "has in its practical operation, tended to foster among a people, whose highest commendation was temperance, a vicious taste for ardent spirits and destructive drugs." Almost the whole missionary body in Western India, in like manner, in their recent Memorial to Parliament, declare their conviction "that the licensing system at present in operation tends to the increase of the fearful evil of intemperance, especially because it removes in the estimation of the Natives the stigma of disgrace which the Native Governments and the Natives generally have hitherto attached to it."

This view of the subject, as is well known, is generally entertained by the native community, and has been repeatedly and forcibly advocated by a large portion of the European Press in different parts of India.

X.—The missionaries of western india on the license system and the opium trade.

The last number of the Repository contained an earnest remonstrance from the Calcutta Missionaries, addressed to the British Parliament, on the connection of Government with the liquor traffic and the opium trade, urging that the present license system "has in its practical operation tended to foster among a people, whose highest commendation was temperance, a ruinous taste for ardent spirits and destructive drugs," and that the contraband opium trade with China is "second only to the slave-trade in iniquity."

The Missionaries of Western India, likewise, have re-

cently sent a Memorial to Parliament in which they use the following language in reference to these subjects:—

That, thirdly, your Petitioners contemplate with exceeding alarm the state of intemperance among the Natives of Western India; it being an undoubted and most melancholy fact that intemperance has greatly increased for years past, and is still rapidly increasing,—this being especially remarkable in the Maratha country, in which, previously to its occupation by the English, the use of intoxicating drinks was very limited.

That your Petitioners cannot divest themselves of the apprehension that unless recourse be had to some far more potent check than any now in operation, the most frightful demoralization and degradation are in consequence inevitable throughout a large portion of the Native community.

That your Petitioners are convinced that the licensing system at present in operation tends to the increase of the fearful evil of intemperance, especially because it removes in the estimation of the Natives the stigma of disgrace which the Native Governments and the Natives generally have hitherto attached to it. Although your Honorable House may hardly be prepared for the fact, a Government tax on liquor conveys to the Native mind the idea rather of patronage than of toleration; and in country districts, at least, the farming system has been widely interpreted as affixing the high sanction of Government to this degrading and ruinous vice.

That your Petitioners submit that an early application of some efficient remedy for this rapidly extending evil is exceedingly desirable; and that the Natives themselves so earnestly desire it that a recurrence to the practice of the Native Governments, which applied stringent restrictive measures to the use of intoxicating drinks, would receive the hearty approval of the more respectable classes of the Native community.

That, fourthly, your Petitioners view with no less sorrow the traffic in opium carried on by the Government of this country. The evil to the inhabitants of India is exceedingly great; the use of this poisonous drug is rapidly extending throughout the opium-growing districts and those adjacent—such as Gujarat,—and is producing the most baneful effects. Your Petitioners farther cannot think of the contraband trade in opium with the Chinese Empire without the deepest regret, since the revenue raised from opium by the East India Company, under the sanction of Parliament, implicates the British authorities as partners in this demoralizing and ruinous traffic.

XI.—Poona Association for the Promotion of Temperance on Christian Principles.

The Fifth Annual Meeting of this Association was held on the 19th of July last, and was opened with Devotional Exercises conducted by the Rev. James Mitchell, Missionary of the Free Church of Scotland.

The Report was read by Mr. W. Beg, the Secretary, and was recommended for adoption by the Rev. G. L. Fenton, Assistant Chaplain, and the Rev. W. Clarkson of the London Missionary Society.

Mr. Clarkson then delivered a Lecture, extracts from which are given elsewhere, and concluded with Prayer.

Several new Members were admitted. The following is the

Fifth Annual Report.

Even the Greeks, who had made great advances in civilization, were once so blind to the evil consequences of Intemperance, that when doing honour to the memory of Anacreon, one of their greatest Poets, who is supposed to have indited most of his effusions under vinous excitement, they erected him a statue in the shape of a drunkard singing! And their religion also patronized and countenanced drunkenness. We have but to speak of "the mad orgies" of the Dionysia, when men turned "brute beasts" and did those things that were unseemly, whereof the very heathens themselves were ashamed. We mourn over the blindness of the Greeks, and cannot help feeling the force of the Apostle's declaration, "The world by wisdom knew not God."

But it is exceedingly distressing to see men brought up in the midst of Christian light, treat Intemperence with an air of indifference. The Scriptures expressly declare, that *no* drunkard shall inherit the kingdom of heaven, yet they, though they profess to follow the word of God, walk not decently as in the day, but in rioting and drunkenness. Their god is their belly, they glory in their shame—they wear the garb of Christian sobriety, but inwardly they are ravening wolves. During the past year, this Association has had to struggle hard against many difficulties, thrown in its way by such empty professors, in consequence of which only 55 individuals have joined. Of these 55, some have withdrawn and others have most unhappily violated the pledge, which they had so solemnly taken. Our heart would echo back the complaint of the Prophet, "Who hath believed our report?"

There are some at the station, who would have joined the Association, but have not done so, because they think that the Society was formed for none but *drunkards*. It need not be mentioned over again that the Society was organized by *Christian men for Christians*. The Association requires sober men, and therefore would again lift up its voice of entreaty to those, who really love the Saviour, to give it a helping hand and thus to promote the interests of Temperance and Religion. Whilst confirmed drunkards are determined to dishonour their bodies and injure their souls, Christians, whether they be office-bearers in the Church or private individuals, are to strive by word and deed to promote the cause of Temperance. Surely there is much even at this small station to rouse the sympathies of every child of God. Hears he not the revels of the theatre and other places of thoughtless revelry? Sees he not often the drunkard going as

an ox to the slaughter, or "as a fool to the correction of the stocks, till a dart strike through his liver?" Has not the cry of a bereaved orphan pierced his heart? Sees he not a sister, a mother or a wife, left destitute? Does not a man in a fit of intoxication, rise up against his own fellow, with whom he often "took sweet counsel together," and murder him in cold blood? Oh! is there nothing in all this to touch the tender chord of sympathy and to send a thrill of sorrow through his very soul?

Moreover, during the year the Liquor Contract of the cantonment has passed into the hands of a Pársí, who, with all the assiduity and enterprize, which characterize his class, has strained every nerve to oppose the interests of this Society. He has fresh agencies at work, and, as he has to pay Rs. 54,800 annually to Government, he has adopted measures to secure a rich harvest for himself. He liberally doles out the poisonous *Arrack, Rasi* and *Bewra,* not only to natives but to Europeans. If you pass the *Gu'ta'* in the evening, you observe many flocking to it with all greediness, little thinking of the thousands it has slain. O that they felt that it was a house appointed for the dead, where many have already been destroyed! The Society makes rules for the advancement of the interests of Temperance, but the contractor stands in diametrical opposition, with all his newly arranged appliances, anxious to carry every thing with a high hand before him. The Society cannot but mourn over the conduct of a Christian Government, who regardless of the welfare of their subjects, license a system, by which thousands of our race are ruined.

Accounts from the Branch Station of Karáchí are much more favorable.

Though the Association has not prospered so well as it should have done, it has many reasons to bless God, for the success however little, that has attended its exertions. It praises God for the grace given to *some* Christians to come to its assistance, and hopes that many will join it during the year to carry on the work, which it has begun.

MISCELLANEOUS.

1. The South India In Temperance Union.

The recent Annual Report of *the South India Temperance Union* states that the whole number of members is 677. The venerable President, Dr. Scudder, presided at the Annual Meeting and detailed the history of the Society from its origin,—when it consisted of three members—up to the present time. The Annual report presented on the occasion, though in type for the Repository, is omitted from want of space.

2. The Calcutta Review on the Indian Abkaree or Excise System.

Amongst the evils which the Government ought to remove is one which it has itself originated. * * * We refer to the Abkari or Excise system, which we regard as one of the greatest evils that a well meaning, but misjudging Government ever inflicted upon a people. In its operation it is a

grand encourager of drunkenness, perhaps the only vice in the whole catalogue of conceivable evils, from which the Hindus were nationally free. We hope to be able to treat this important subject at length on a future occasion.—*Calcutta Review, Sept.* 1852.

3. English and Native Rule in Ceylon.

"Under the native rule, the whole population in Ceylon may be said to have composed one grand Temperance Society—Buddhism strictly enjoining total abstinence from all intoxicating liquors. It was considered very disreputable even to taste any strong drink. The usages of their successive European rulers tended greatly to change this opinion, and it has now become *fashionable* among many of the natives to make use of fermented and distilled liquors,—it is deemed a "proof of advancement in the scale of civilization and refinement! The following table will show the increase which has taken place in the consumption of intoxicating beverages in Ceylon during the last few years.

Years.	Salt Revenue	Arrack Revenue	Value of Imports Spirits	Wine	Beer
	£	£	£	£	£
1835	32,306	33,557	2,374	9,812	2,644
1836	31,872	34,691	2,929	10,812	3,725
1837	30,970	38,689	3,659	21,117	4,327
1838	33,003	40,691	2,620	11,428	7,656
1839	30,730	41,884	3,246	12,019	7,544
1840	29,929	43,606	2,569	13,663	8,539
1841	28,697	46,629	4,483	13,738	8,863
1842	35,691	49,274	4,416	16,061	8,304
1843	37,209	51,120	4,069	18,792	14,482
1844	41,893	54,954	6,415	23,729	14,969
1845	36,150	61,517	7,528	27,671	16,475
1846	38053	58,470	6,915	33,460	18,022
1847	,	,	9,476	26,951	15,216
1848	36,492	43,139	6,173	13,098	7,285
1849	38,375	60,953	6,790	19,130	17,475
1850	36,571	57,126	6,957	23,777	15,826

The above is from the *Ceylon Temperance Journal* for Sept. last, which also states that the Central Province now contains 13 Societies with 3,969 members pledged to total abstinence from all intoxicating drinks and drugs; the Western Province 14 Societies with 792 members, the Southern Province 16 Societies and 832 members, and the Northern Province about 6000 members—total 11,593 members. The *Journal* adds:—

"It is matter of congratulation that in the Central Province of Ceylon the number of taverns has been reduced one half during the last two years by Sir George Anderson. Under the native rule the Kandians were a temperate people and abhorred drunkenness. To increase the revenue, the English Government established canteens throughout the interior in spite of the entreaties and protestations of the people. The object was gained. In a few years the arrack farm realized about six times the amount of the land tax! The chiefs and headmen beheld with dismay

the numerous evils which followed in the train of the taverns, and the extinction of some of their noblest families through intemperance."

One well aquainted with the state of things in Ceylon says :—

"Within the past year, as many probably as 50 native temperance Societies, have been formed, containing from 50 to 500 members each. The movement has been sudden and surprising and yet it promises to be permanent, from the fact that it was in a great measure spontaneous, on the part of the people themselves, and embraces very many of the most intelligent and influential of the Native population. As an illustration of the progress of the cause, it may be stated that the arrack rent has for the last ten years increased at the rate of 1,000 to 2,000 Rupees yearly, until the last year, when it was sold for 22,500 Rupees.—When it was offered for sale this year, no one was found willing to invest his money in so uncertain a speculation. After a delay of a month or more, the Government succeeded in selling the rent for 13,500 Rupees, a little more than half what it sold for last year."

4. THE SPREAD OF INTEMPERANCE : VIEWS OF THE NATIVE PRESS IN REGARD TO ITS CAUSE.

We translate the following on the subject of intemperance in India from the *Dnya'nprakà'sh* of the 6th ult. The views expressed are worthy of consideration :—

"That intemperance is on the increase under the auspices of the English government, there is not a doubt.

"And when we consider that all classes of the European community, from the common soldier to the highest government functionary, are in the habit of using spirituous liquors as a beverage, we cannot hope much from them towards breaking up the drinking habits of the community. Even their religious teachers, both by precept and example, encourage the use of intoxicating drinks. What then can we expect but that those who listen to their instructions should drink also ? At present, liquor-shops are being planted in all directions under the sanction of the authorities ; the wholesome fear of government, which formerly restrained men from intemperance, has been removed ; the lower classes have acquired an appetite for strong drink ; and thus intemperance, under English auspices, is coming in like a flood. Under the old Hindu Government, and afterwards under the Musalmáns, intemperance was looked upon as a crime. A liquor-shop was a thing unknown, or if known, they were rare. Now both Hindu and Musulmán alike throw off restraint and self-respect and indulge in the evil habit. Were the Government honestly to make the attempt, it could easily suppress these evils. Under the Peishwá's rule liquor shops were not scattered along the streets and in the bazars ; and drunkards were not seen staggering here and there. Why then are things so different at the present day ?

"Intemperance under the rule of the English has increased at such a fearful rate that many benevolent persons among themselves have become alarmed, and are strenuously urging that means should be adopted for its

suppression. But we fear it will be a long time before their philanthropic efforts can be crowned with success." *Dnyánodaya, Dec.* 22.

5. Native and English Estimate of Dram-Drinking.

The Poona *Dnyánprakásh* of the 6th inst. says :—"Trimbak Shástrí the prince of the Poona drunkards, has been expelled from caste, with the full approval of all parties, because of his use of intoxicating drinks; yet this man has been appointed to sit with More Shastrí, the leader in the movement for his expulsion, in the Committee for the examination of the scholars of the Government school. Why Government should pursue this course we know not. Our prayer is that the scholars may receive no detriment from such an influence."

If this representation be correct, Trimbak Shástrí, under native rule, would have been expelled from all decent society and covered with disgrace, instead of being appointed by Government to so honorable an office. *Dnyánodaya, Dec.* 22.

6. Estimate of Intemperance in the Supreme Court.

From the following report of what occurred at the 4th Criminal Sessions of the Supreme Court, Sir William Yardley presiding, it would appear that, in the Judgment of the Supreme Court, Drunkenness is no crime. *Theoretically*, it "is no excuse for crime," but *practically*, it is an excuse; at least, the Judge, when awarding punishment, assures the culprit that he WILL TAKE INTO CONSIDERATION the fact that, *being drunk*, he did not know exactly what he was doing,—thus making it a palliating circumstance. What is this but extending encouragement to drunkness? We quote the *Bombay Times* of the 6th Dec. 1852:—

"Luxumon Raghoba, No. 1 of the Calendar, pleaded guilty to an indictment charging him with stealing an article of jewellery from the person of one Rama Ettia. On being asked why judgment should not be passed on him, the prisoner endeavoured to palliate his offence by urging that he was drunk at the time of its commission, and moreover, that the prosecutor had *given* him the ornament.

"*Sir William Yardley.*—'But you plead guilty of *stealing* it; you are not obliged so to plead unless you like. Besides which, drunkenness is no excuse for crime. A drunken man only obeys the propensities within him; a drunken man is only an exaggeration of a sober man. If a man is honest when sober, the chances are that he will be honest when drunk. Do you still plead guilty after what I have told you? Plead which way you like, it will make no difference in your punishment."

"*Prisoner.*—'My taking the ornament is tantamount to stealing it.'

"*Sir W. Yardley.*—'As I said before, when a man is naturally honest, thievish propensities rarely come over him when he is drunk, and drunkenness can furnish you with no excuse. *I shall, however, take into consideration that you did not at the time of the theft know exactly what you were doing, for you were drunk*; and that the prosecutor also being drunk, your act was greatly facilitated. The sentence of the Court upon you is that you be imprisoned in the House of Correction for three Calendar months, and be kept to hard labour.'

THE
BOMBAY
TEMPERANCE REPOSITORY.

APRIL; M,DCCC,LIII.

I.—Report of the Bombay Temperance Union for 1852.

The Committee of the Bombay Temperance Union beg leave to Report, that the Quarterly Meetings of the Union have been regularly held during the past year, and that members of the Committee have also held occasional meetings in different parts of the island for the promotion of the Temperance cause. In this and other ways something has been done to diffuse information and awaken interest, and it is gratifying to report that 37 individuals, having subscribed the pledge of total abstinence from all intoxicating liquors and drugs, have been enrolled as members of the Society.

The good accomplished by this and kindred associations is not, however, to be measured by the number of members. Many, through their means are unconsciously saved from a course of intemperance, whose names are never affixed to the temperance pledge. Nay, many who, but for such an influence, would have gone down in wretchedness and shame to the drunkard's grave, ever continue to oppose and contemn the means by which their rescue has been effected.

As union is strength, the Committee would earnestly invite the friends of temperance to unite themselves to the Bombay Temperance Union. The object of this Society, however, is not merely to enrol a long list of members, but, by a faithful exhibition of facts; by directing attention to the fearful evils which result to individuals, families and society at large,

from the prevalent drinking customs; by exposing the worse than falsity of the belief so common among Europeans, that the habitual use of intoxicating drinks is beneficial; by holding forth to view the grand truth that the drunkard is not alone to blame for his drunkenness, but that those who have been accustomed to drink with him, and thus to encourage him on in his fatal course, are accessory to his ruin, partners in his guilt, and, practically, enemies in disguise; by collecting and publishing well established statistics and the testimony of judges, magistrates and others, all going to show that the use of intoxicating drinks is one of the chief causes of poverty, crime and degradation, and, consequently, that the common use of these drinks is inconsistent with the general welfare, hostile to the dearest interests of society; in other words, by appeals to the judgment, the conscience and the heart, to enlist the friends of religion and humanity in a combined effort to break the chains with which intemperance has bound his victims, and to banish the monster from the earth,—such is the high and holy aim of the temperance movement.

The Temperance Reformation has been extensively misunderstood, misrepresented, and maligned; sometimes from mere bondage to custom, often times from an unwillingness to renounce cherished habits and appetites, often from heartless indifference to the welfare of society, and oftener still, from ignorance of the principles on which it rests, and the arguments and facts by which it is sustained: but, however and by whomsoever contemned, the cause is one in which philanthropy rejoices and which she claims as her own. And the benign influence of this movement is now felt in almost every land. It goes forth in the spirit of love and mercy, restoring the demoniac husband and father to his right mind, and bringing peace, gladness and plenty to his once miserable home. With words of encouragement and kindness, it leads the reckless blasphemer from the dram-shop to the house of God; it raises the drunkard from worse than beastly degradation, and assures him that he may yet be a man, a brother, a husband, a father, a friend,—that he may yet be respected and beloved. Thus blasted hopes spring to life again, and once desolate hearts beat with joy. Such is the office, such the fruits of the temperance movement.

The Commitee rejoice in the conviction that the character and importance of this cause is gradually more and more appreciated by the European public. And it is gratifying to know that, throughout all India, it has the full approval and the warm sympathies of the better classes of the native population. During the past year, the native press has continued to speak in tones of indignant remonstrance and bitter complaint of the sanction granted by Government to the liquor shops throughout the country. These shops are justly described as an unmitigated evil,—as the active promoters of poverty, crime and degradation; and their existence is invariably declared to be inconsistent with the general welfare. So far as is known, not a single native periodical in India has spoken in favor of the license system. On the contrary, they, with one voice, express their astonishment at the course pursued by Government,—a course directly opposed to the wishes of the people and to the system which, under native rule, had for ages been adopted with such beneficial results. By the native press and by the better classes of the native community, "the whole license system is regarded as a cruel, heartless device for extracting money from the people. It is felt that Government, in its shortsighted desire for gain, is willing to open the floodgates of crime and ruin, if it can only derive a revenue therefrom." Such a feeling on the part of the native population cannot be too deeply deplored: but, in the language of the Bombay Memorial on the Spread of Intemperance, "while Government tolerates and appears to share in the profits of these sources of evil, we do not think it possible to remove this impression." The manner in which the Native Press has spoken of the license system, and the removal of previously existing restraints to the spread of intemperance may be seen in the numbers of the Temperance Repository published during the past year. The extracts and translations there given are deeply but painfully interesting, and are worthy the consideration of every true friend of India.

The Committee also refer with much satisfaction to the testimony borne by a large portion of the English Press in India, regarding the pernicious influence of the liquor

shops and the impolicy of the system by which they are multiplied. For instance, a recent number of the *Calcutta Review* says, "We regard the Abkaree or excise system as one of the greatest evils which a well meaning but misjudging Government ever inflicted upon a people. In its practical operation it is a grand encourager of drunkenness, perhaps the only vice in the whole catalogue of conceivable evils from which the Hindus were nationally free." And similar sentiments have been repeatedly uttered in various quarters.

It is particularly gratifying to see the Missionaries in different parts of India utter their deliberate and almost unanimous remonstrance, in memorials to Parliament, against the course pursued by Government in reference to the liquor-shops. The Missionaries in Calcutta, in their recent memorial, declare "that it is the paramount duty of the Government of India to promote the highest interests of the people committed to their care, and that all measures whereby revenue is raised to the detriment of public morals is a violation of this duty." And they then express their conviction, "that the Abkaree system for the regulation of the sale of wines, spirits, and drugs, has, in its practical operation, tended to foster among a people whose highest commendation was temperance, a ruinous taste for ardent spirits and destructive drugs, by the efforts made to establish licensed new depots for them, in places where the use of such things was little or not at all known."

The Missionaries in the Bombay Presidency, also, in their recent memorial to Parliament, use the following language:—

That your Petitioners contemplate with exceeding alarm, the state of intemperance among the Natives of Western India; it being an undoubted and most melancholy fact, that intemperance has greatly increased for years past, and is still rapidly increasing,—this being especially remarkable in the Maratha country, in which, previously to its occupation by the English, the use of intoxicating drinks was very limited.

That your Petitioners cannot divest themselves of the apprehension, that unless recourse be had to some far more potent check than any now in operation, the most frightful demoralization and degradation are in consequence inevitable throughout alarge portion of the native community.

That your Petitioners are convinced that the licensing system, at present in operation, tends to the increase of the fearful evil of intem-

perance, especially because it removes in the estimation of the Natives the stigma of disgrace which the Native Governments and the Natives generally have hitherto attached to it. Although your Honorable House may hardly be prepared for the fact, a Government tax of liquor, conveys, to the Native mind, the idea rather of patronage than of toleration: and, in country districts, at least, the farming system has been widely interpreted as affixing the high sanction of Government to this degarding and ruinous vice.

That your Petitioners submit that an early application of some efficient remedy for this rapidly extending evil is exceedingly desirable; and that the Natives themselves so earnestly desire it that a recurrence to the practice of the Native Government, which applied stringent restrictive measures on the use of intoxicating drinks, would receive the hearty approval of the more respectable classes of the Native community.

This is in keeping with the language employed by the Native inhabitants of Satara, in their Memorial of August last, who say :—"We are filled with anxiety and alarm in the view of the fact, that the evil of strong drink so invariably follows the introduction of British rule." And they earnestly pray that, as they are protected from thieves and robbers, so they may be protected from the still greater evil of licensed dram shops, and government liquor contractors.

The Committee regret their inability to furnish complete returns from the different Temperance Societies in India. They can only say that the South India Temperance Union, the Poona Association for the Promotion of Temperance on Christian principles, North India Temperance Society and the Coimbatore Temperance Society, all continue to pursue their work with undiminished and praiseworthy zeal. The Neilghery Hills Temperance Society has been formed during the year. The Native Temperance Society at Caranja has recently received a goodly number of additions. From kindred Societies in several other places, no recent intelligence has been received.

In Ceylon, for many years past intemperance has been gaining ground among the native population at an alarming rate. In reference to the change for the worse, the *Ceylon Temperance Journal* says :—

Under Native rule, the whole population in Ceylon may be said to have composed one grand Temperance Society, Buddhism strictly enjoining total abstinence from all intoxicating liquors. It was considered very disreputable even to taste any strong drink. The usages of their

successive European rulers, tended greatly to change this opinion, and it has become *fashionable* among many of the natives to make use of fermented and distilled liquors,—it is deemed a proof of advancement in the scale of civilization and refinement!" Again, "Under the native rule, the Kandians were a temperate people and abhorred drunkenness. To increase the revenue, the English Government established canteens throughout the interior, in spite of the entreaties and protestations of the people. The object was gained. In a few years the arrack farm realized about six times the amount of the land tax! The chiefs and head men beheld with dismay the numerous evils which followed in the train of the taverns, and the extinction of some of their noblest families through intemperance.

A noble effort is now making to rescue the native population of Ceylon from the ravages of intemperance. We are told that the principal European Officers of Government, together with the Native headmen, have joined in denouncing the taverns as haunts of crime and centres of pollution, that the planters held a public meeting and sent a deputation to remonstrate with the Government, and that the public press heartily joined in demanding that the iniquitous and hateful system which former adminstrations had thoughtlessly introduced, should be discontinued. As a result of these efforts, Government has abolished about half the taverns in the Central Province, and 50 Temperance Societies, with about 12,000 native members pledged to total abstinance, are in active operation.

In Great Britain, it is believed, the Temperance cause gradually continues to gain ground. It is now more generally understood and acknowledged, that the use of intoxicating drinks is one of the chief causes of the poverty and degradation which prevail among the working classes, and that without "total abstinance" there can be little hope for the effectual cure of these evils. Gin palaces and beer shops, intimately connected as they are with the pauperism and the crime of the country, are now generally regarded as a great public evil, which enlightened citizens and enlightened legislators should seek to remove. Much remains to be done in England to prepare the country for effectual Temperance Legislation, but it is gratifying to see some of the most respectable organs of public opinion leading the way and declaring, that the "Maine Law," with all its stringency is a blessing,—every way preferable to the present state of things.

In several of the states of the American Union the triumph of our cause is complete. Gin-shops are there suppressed by government authority, in accordance with the wishes of the people. The right to plant these sources of pauperism, crime and degradation over the land, and thus to burden the community with poor rates and taxes is denied. The public claim protection from these nuisances; and complete protection has at length been obtained; grog-shops being now dealt with in the same way as gambling houses, and counterfeiting establishments. Those drinking customs which have led so many to ruin have also for the most part been abolished, being openly discountenanced and condemned, not merely by the ministers of religion and the members of evangelical churches, but by governors and public men and the community generally. Thus the cause of temperance is identified with the interests of humanity and religion; and the keeper of a dram-shop is justly regarded an enemy of the public weal. And, as such, he is convicted and punished.

Your Committee cannot close their report without referring to the fearful evils which the use of opium is producing among the native population of Gujarat, Kattiawar and some of the neighboring* districts. And they fear that the evil is gradually increasing in Bombay and other large towns. Opium is extensively given to infants for the purpose of keeping them quiet, and in many cases with the most fatal results. It is to be lamented that the limit formerly fixed to the production of opium in the Bengal Presidency has recently been removed, and that, in consequence, the cultivation is rapidly increasing. It is stated by the *Friend of India* that "under the fostering care of the Board of Revenue, the supply of opium has increased from 20,000 chests in 1845 to 40,000 chests in 1852." "We have therefore the prospect of a gross income of more than £4,000,000 sterling from the opium of the Gangetic valley in the ensuing twelve months, and as the returns from the Malwa opium were stated by Mr. Melville at 80 laks, we may calculate on a gross return of £5,000,000 sterling from this source, of which £ 3,750,000 will be clear profit."

* For information on this subject see the *Bombay Temperance Repository* for July 1852.

It is an interesting fact that a Gujarátí pamphlet on the opium trade of 40 pages 8vo. has been published during the year by certain benevolent Pársís, in which the traffic is strongly condemned as cruel, immoral and demoralising. Your Committee also desire to express their full concurrence in the sentiments uttered by the Missionaries in Bengal and Western India in reference to this subject, in their recent Memorials to Parliament. The Calcutta Missionaries say :—

That your Petitioners observe with much regret the continuance of the East India Company's extensive trade in opium. Your Petitioners view the traffic carried on with China in this contraband drug as second only to the slave trade in iniquity, and they regard the collection of a great revenue from the opium monopoly by the East India Company, under the sanction of the British Legislature, as a breach of faith with the Chinese Government, and as an odious participation in a guilty and ruinous trade, which they view with amazement and abhorrence.

That your Petitioners earnestly desire to see the Government of India relieved from the fearful responsibility of raising a revenue, by providing annually an enormous quantity of a drug, which is notoriously purchased and shipped to China under British sanction, to gratify the morbid craving of multitudes of infatuated people for its enervating and fatal poison.

That your Petitioners submit that good faith with the Government of China, and common humanity to the unhapy myriads who annually ruin their health and destroy their lives by opium in China, should lead the British Government in India, as well as in the China Seas, to check and to repress the wicked traffic by which the drug is supplied for the market in Bombay and in Calcutta, and is then shipped to, and clandestinely sold as contraband in China.

The language employed by the Missionaries of Western India is as follows :—

Fourthly, your Petitioners view with no less sorrow the traffic in opium carried on by the Government of this country. The evil to the inhabitants of India is exceedingly great; the use of this poisonous drug is rapidly extending throughout the opium-growing districts, and those adjacent such as Gujarát,—and is producing the most baneful effects. Your Petitioners farther cannot think of the contraband trade in opium with the Chinese Empire without the deepest regret, since the revenue raised from opium by the East India Company under the sanction of Parliament, implicates the British authorities as partners in this demoralizing and ruinous traffic."

In conclusion, your Committee would express their undiminished sense of the importance of this cause and their firm belief that it will continue to advance until those drinking customs which have so long been a curse to Christendom, and which have led so many thousands to ruin shall

be abolished; until the dram-shops, those prolific sources of poverty and demoralization, shall be suppressed by the strong arm of Government. When drunkard-making shall be accounted a crime of the blackest dye; when temptations to intemperance shall no longer be spread on every side; and when the public generally shall fully understand "that,"—to use the language of more than 2,000 English physicians and a large number of the most distinguished members of the Medical profession in India—"that total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts, would *contribute to the health*, the prosperity, the morality, and the happiness of the human race,"—then, and not till then, will the work of this and kindred societies be accomplished. Then the friends of temperance may lift up their Ebenezer, and, with devout thanksgiving to the Father of mercies, proclaim that the Temperance Society has achieved its object,—and that, its distinctive work having been done, it exists no longer!

That day, we feel assured, will come; and we call upon the friends of humanity and religion actively to aid in hastening it on.

While intemperance on all sides is leading its victims to ruin; while grog-shops and drunkards are multiplying in all our cities and towns and villages, we do not see how any philanthropist,—how any friend of God or man can remain an unconcerned and idle spectator. To us it appears that, under such circumstances, every man and woman has a duty to perform in reference to this evil. And we maintain that it cannot be performed aright by him who habitually indulges, in the use of intoxicating drinks.

We would not judge uncharitably of others; but as for us we feel that it is safer and better far, to have no fellowship with the drinking customs of the present day. Through means of these pernicious customs we have seen multitudes led to ruin. Alas! how many staunch advocates of *moderation*, confirmed and encouraged by the practise of those like-minded as themselves, have looked upon "the wine when it is red," and, in a few years, have learned in their own bitter

experience and to their utter undoing, that "at the last it biteth like a serpent, and stingeth like an adder."

We are fully satisfied that in the present state of things, *Total Abstinence* is the only ground on which the war with intemperance and its attendant ills can be be successfully waged. And if any object to this, let them show us a better way. Let them come forward with wiser measures, and a holier zeal to arrest the progress of the destroyer. We shall welcome them as friends and allies. But if they have no measures to propose, then let those who bewail the evils of intemperance candidly consider whether they are justifiable in any longer standing aloof from the temperance cause.

II.—Annual meeting of the Bombay Temperance Union.

The Annual Meeting of the Bombay Temperance Union was held in the American Mission Chapel on the evening of Friday, the 14th Jan. 1852; the Rev. D. O. Allen, President of the Society, in the Chair.

The Meeting was opened with prayer by the Rev. S. B. Fairbank.

After an opening address by the President, the Annual Report, which appears in the present number of the Repository, was read by the Rev. R. W. Hume, Secretary of the Union.

The following Resolutions were unanimously adopted:—

I. *On the motion of the Rev. G. Candy, seconded by Mr. J. Brodhurst,*:—That the Report just read be adopted as the Report of the Bombay Temperance Union, and that it be published for circulation under the direction of the Committee.

II. *On the motion of Dr. Bhaoo Dajee, seconded by the Rev. W. Wood*:—That in the opinion of this Meeting, it is the duty of Government, in accordance with the wishes of the better classes of the Native population, to suppress the liquor shops, their existence being inconsistent with the general welfare.

III. *On the motion of the Rev. G. Bowen, seconded by Mr. Crisp*:—That the alarming increase of intemperance among the Native population should stimulate every friend of India to do what he can, both by

precept and example, to arrest its progress, and especially to discountenance those drinking customs which have wrought so much evil.

IV. *On the motion of the Rev. J. V. S. Taylor, seconded by Mr. Charles Gilder:*—That we view with much concern the increasing cultivation and use of opium in this country, and deeply regret the connection of Government with its production and traffic.

V. *On the motion of Mr. Hurre Kessowjee, seconded by the Rev. Nárayan Sheshádrí:*— That the following gentlemen be requested to act as office-bearers of the Society during the coming year:—

PRESIDENT, The Revd. D. O. Allen.

COMMITTEE.— The Rev. Messrs. G. Bowen, S. B. Fairbank, H. P. Cassidy, and Náráyan Sheshádrí; Dr. Bhow Dajee, Messrs. Hurre Kessowjee, J. Williamson, H. Miles, J. Brodhurst, and F. Crisp.

SECRETARIES.—The Rev. R. W. Hume and Mr. A. R. Dickson;

And that Messrs. Miles and Crisp be requested to audit the accounts of the past year.

The Report of the addresses delivered on this occasion is abridged from the Bombay *Times* and the *Telegraph and Courier* of the 17th January.

In moving the 1st Resolution the REV. MR. CANDY observed that he wished the Meeting to know that he was not responsible for the position he then occupied, and which he would not have filled, had he followed his own inclination; but he had been compelled to yield to the persuasion of his friend, the Secretary of the Union. His reluctance to move the Resolution was, not because he was ashamed of the cause, but that he could have wished a worthier and more efficient advocate had been provided. His mind having been pre-occupied all day, he had not been able to think of the subject, and could not, therefore, bring forward the Resolution in the way that might be expected; had his mind been by previous consideration filled with facts, he should have found a ready utterance for them: notwithstanding all these disadvantages however, he could stand forward as an earnest advocate of the practice of Teetotalism—it was every way beneficial to man, and was most conducive to his health. It was true, that there was a way in which wine could be used and not be found fault with, yet man was liable to acquire a gradual and dangerous liking for it, unless he had much strength of mind, determination of will, and power of self-denial,—the man who habitually drank wine and similar beverages, was in danger of becoming a drunkard—it was true doubtless that there were many instances to the contrary, but these were owing to the counteracting causes he had just mentioned; and as no one could tell who would become the victim of intemperance, it was wise and well to keep clear of the danger. He had heard with much gratification from the Report that the cause was making progress, but still it was not a popular cause, because it involved the practice of self-denial; such, however, was the force of truth, that its

progress was sure and certain. The Reverend Gentleman then stated a fact that had come that very day to his knowledge, from a good, he might almost say from official authority, and which he was glad to hear, that the consumption of spirits was one-third less at present than in former years, and that it was likely the Government Contractor would become a considerable loser this year, as the supplies in the store were not exhausted fast enough. Allusion was then made by the speaker in a very happy strain to the social customs prevalent at this Presidency, when he first arrived in the country—thirty-two years ago, when *brandy pawnee* was all the rage, and it was considered essentially necessary to offer it to all visitors;—he had himself known instances of officers starting perfectly sober on a round of visits through the cantonments, who by the number of glasses of *brandy pawnee* they had been obliged to take, were soon "half seas over."—It was considered contrary to propriety to offer the friendly cup before twelve, and equally so to withhold after that hour. Indeed this species of hospitality was not confined to officers and men of the world, but was common also amongst religious and good men;—it was even usual after prayer and other religious meetings, for the salver to be handed round with glasses and the brandy, the gin, and the hollands. After a stay of ten years in the country, Mr. Candy proceeded to England, and on his return, about five years after, was struck with the gratifying change that had come over Indian Society—these social customs having considerably disappeared, continuing to exist only among "fast" young gentlemen who still followed the old customs as a point of honor. The change was doubtless to be attributed to the formation of the first Temperance Society in Western India—with that event the tide turned. The Reverend Gentleman made a passing allusion to the teetotal discipline that had been introduced by our fellow-citizen, Dr. Buist, into the encampment at Sewree of the Soldier Emigrants. When these men were first removed there by that Gentleman, he found that he had to deal with a nest of hornets in consequence of liquor finding its way into camp, whereupon he issued strict orders against this being done, and the result was that the men were now quiet and orderly. Mr. Candy thought that there was much reason for rejoicing at the present position of the Society, still there was great necessity for perseverance in earnest effort. He did not consider Teetotalism as an end, but as a means to an end—he did not put it in the place of the Gospel, but he held it to be a very valuable subsidiary means for the reception of the Gospel.—An angel might preach to a drunkard without producing any permanent effect on him, for the confessions, the tears, and the penitence of the drunkard go for nothing. As soon as the fumes of the liquor had subsided, he has ready to return to his wallowing in the mire. The Reverend Gentleman stated, in conclusion, that he was happy to observe several of the Members of his congregation at the present meeting; he took an earnest, lively interest in their welfare, temporal and spiritual, and he earnestly urged on them the practice of teetotalism, and heartily wished that they were all teetotalers.

In seconding this Resolution Mr. Brothurst called the attention of the

meeting to "a very able editorial in this morning's issue of the *Bombay Times*" which closes as follows:—

"Before genuine industry can be looked for, drinking must be abolished; within the past two years the curse of the morning dram—the blackest bane from which an army ever suffered, or by which a civilized country ever disgraced itself—has been extinguished; and the canteen must be made to follow. Not one soldier in the army when he doffed the garb of peace to don that of war, had ever dreamt of two drams a day, till he took the recruiting sergeant's shilling; and not one of them, on returning to their civil stations, will find men in the same rank of life with themselves dealing in a daily modicum of liquor. We first teach the soldier to drink, and afterwards punish him for drunkenness—he serves his apprenticeship during his drill, and before he sets foot on foreign shore, he is a confirmed tippler for life. Had he never been accustomed to regular allowances of spirits, he would never have known the want of them; and so light is the craving for liquor, even amongst the most dissipated, at the age of eighteen, when the hot ardent blood of youth needs no stimulus even with those who had unhappily begun to drink, that the habit might under the iron arm of discipline easily be uprooted. To say the very least of it, if perfect sobriety cannot be compelled in the Army, more can be done to compel it there than in any other sphere of life; and the idea of teaching its opposite, is something perfectly disgraceful to a civilized country—a thing to be denounced from the pulpit and forbidden by the law."

Much obloquy has been cast on the Canteen system, and much has been said of its injurious tendency to demoralize the Soldier by holding prominently before his eyes the very great temptation to drink, and that in consequence thereof many drink who would not take the trouble to go out in quest of liquor. But I maintain that the Soldier who craves liquor heeds not whether there be a Canteen or not, and will get his quantum at any time, so long as he may have the money to pay for it. In illustration of this assertion, I will mention an occurrence which passed some years ago under my own observation. A Soldier of an European Regiment in this Presidency was brought before his Commanding Officer for drunkenness. At this time he was *eighty-seven drills* in arrears. His general routine of life was Conjee-House, Cells, Drill and Hospital from the effects of punishment received on account of his drunken propensities. On the occasion under notice, his Commanding Officer promised him a free pardon from all his arrears of drill if he would only tell him how he got the liquor. Pat coolly replied "Plase your honor, I would not mind to tell you as far as myself is concerned, but I cannot spoil the sport for the others; however, if your honor will just give me a rupee, I will bring you as good a bottle of brandy as you ever tasted, and I wont go outside the barracks." The Colonel thought that there was some sense in this proposition, and willing to put it to the test gave the rupee. Off the man went, and in a most incredulously short space of time returned with a bottle under his arm; and he certainly had not time, even if he had a pass, to have gone outside to purchase the liquor

Indeed instances are frequently known of men being brought up for drunkennesss, who, on examination of the Marker's Check Book, have been found not to have entered the Canteen the previous day. First strike at the root of the evil, abolish the licensing system, and then and not until then will any benefit accrue from the abolition of Canteens. Let the embargo now laid on the Regiments of Her Majesty's Service be removed, and Regimental Temperance Societies re-established, and depend on it that this will have a far more beneficial tendency to reform the drunkard, than the suppression of a minor evil. The present Governor General has made one very salutary move for the benefit of the Soldier by the General Order dated 25th June 1850, and republished by this Government on the 15th July following, ordering that no spirits were to be issued before the dinner hour, for there probably was never so injurious a practice as that which prevailed for years, of granting the privilege to Soldiers to take a dram early in the morning on an empty stomach.

Dr. Bhaoo Dajee on moving the Second Resolution spoke nearly to the following effect:—

It is well known that the use of intoxicating drinks is abhorrent to the religion and the feelings of nearly all the respectable classes of the native community. Under former Governments intemperance was regarded both by the people and the authorities as a crime, and was punished as such. The use of intoxicating drinks was considered disreputable and pernicious, and was almost wholly confined to the lowest and most degraded portion of society. Liquor-shops were rare, the object of Government being to discourge and suppress the traffic rather than to make it a source of revenue. Of late, various causes have powerfully contributed to increase the use of intoxicating drinks to an alarming extent. Intemperance is now rarely treated as a crime; and the impression extensively prevails that it may be pleaded in extenuation of crime. The example of Europeans and especially of those of worth and station, has done much to remove the reproach formerly connected with the use of intoxicating drinks. And the feeling is fast gaining ground, that the use of these drinks is both respectable and beneficial. This monstrous evil has risen up in India and is pervading all the land through all grades of society, by the introduction of "Abkaree" or the intoxicating spirit license system. This monster has been imported from England; and for what and for why? Not for the good of the inhabitants of this land; not for their comfort or their security or their happiness or prosperity, but for the sole end of obtaining a revenue at the expense of the corruption and pollution of whatever persons are concerned in this mercenary and debasing traffic. The plant is not indigenous to India, nor had its roots any hold of the soil, until the British Government had established their European system, and British gentlemen nurtured it by their example. The plant is *exotic* and not a native one, for sobriety had reigned all over the land until its introduction. Like all weeds, the growth has been rapid and its influence baneful,—for alas! instead of sobriety being the marked characteristic of the natives, they now bid fair to surpass the Europeans in this vicious propensity. The labor of the country

and the moral sober habits of the people are much depressed and seriously injured by the habit of drinking to excess. No laws or regulations can be found sufficient to remove this evil if the spirit license system is still maintained by Government. Weeds grow faster than corn, and unless they are totally eradicated from the soil they will choke the good grain before it has ripened; unless therefore the liquor license system for the sale of intoxicating liquors and drugs be totally abolished and annihilated by a law of enactment, the whole of the lower and middle classes and some of the higher too, will in a very few years be overwhelmed with this worst of human depravities, and the whole land rich and poor be irrevocably corrupted by its corroding and satanic influence, and all grades of society shall be groaning with its detracting and defaming qualities.

The Rev. Mr. Bowen, on moving the Third Resolution, remarked that India ought to have friends, if it were only for the reason that she has had so few friends. As we look back upon her history, we see that those who have visited her, have generally come upon no friendly mission. Without going so far back as the time of the Brahmanical immigration, we glance at her Mohammadan invaders, and see that their arrival and their rule, were attended by no very beneficent results. We cannot say that they were friends of India. Neither did the Portuguese conduct themselves very friendly in this country. And now the question is, are Englishmen the friends of India? Generally they profess to be so. But the mere fact of their presence here is not conclusive evidence that they are so. Some stronger proof of friendship may be expected from them than the spending a number of years in this country in the receipt of 10, 20, or 50 rupees per diem, and then going to their own country to enjoy the wealth thus acquired. Some may say, "We have given the stronger proof; we have sought to benefit India; to give her books, schools, science, arts; to impart unto her some of the advantages of Western civilization." But suppose that while with the one hand you gave this, with the other you gave that which in its pernicious influence quite nullified the better gifts;—that while you sought to multiply printing presses, and introduce steam engines, you lent the force of your example to a custom whose final result should be the spread of intemperance through the land. How can we then call you a friend of India? In vain would any one seek to disconnect his own custom of drinking, from wide spread consequences of the same to the community. There is such a thing as silent, unintended influence, and it is none the less powerful for being unintended. The glass of wine a gentleman drinks may not intoxicate him, but it shall intoxicate others; and his conformity to drinking customs may not be attended with loss of health to himself, but it shall result in delirium tremens to another. He is not (for no man is) without imitators, and while he stops within the limits of moderation, his unknown imitators go beyond, to the ruin of themselves and families. Let all members of the Christian community in India, approve themselves indeed the friends of India, by not only seeking to communicate to her those elements of western civilization which she stands in need of, but to save her from an evil that threatens to counteract the benefit of those elements.

III.—Effects of opium in Gujarat.

The Repository for July 1852 contains a truly painful account of the influence of opium among the inhabitants of Gujarát and Katiawar. The following address of the Rev. J. V. S. Taylor of the Mahi Kanta Mission, delivered at the Annual Meeting of the Bombay Temperance Union on the 14th January last, is the testimony of one who speaks from personal observation on this important subject. Mr. Taylor having read the 4th Resolution, found on page 231, spake as follows:—

It has been my privilege for some years, to be a preacher of the Gospel in Gujarát; it has at the same time been my pain to witness the sad increase of the use of opium. This vice is far more prevalent there than that of the use of ardent spirits. The latter is indeed on the increase in some parts, particularly Baroda, where, especially among the higher classes of society, the consumption of alcoholic liquors is unhappily gaining ground. I have heard of a Pársí there who, within a few years, has amassed a considerable fortune by the ill-gotten gains of selling cherry brandy. But sad as this is, the use of opium is a vice of far more serious character and alarming consequence. Not only the rich, but the poor are addicted to it, and every year getting more and more so. It is threatening in a very short time to destroy—entirely to exterminate, a very interesting class of people, the Garasias.—I have had more or less intercourse with many hundreds of them, and I hardly know one individual, who is not an opium eater. The use of ardent spirits has some check in the public feeling of the Hindús; no Hindu of any respectability can use ardent spirits and retain his position; he sinks at once in the estimation of his equals Not so in the case of opium. There is no stigma attached to the use of this baneful drug. It is as intoxicating as ardent spirits, and more injurious in its effects, destroying in a shorter time its victim both intellectually and physically; and far more difficult to be abandoned when once the habit of taking it has been contracted; yet no precept of the Hindu religion forbids, and no feeling of Hindu Society stigmatizes its use. The present influence of society, from the leaders of public opinion, the Rajás and Thákurs, down to the lowest members of the state, approve, and by their example encourage the vice. It has even triumphed over the barriers of *caste*. The institution of caste among the Hindus is a strong barrier against every social innovation—in matters of food and of drink, it completely separates the various portions of the Hindus from each other. It presents one of the strongest bulwarks against improvement of every kind; but the vice of opium eating has cast down these bulwarks. I have seen men of various castes, Brahmans, Rajputs, Garasias, Vanias, Kolis, and many others sit down and drink the Kusumba (opium dissolved in water) prepared by a

Musalmán—and all without any reluctance sup the mixture from each other's hands. The approved fashion of drinking the Kusumba is for one to pour a little of the liquid on the hollowed palm of the hand, and then invite friends or guests to suck or sup it up. I once asked a Brahman how he, a Brahman, could drink the Kusumba from a Musalmán's hand and still keep his caste? Oh! says he, for that matter, Kusumba is *pavitar* (holy), any man may drink it from any one, and not be polluted.

It is a point of honour with the Thákurs to serve out, or cause to be served out Kusumba every day in open Darbár, setting the example to their servants and subjects by themselves first taking a liberal potation. The effects are most deplorable. A short time ago I was invited to attend the Durbar of one of the principal Thákurs in Kathiáwád; we were perhaps a little late; the consequence was, the prince was hardly sensible enough to hold the simplest conversation. His whole Darbár was under influence of the stupifying drug. Among four brothers there is but one who has a son. The baneful effects of the drug induces premature old age and thus probably that family, like many others in this country, will soon have passed away—exterminated by vice. I know another Thákurdom. It is sub-divided into four branches. The chief of one of these branches died a few months ago; at one time his family had been very high and wealthy, but all the personal property, golden ornaments, &c. of the family had been sold,—all had gone to purchase opium. The family resolved to celebrate the funeral of their chief with the usual expenses; and, to procure the means, parted with about four-fifths of their landed property, and those who a short time ago would have scorned to have gone out to labour are now glad to take any menial employment. The Rajputs and Garasias are not now the noble race they once were; they will soon not be even what they now are. They will be lost to their former and present position and probably swept away—opium is doing the sure work of destruction among them.

The vice is on the increase. A short time ago I visited a village, the inhabitants of which do not perhaps number more than some three or four thousand. By nine o'clock in the morning about fifty individuals were assembled in the public *chora* regaling themselves on Kusumba. There was a fine interesting youth there who did not wish to take the poison. His friends were trying to persuade him to join them. I attempted a counter persuasion, but failed—his friends succeeded. Much against his will, and evident disgust at the bitter draught, they induced him to drink. At births and marriages and funerals, feasts of every kind and fasts; on visits and on all occasions, journeys, accidents and sickness, to stimulate pleasure and drown distress, opium is in universal requisition. This is a vice that has grown up among the people; it is not an exotic; or if exotic, it has found a congenial soil; it has shot up in vigor and overpowering strength. We cannot, as it regards Gujarát, do as may be done regarding other countries, roll the blame on the shoulders of the government or of any other party. The British government has not introduced it there, but there the vice is in fearful strength and bringing forth its baneful fruits. I wish the

government were as free of blame in every quarter. Much as I respect and love the British rule in this land, and as much as I believe it is a great blessing to the country and instrumentally doing much for the alleviation of its wretchedness and elevation of its national character, I deeply regret that any of its measures should be open to such entire condemnation as its connection with the opium traffic and licensing of ardent spirits. The government has the power and the right, and in doing so would carry the universal heart of India with it, to treat these poisons as contraband, to prohibit the culture and forbid their sale. I hope the time may come when they will do so, but in the mean while the guilt of the opium bane of Gujarát cannot be laid to their charge. It behoves then the Hindus here to consider what can be done to stay the evil; what can they devise to avert this appalling danger from a portion of their countrymen.

Mr. C. Gilder on seconding the Resolution asked, Is it a fact that the use of opium is increasing in this country? Is it also a fact that government is connected with its production and traffic? And, thirdly, is it a fact that this connection sanctions and encourages the use? If these are facts—and he did not think that after what had been adduced in the report, and after what had been urged by the Rev. Mr. Taylor, that any doubt could be entertained as to their being facts,—then surely there was sufficient occasion for concern in view of one class of facts, and of regret in view of the other. But the proposition did not go beyond the bare expression of concern and regret: it prescribed no remedy; it did not indicate what the friends of temperance would have the government to do. What was the use—the potency of a bare expression of the sentiment with which the meeting regarded the facts alluded to? There was a very great efficacy in such expression of sentiment: it was one step towards reform: the history of all reforms proved that it was the first step towards the removal of an evil. No government, in these days at least, could long remain indifferent to public sentiment,—could long turn a deaf ear to the voice of any class of its enlightened subjects. The friends of temperance acted wisely, therefore, in recording their sentiments, on this and kindred topics; those sentiments, being in accordance with religion and humanity, would gain ground; and the result was inevitable. Government, without requiring to be told of it, would see what was their duty in these circumstances, and would see that it was their policy to act up to their duty. Another observation he would make was, that there was much reason to fear that, deplorable as was the present prevalence of drinking habits among the Natives, the use of opium and other narcotic drugs would still more prevail, and, in course of time, be the greater curse of this country. The gentleman who had brought forward the resolution had already stated that the use of opium, unlike that of spirituous liquors, was not opposed to any religious feeling of the natives,—that no one lost his position in society in consequence of being addicted to it: this was an ominous circumstance. But there was another of equally ill-presage. The "lassitude which belongs to the constitution and climate of the oriental" induced a habit of mind which made him seek and delight in a life of listless abstraction,—of quiescence striking-

ly corresponding with what the opium eater exhibits, and with what constitutes the temptation to the use of that drug. It, therefore, was much to be feared that, as drunkenness is, by pre-eminence, the besetting sin of those nations who are most remarkable for their mental activity and love of exterprise, opium drugging would be the besetting sin of a people who were distinguished by what an eminent writer has called "that quiescent under—action of the mind to which we apply the term meditation."—The growth of the evil custom referred to in the proposition had enlarged the field of action: The friends of temperance had another monster to put out of the land, and there was now a call on them for redoubled effort.

IV.—Teetotaler's wine;—a sample.

Vera rerum vocabula amissimus.

Disregarding all unscholarly sneers against Philology, as much as we despise the ostentatious pedantry and deprecate the conjectural license of pseudo-philologists,—we venture, for the third and last time, to submit to our patient readers a sheet of words and phrases.

We do not think it altogether irrelevant to the main object of this Magazine to have shewn, by certain proofs, that our English terms *Beer* and *Whisky* were, in their original significancy, the appellatives of *pure Water*, but were used to designate other liquors as they successively came into use, simply from the paucity of roots in primitive tongues.

Our present argument is somewhat different. We do not pretend that the English word "*Wine*" ever bore the signification of "Water." What we now set ourselves to maintain is, that the various *Hebrew* terms, loosely and indiscriminately rendered "Wine" in our translation of the Sacred Scriptures mean (for the most part) anything rather than the fermented, drugged, brandied, and intoxicating liquors usually designated as "Wines." This is no new subject in Temperance literature. Truth, not novelty, is the object of our investigations. The question was first mooted, or rather for the first time satisfactorily handled, by the Reverend B. Parsons in his able and original Essay, entitled "Anti-Bacchus," the *fourteenth-thousand* edition of which lies before us. The importance of the disquisitions upon the Wines of Antiquity, and more especially upon the Wines of Scripture, was felt so strongly by

good Archdeacon Jeffreys, that he was led to call the special attention of his Cathedral-congregation to the subject in a sermon, afterwards printed, upon the "Marriage in Cana of Galilee." The cavils of a classical tyro against the positions laid down in this sermon were refuted in an article by the same hand in the *Oriental Christian Spectator*. In these papers, the Archdeacon made chief use of Mr. Parson's materials, and we shall do the same.

We believe there are in the Old Testament Scriptures no less than eleven different words, which our translators have indiscriminately rendered by one word, "Wine."—These are (I.) *Yayin* (from yanah "to squeeze"),—"an expressed juice."—This was the wine which Pharaoh drank in Egypt, Genesis xl. 9, 10, 11:—"A vine was before me, and in the vine were three branches, and it budded and blossoms shot forth, and the clusters thereof brought forth ripe grapes; and Pharaoh's cup was in my hand; and *I took the grapes, and pressed them into Pharaoh's cup*, and I gave the cup into Pharaoh's hand."—This *Yayin* is manifestly the same as the Greek *oinos*, whence our *wine;* and this is the commonest word, so rendered, in Scripture.

(2.) *Tirosh*,—"New Wine," or rather the *first juice* that flows from the grape. Isaiah lxv. 8, "Thus saith the LORD, as the new wine [*tirosh*, first, rich juice, unexpressed] is found in the cluster, and one saith, Destroy it not, for a blessing is in it!—so, &c." Psalm iv. 7, "Thou hast put gladness in my heart more than (the wicked have) in the time when their corn and their *tirosh* increase."—Now, fermented wine does not "increase;"—neither is there "a blessing" in it, but rather a curse.

(3.) *Chamer*—"red" or "thick." Isaiah xxvii. 2. "A vineyard of red wine," *chamer*, "the Blood of the Grape."—Alcohol, or the deleterious poisonous compounds men in our days call "wines," can no more be called "the pure blood of the grape," than they can be called "GOD'S good creatures."

(4.) *Shemarim*—"Preserves," or *must*. This, according to Pliny, is "the most wholesome wine, where nothing is added to the must." Of course, our modern wine-bibbers *pooh pooh* this as "*jam* and *water!*" But we must go to history and

philology, not to men's palates, to settle the meaning of words. Isaiah xxv. 6, "In this mountain shall the Lord of hosts make unto all people a feast of *Shemarim* [preserved wines] well filtered."

(5.) *Shakar*—"Sweetness," "Pleasantness." Joseph's brethren, we read, "*yishacaro*," were "merry" [pleased, delighted] with him.

(6.) *Ashishal*—"*Hardened Syrup*" or "dried grapes," strangely rendered in our Bibles by "flagons of wine"! (See 2 Samuel vi. 19,)—Mr. Parson's "*Plum-Pudding*" is nearer the mark.

The other terms, ordinarily translated "wine," may or may not signify fermented and intoxicating liquors. Such liquors, no doubt, were of early invention. They are never referred to in the Word of GOD with favor, and often with severe reprehension. But we shall not proceed. Enough has been said to prove that the terms in the Hebrew Bible, which our translators render *wine*, whenever they are employed with expressions of commendation or approval, "afford no countenance to the use of strong alcoholic liquors."

PHILOLOGUS.

To the article of our valued correspondent, we take the liberty to append the following remarks by the Rev. Dr Duff on *the true use of the vine*. They occur in the account given of his journey through France on his way to India:—

In these countries, mantled with vineyards, one cannot help learning the true intent and use of the vine in the scheme of Providence. In our own land, wine has become so exclusively a mere luxury, or what is worse, by a species of manufacture, an intoxicating beverage, that many have wondered how the Bible speaks of wine, in conjunction with corn, and other such staple supports of animal life. Now in passing through the regions of vineyards in the east of France, one must at once perceive, that vines greatly flourish on slopes and heights, where the soil is too poor and gravelly to maintain either corn for food, or pasturage for cattle. But what is the *providential design* in rendering this soil—favored by a genial atmosphere—so productive of the vine, if its fruit become solely either an *article of luxury* or an *instrument* of *vice?*

The answer *is*, that Providence had no such design. Look at the peasant and his meals in the vine-bearing districts. Instead of milk, he has a basin of pure unadulterated "blood of the grape." In this, its native original state, it is plain, simple and wholesome liquid; which at every repast becomes to the husbandman what milk is to the shepherd—not a

luxury, but a necessary—not an intoxicating, but a nutritive beverage. Hence, to the vine-dressing peasant of Auxerre, for example, an abundant vintage, as connected with his own immediate sustenance, is as important as an overflowing dairy to the pastoral peasant of Ayrshire. And hence, by such a view of the subject, are the language and the sense of the Scriptures vindicated from every appearance of favoring what is merely luxurious or positively noxious, when it so constantly magnifies a well replenished winepress, in a rocky mountainous country, like that of Palestine, as one of the richest bounties of a generous Providence.

V.—The Maine Liquor Law.

For the following article on the character and workings of the famous Maine Liquor Law we are indebted to the *Bombay Gazette* of Jan. 20th.

Sir,—In your issue of the 17th instant, you express a desire for correct information regarding the operation of the Maine Liquor Law, and add,—"We were under the impression that it had been repealed, or found impracticable."

This law was approved by the Governor of the State on the 2nd of June, 1851, having been enacted by a vote of 86 to 40 in the House, and of 18 to 10 in the Senate. The hope was entertained by some that the next Legislature would repeal it; it was made a test question at the polls, and the result was that the new Legislature sanctioned the law by a still greater majority,—the vote in the House being as four to one, and in the Senate as nine to one. And this was but an expression of the feelings and wishes of the citizens of the State.

You have heard that when the law came into force "a clever and waggish grog-seller advertised that he was going to exhibit a wonderful pig at the ordinary price of a glass of grog," and that having shown his pig to his customers, he dismissed them with *a present* of a glass of grog, thus evading the law. Under the old Massachusetts law, something of this kind, we believe, actually occurred. But the Maine Law effectually provides for all such "clever" tricks. It asks for no proof that liquor has actually been sold. As on the discovery of a gambling house or counterfeiting establishment, the Police seize the whole apparatus, *taking it for granted that it was designed for use*,—so with the Maine Law. It would speedily pour into the gutter the liquor of the "clever grog-seller" to whom you refer, and confiscate his Pig and the whole apparatus of his trade,—nay, even his shop, if needed,—to pay the Police for their services on the occasion.

The men of Maine then are not quite so *simple* as you suppose. They are rather *clever* in their own way; and their liquor law, instead of being *repealed*, or found *impracticable*, has already been adopted by five States and one Territory; and some of them among the largest and most important States of the Union. And its adoption in other States is confidently an-

ticipated. Grog-sellers and grog-drinkers sometimes have had great fears and misgivings lest it should be found impossible to carry such a law into effect; but facts prove that their fears and anxieties are groundless. The authorities of Maine and Massachusetts report that throughout those States, generally, the law has been triumphantly sustained. In many cases indeed it has doubtless been violated; but so has the law against theft, forgery, &c. The dram-seller, however, when discovered, is treated by the authorities, and regarded by people, as "a criminal of the lowest grade."

But what are the PRACTICAL RESULTS of the Maine law?

The Mayor of Portland, the largest town in the State, when the law had been six months in operation, stated in his Official Report to the Board of Aldermen and the Common Council, that "the amount of liquors consumed in the State is not *one quarter* so great as it was seven months ago, and it becomes less, very rapidly, as the people in the country towns are now enforcing the law more extensively and vigorously every day." The number of commitments to the county jail, previous to the enactment of the law, from 1st June to 31st December 1850 was 192,—for the same months of 1851 it was 89, of whom 58 were liquor sellers, leaving of ordinary offences only 31, instead of 192. The number of persons committed to the House of Correction during the last six months of 1850 was 40; during the first 5 months of 1851, previous to the passage of the law, it was 34; from 1st June (the day previous to the introduction of the law) to 16th October, the commitments, were eight; from 16th October to 31st December, NONE. And, he adds, "the House of Correction is now empty!" And similar facts are stated regarding the Alms House, the number of persons receiving out-door relief, &c. &c.

The same authority stated in September last,—"The Maine Law *is* an enactment full of promise for the prosperity of the nation, and the welfare and happiness of the people. If properly executed, *as it has been in this State*, poverty, pauperism, and crime will fly before it, like shades of night before the rising sun. * * * Our jails, houses of correction, and watch houses are almost tenantless; and our alms houses are gradually being depopulated, their former occupants going steadily to their work, and supporting themselves with the avails of their industry, being now almost entirely protected from the irresistible enticements of the grog-shops, which no longer exist among us, except in very small numbers, kept with great secrecy and caution, and almost exclusively by the lowest class of foreigners, aliens to God and virtue, as well as to our country and its institutions. * * * The operation of the Maine Law in Maine demonstrates the truth of the declarations of temperance men, that poverty, pauperism and crime result almost exclusively from the traffic in strong drinks; and at the end of five years, under the steady enforcement of this law, extreme poverty will be entirely unknown in the State and pauperism and crime will almost entirely disappear."

In the early part of 1852, the Chief Justice of Connecticut said to the people of Maine;—"I cannot forbear to congratulate you upon the triumph the cause of temperance has achieved in your State in the passage of the

'Maine Law,' and the manner in which it has been executed. Honor to the men by whose energy this mighty victory has been won. Honor to the Legislature who yielded to the wishes of a virtuous community. Honor to those who have so faithfully executed it; and honor to those who, being originally opposed to the law, have now become its strenuous supporters.

"As a matter of political economy, the value of this law can hardly be over-estimated; but, in its moral bearings, it is beyond all price."

Judge Alison, in his charge to the Grand Jury of Philadelphia, said;—"The State of Maine has already made an experiment, in passing and enforcing a law upon this subject, of the most stringent character, and with the most happy effects; the chief value of which results from the prompt seizure, for forfeiture and destruction, of the contraband liquor; the right, upon information, to make search for it, and the imposition of heavy penalties, by fine and imprisonment, with other provisions which serve to invest it with great efficacy and power."

The House of Assembly of the State of New-York appointed a Committee to investigate this whole subject. The Committee made an able Report in which they say;—"One country learns from another and one State from another, what best promotes the ends of civil government, and wisely adopts every manifest improvement. One of the great States of this nation has ceased from all attempts to regulate the traffic in intoxicating drinks, and has adopted the system of suppression. The experiment of a law in that State, (Maine) entirely suppressing the sale for other than medicinal and artistic purposes, has been tried for eight months, and the results thus far are of the most interesting and important character. The law was created June 2, 1851. The Mayor of Portland is of opinion that the law will reduce the taxes of the State at least three-fourths, and that no less than two millions of dollars, now annually wasted upon intoxicating drinks, will be secured to the people!"

A similar Committee of the New-York Senate reports;—"The experience of the State of Maine, where this law has prevailed for six months, has shown that so far from being impracticable, it is in operation both easy and effectual; so much so, indeed, that it has secured the sympathies of a large class of the citizens of that State, who, at first, had serious questions of its judiciousness."

Similar testimonies to the efficiency and salutary effects of the Maine Law from Committees appointed by different State Legislatures, from Governors, Judges and Ecclesiastical bodies, might be quoted to a wearisome extent. But the fact that, not only the people of Maine, but of five States and one Territory, voluntarily adopt the law as an effectual security against the pecuniary burdens and moral ills inflicted upon society by the grog-shops, is the best testimony in its favour.

As a specimen of the views entertained by ecclesiastical bodies throughout the Union, in reference to the Maine Law, we give the following which was unanimously adopted at a convention of Congregationalists, containing more than 500 Ministers, besides laymen, delegated from all parts of the country;—

"*Resolved* that the recent adoption by three States and one Territory and the favorable action of a law which suppresses and roots out the traffic in intoxicating liquors as a beverage, called the Maine law, is, in our opinion, an event in the good providence of God, which calls for the gratitude of all who love their country, and their race, &c."

I trust, Mr. Editor, that the above will be regarded as the testimony of *competent* witnesses in regard to the working of the Maine Law. And why should not the people of India, in accordance with the wish of nearly all the more respectable portion of the Native community, be blessed with a similar law? Are not our grog-shops, by universal acknowledgement, an unmitigated evil? Are they not patronized almost exclusively by the ignorant, the depraved, and those on the verge of want? And through means of these shops do they not become still more poverty-stricken, depraved, and degraded? Why allow temptations to intemperance to be thus spread out before such a people? Ninty-nine persons in a hundred are forbidden to open a grog-shop under severe penalties. And if Government may rightly step in and forbid 99 out of 100, under pain of punishment, to engage in this destructive traffic, why may it not rightly extend the principle to the whole 100, and thus close these fountains of corruption and ruin? And does not the general welfare require that this step should be taken in accordance with the wish of the people? MAINE LAW.

In reference to the above communication the *Gazette* said:—

We accept the fact of the success, or at least partial success, of this law in the State or Maine. It is a small State, with a population not much exceeding that of the island of Bombay, homogeneous in its nature, and containing some of the best blood of England,—we do not mean aristocratic,—but

> That blood of honest fame
> Which no tyranny can tame
> By its chains.

What a small republican body of such people spread over a large tract of country, religious, industrious and frugal by nature and by habit, could do for themselves is not necessarily a thing that such a government as that of Bombay could do amongst a thickly populated, and heterogeneous, but generally lazy, disloyal, vicious and cunning people, such as we have here. Still, there seems a great strength of opinion growing up even here, among the better classes of Europeans and Natives alike, in favor of promoting temperance, if we should not say total abstinence. And the number of grog-shops now allowed, not only on the island of Bombay but all over the presidency is, we admit, disgracefully large. The licensing system, instead of being used to regulate, to curb, and to punish by means of taxation, the intemperate habits now unhappily extending among the population of this country, does seem to subsist *only* for the purpose of raising a revenue, and with total regardlessness of the public morals. If we could suppose that this was done by Government deliberately, and with a view to such

consequences, no language would be too strong in which to characterise such diabolical policy and conduct. But there is no reason to accuse our rulers of any thing worse in this behalf than of their customary idleness and carelessness. Let them be well plied with remonstrances, however, and duly shamed by public exposure, in which good work we shall gladly bear our part.

VI.—Testimony and Appeal on the Effects of Total Abstinence.

One of the ablest of the English Journals says:—"Foremost among the distinguished public writers and Christian patriots of the day stands Mr. Edward Baines, of Leeds," the Editor of the *Leeds Mercury*. Deeply convinced of the unutterable evils which result to society, and especially to the operative classes, from the prevalent drinking customs, he has long set his face against the use of strong drink, as a beverage. The recent "testimony and appeal" of this eminently pratical and philanthropic man we commend to our readers as a convincing, unanswerable defence of the principles of total abstinence. It is as follows:—

One distinct personal testimony to a matter of fact and experience often produces a stronger impression than many arguments. It cannot be wrong for an individual to publish his personal experience, if he believes that in so doing he might influence others to adopt a course favourable to their health, virtue, usefulness, and happiness. In this hope I feel it my duty, having abstained from intoxicating liquors for fifteen years, to state that during that whole time I have enjoyed good and vigorous health, with scarcely a day's interruption; that I have never for an hour felt any need of such liquors; and that I believe I have done more work, have had better spirits, have eaten my food with greater relish, and have slept more tranquilly, than I should have done if I had habitually taken wine or beer.

To boast of health would be impious, and to presume on its continuance would be irrational. What God has graciously bestowed, he may at any moment take away. I only speak of the past and the present, which I do with humble thankfulness; and my reason for speaking at all is a conviction, that an incalculable amount of evil, as offensive in the sight of God as ruinous to man, would be prevented by the general discontinuance of the use of the intoxicating drinks, but that men decline to abstain from them under the notion that they are necessary to health, or at all events not injurious, whilst they believe them to be conducive to personal enjoyment. Convinced that these notions, the latter as well as the former, are erroneous, I offer my own experience to show that they are so; and with the same view I add a few particulars.

I did not adopt total abstinence owing to any illness or tendency to disease, nor because liquor was any considerable temptation to me. I had always used it moderately. My sole object was a desire to induce some whom I knew, by example, to abandon an indulgence which was leading them to ruin. And it seemed to me, that if I could do without strong drink, other persons in ordinary health might do the same; because my constitution is not robust; on the contrary, I have from childhood been rather pale and thin. Therefore the experiment of total abstinence seemed in me a very fair one; I was an average subject; many of my friends even thought that I needed a little wine, dissuaded me from giving it up, and mourned over my unwise persistence; I myself had the prejudice that it helped digestion. Well, I tried the experiment—first for a month, then for another month, till at length I learned to laugh at the prejudices of myself and my friends, and in the consciousness of firm health and good spirits I have continued the practice to the present day.

Within fifteen years of life one passes through various circumstances, which would be likely to try the merits of any regimen. But I have never felt as if strong drink would help me in any of those circumstances:—certainly not in protracted study; as certainly not in the prolonged and exciting public meeting; not in active business, however pressing; not in travelling, by night or by day; not in pedestrian rambles on the mountains of Cumberland or Wales; not in the cold of winter; not in the heat of summer; not in the raw damp of intermediate seasons: not in the morning, not at noon, nor yet at night; not in anxiety and trouble; not in joy and social intercourse. I need it in none of these circumstances; it would do me mischief in many. It might cloud my intellect, or excite my brain, or disorder my stomach, or cause local inflammation more or less serious. There are those who think that wine or beer is needful whenever they feel fatigued or exhausted. But surely Nature provides her own restorative at a much easier and cheaper rate. He who is tired should rest; he who is weary should sleep; he who is exhausted should take wholesome food or innocent beverages; he who is closely confined should take air and exercise. I repeat that in my own case alcoholic drinks are never necessary, and would never do me good.

I claim no merit for total abstinence—1st. because it is no privation: a total abstainer does not care or think about liquor, at least after the first few days or weeks: he forgets it: 2ndly, because I am firmly convinced that a total abstainer has more physical comfort, and even more gratification for his palate, than he who takes liquors; the digestive organs being generally in a healthier state, he enjoys food and innocent beverages with greater relish: if he loses the pungency of strong drink, he also escapes its painful consequences: 3rdly, because abstinence from liquor is no mean saving of money, which may be so much better applied: 4thly, because it is a still more important saving of precious time: and, 5thly, because it obviously keeps men out of many dangers and temptations. Therefore, in my judgment, enlightened self-interest, nay, an enlightened regard for mere physical enjoyment, might make a man give up strong drink.

I do not presume to say that there are not persons whose constitutions require wine or beer: on the contrary, I know those who believe, and are so advised by their medical men, that it is needful for them. I know those who have tried total abstinence without success. In such cases, the moderate use of alcoholic drinks seems to me justifiable. But my belief is, that to most persons in ordinary health they are not needful. And I take the liberty of just glancing at a few facts which seem to prove this beyond all reasonable question.

First, I will speak of cases within my own personal knowledge. I know and could name, many of the hardest working men, who for years have not tasted drink, and who declare themselves far better without than with it,—glass-blowers, forge-men, and others, who work in front of the hottest furnaces,—pressers in dry-houses,—farmers working out of doors in summer's heat and winter's frost,—printers working at the press,—joiners,—bricklayers,—masons, &c. I know coachmen, exposed to all weathers, one of whom drove the night-mail over the hills of Scotland; I know medical men in large practices, driving about all day, and often disturbed in the night; I know ministers of religion and lecturers, among the most animated and laborious in the country, in the habit of speaking at great length in crowded meetings, and often out of doors; I know missionaries labouring in tropical countries; I know merchants, tradesmen, clerks, &c., of the greatest activity; I know literary men and editors of very sedentary habits; I know Members of Parliament and Ministers of State, among the most constant in their attendance on the trying duties of Parliament or of office; I know old men of near fourscore, children and young persons of all ages, nursing mothers, servants,—in short, persons of almost every class that can be mentioned; I know persons under all these varied circumstances, who act on the system of total abstinence, enjoying health and vigour, and believing that they are better without intoxicating liquor than they would be with it.

Beyond my personal knowledge, instances without end might be adduced from unquestionable authority; but it may suffice to mention a few classes of cases. For example the Governor of York Castle told me that he never knew a single instance of the health of a prisoner suffering from his being at once deprived of intoxicating liquor. It is notorious that there are soldiers who go through their arduous exercises, and whole crews of sailors and fishermen exposed to all weathers in all seas, practising abstinence with advantage. Mr. Mayhew says the same of the coal-heavers of London. The ancient athletes, in training for their severe exercises, abstained from strong liquor, and modern athletes and pedestrians do the same. Captain Kennedy, of the Prince Albert exploring expedition, who last winter performed a journey of twelve hundred miles over ice and snow along the most rugged coasts of the Arctic regions, with the thermometer far below the freezing point of mercury, without seeing the sun for months, ascribed in his official despatch the health of his crew to their having all strictly acted on the total abstinence principle. It is stated that the Duke of Wellington, who lived to the age of eighty-three, in his long "defensive

warfare against death," abstained from wine. So did the old Marquess of Winchester, who died in the reign of Elizabeth, at the age of ninety-seven. Millions of the Irish nation, under the influence of Father Mathew, abandoned drink. In some of the States of America, total abstinence has actually become the law; and through a great part of the United States it would be considered a shame for the ministers of religion to taste wine. All the Mohammadan nations, from India to the Adriatic and the Atlantic, have abstained from intoxicating liquors for twelve hundred years; and these include some of the handsomest and most athletic races of men in the world,—the Hill Coolies of India, the Affghan, Persian, Caucasian, Saracenic, Turkish, Arab, and Moorish tribes. The strongest man of whom we have any record never touched wine; the wisest man that ever lived emphatically condemned it. Finally, two thousand medical men in this country, including those of the very first rank for science and practice, signed the following certificate:—

"We, the undersigned, are of opinion—1. That a very large proportion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages.

"2. That the most perfect health is compatible with total abstinence from all intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c.

"3. That persons accustomed to such drinks may with perfect safety discontinue them entirely, either at once, or gradually, after a short time.

"4. That total and universal abstinence from alcoholic beverages of all sorts would greatly conduce to the health, the prosperity, the morality, and the happiness of the human race."

Is there, then, sufficient motive for relinquishing strong drinks?

In my judgment there are two motives, either of which justifies, and even demands, it:—1st. A man's own safety and advantage; and 2nd. The influence of his example in inducing others to avoid the most fruitful of all causes of vice and misery.

The peculiar danger of intoxicating drinks is in their extreme seductiveness, and in the all but unconquerable strength of the drinking habit when once formed; and their peculiar malignity is in their being the parent or nurse of every kind of crime, wickedness, and woe.

I say boldly that no man living who uses intoxicating drinks, is free from the danger of at least occasional, and, if of occasional, ultimately of habitual excess. I have myself known such frightful instances of persons brought into captivity to the habit, that there seems to be no character, position, or circumstances that free men from the danger. I have known many young men of the finest promise, led by the drinking habit into vice, ruin, and early death. I have known such become virtual parricides. I have known many tradesmen, whom it has made bankrupt. I have known Sunday Scholars, whom it has led to prison. I have known teachers, and even superintendents, whom it has dragged down to profligacy. I have known ministers of religion, in and out of the Establishment, of high academic honours, of splendid eloquence, nay, of vast usefulness, whom it has

fascinated, and hurried over the precipice of public infamy, with their eyes open, and gazing with horror on their fate. I have known men of the strongest and clearest intellect, and of vigorous resolution, whom it has made weaker than children and fools. I have known gentlemen of refinement and taste, whom it has debased into brutes. I have known poets of high genius, whom it has bound in a bondage worse than the galleys, and ultimately cut short their days. I have known statesmen, lawyers, and judges, whom it has killed. I have known kind husbands and fathers, whom it has turned into monsters. I have known honest men, whom it has made villains. I have known elegant and Christian ladies, whom it has converted into bloated sots.

Is it not notorious that under the ravages of drunkenness the land mourns?—that it is this which—I may almost say exclusively—fills our prisons, our workhouses, our lunatic asylums, our dens of pollution, and our hospitals;—which causes most of the shipwrecks, fires, fatal accidents, crimes, outrages, and suicides that load the columns of our news-papers;—which robs numberless wives of husband's affection, and numberless children of a parent's fondness;—which strips thousands of homes of every comfort, deprives scores of thousands of children of education, and almost of bread, and turns them on the streets;—which leaves so many places of worship almost empty, and so many mechanics' institutes languishing, whilst the pot-houses are crowded; which brings down (it is estimated) sixty thousand of our population every year to a drunkard's grave?

And of all the victims of intemperance, be it remembered, there is not one who did not begin by moderate drinking, or who had the remotest idea, when he began, that he should be led into excess.

Such, then, being the peculiar seductiveness and danger of the practice of taking intoxicating liquors, and such the enormous malignity of its consequences, is there not a strong, and even a resistless, ground for appealing to good men, to patriots, to philanthropists, above all, Christians, and to Christian Ministers, if not for their own sake, yet for the sake of others, whom they see gliding down by scores of thousands, as on a slope of ice, to the gulf of temporal and eternal ruin, to take their stand on the safe platform of Total Abstinence?

No direct Scripture authority can be quoted for total abstinence: but it is worthy of remark, first, that the wines of Palestine and the East, in the time of Christ and the Apostles, as at the present day, were incomparably less intoxicating than the wines and beer of northern countries, and the vice of drunkenness was incomparably less prevalent; and, second, that the principle of total abstinence, under circumstances like ours, seems to be involved in two memorable passages,—as regards a man's own interest and duty, in the precept of our Lord to pluck out the right eye or cut off the right hand or foot, if it cause to offend,—and as regards our duty to our neighbour, in the declaration of the Apostle Paul—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." (Rom. xiv. 21.)

As I myself was led by the example of some whom I respected to dis

continue intoxicating liquors, others may possibly be led by my example: and if one drunkard should be encouraged by my appeal and testimony to snap the chain of his bondage, or one young man should be saved from so terrible a snare, if one wife should be preserved from a broken heart, or one child from neglect and ruin,—I shall be thankful to my dying day.

EDWARD BAINES.

Leeds, Nov. 9, 1852.

VII.—Progress of Temperance in Scotland.

Perhaps in no country has the principle of total Abstinence from intoxicating drinks as a beverage encountered more general odium and contempt than in Scotland. But there have not been wanting philanthropic, earnest men who, through good report and evil report, have continued to advocate the cause. Facts, statistics and appeals, have been forced on the attention of the community—the evils which spring from the drinking customs of the country have been faithfully exposed, and it is gratifying to find that a great and manifest change in public opinion has in consequence been effected. Two new temperance periodicals have just been commenced in that country, viz. the *Scottish Review* and the *Abstainer's Journal*. From the introductory article of the latter periodical we extract the following encouraging statement. After refering to the treatment which total abstainers formerly received, and to the prejudice with which the cause was so long regarded in Scotland, the Journal goes on to say:—

The time was when in good society it was considered rude to refrain from partaking of strong liquors when presented, or when others were in the humour to indulge; and though a man might refuse any species of pudding or soup at table without incurring resentment or derision, it was totally different with wines and spirituous potations. To refuse these was flat treason against the sovereignty of custom, a practical absurdity too obvious to need comment; and however tacit, and passive, and polite, a reflection on the company, and withal on the host. The time was when a number of christians making abstinence a special object of Evangelical Alliance, would have been deemed ripe for ecclesiastical censure, and when an annual public meeting of aught approaching to clergy would have been regarded a good joke indeed, something time enough to be believed when it was seen. But since these days things have changed. The poet speaks of a 'whirligig which brings about its revenges,' couching under somewhat unceremonious language a most grave fact; and abstainers have lived to

witness the inauguration of their benevolent revenge on opponents. Their principle, received at first with profound indifference as a chimæra, and thought to be still-born; then sought to be hushed up in portentous silence; then to be exploded in the loud guffaw of derision, was found to the amazement of most to have survived all chilling and hostile influences. Disconcerted, its foes tried the artillery of argument, before which it was hoped it might yield But abstinence had its arguments too, and would not be put down. What was to be done? The principle, impertinent and intrusive as it might be, lived, and had most obstinately become a fact. There was no help for it. It was now necessary to admit its existence, absolutely to be civil and take it into calculation. Nay, as it grew and grew in importance before the eyes of men, it was even allowed to be respectable; and upon the whole, now it has an established character for benevolence rather than otherwise with the general public. A great change has come over the public mind. Old temperance men have risen, like Rip Van Winkle, from the sleep of years, and been lashed into a kind of activity. Writing from the meridian of the Scottish metropolis, we see Societies for the suppression of drunkenness formed and ramified. To rally round them the country, the theological tocsin has been sounded, Music Hall gatherings summoned, impressive platforms collected, ducal and dignified eloquence invoked, fashion and respectability conjured by every available spell. An immense rage has been stirred against public-houses, and we have cries on every hand of 'remodel the licensing system.' A promiscuous crusade against the former nuisances threatens to be powerful, and visions of a British Maine Law looming in the future, scares the publican in his dreams, and the nightmare of dreaded legislation breaks his rest. It is in fact as if the popular conscience were touched. * * * * *

Our cause has made great strides. Not to leave Scotland, our societies are numerous and strong. The people in thousands, men and women, the life and blood of our churches, are fast adherents. Elders and students by the hundred, ministers by hundreds more; &c. * * * * *

'It moves,' as said the philosopher of the earth, after the conclave had decreed that it should not—It moves. Abstainers need not hide their heads and give everybody the wall, or be content to exist by sufferance. They are, and may feel themselves a power in the country and in the church, which can not only take, but may also henceforth claim a voice in making terms. It is well to know the fact of our strength and of our progress. To the stanchest it is cheering and confirmatory, and to the wavering or timid it is a source of impulse and stability. The true-hearted, however, will not make progress or strength the measure of our principle. It was essentially as dignified in its most depressed days as now, and popularity cannot add to, more than detract from its, worth. Much we have said, is gained. In nearly every christian denomination there exists, a solid nucleus of ministers, elders, and students, around which may be expected to gather a strong abstinence body; and thus, not by storm, but by sure advances, the pulpits of the churches shall be filled with the men of the new era, and from pulpit to pew, and pew to pulpit, shall radiate, by action

and reaction, the influence of our principles. But it is to be remembered that much remains to be gained. In truth, we are yet on the threshold of the great work; and while it is true, and we rejoice in the fact that 'it moves,' let abstainers as one man unite to keep it moving and rolling with accelerated speed, till the goal is reached.

VII.—Timothy's stomach.

'*Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.*' 1 *Tim.* v. 23. "How often have these words been quoted with an air of triumph, by those who love a little drop! What a motley group of drinkers betake themselves in their extremity to Timothy's stomach!" We would invite the attention of all such to the "Sample" of Teetotaler's wine on page 239; also to the following remarks from the *Abstainer's Journal*:—

First of all nothing is plainer than that Timothy had been an abstainer. Had he been in the habit of using wine, Paul would not have thus exhorted him. * * * Second, *Paul exhorted Timothy to continue an abstainer.* The impression upon the minds of our moderate-drinking friends seems to be, that the apostle forbade the youthful disciple to continue in the practice of abstinence. Nothing could be further from the fact. The idea of his recommending Timothy to betake himself to the habitual use of wine, never seems to have suggested itself. It is the medicinal use of wine alone which the apostle recommends. 'Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.' The phrase, 'Drink no longer water,' is equivalent to 'drink not water only.' Surely the apostle did not forbid his young friend 'the best drink.' The nature of Timothy's maladies is not stated, but they would appear to have been similar to those with which many young persons of delicate constitutions and studious habits are affected. But what kind of wine was it that Paul recommended? Those acquainted with the subject of ancient wines are aware that both Aristotle and Pliny treat of certain wines which 'produced headaches, dropsy, madness, and of some, which, on the contrary, were salubrious and medicinal, and particularly commended for enfeebled or diseased stomachs.' Can we then be at any loss to infer which of these wines was the most likely to be used by Timothy! The text in hand is generally quoted in favour of drinking the wine in common use among ourselves. Now, the highest medical authorities have pronounced such wines injurious to the digestive system. Alcoholic wines cannot be received into the stomach without producing a sensation of heat. That glow of heat is nature's sentinel, telling that mischief has been done. Any feeling in the stomach beyond that of satisfaction, is the report of injury. Wine received into the stomach, and thereby added to the digestive fluid,

produces a white precipitate, and renders the fluid incapable of digesting either animal or vegetable matter. Experiment has proved that the effect of alcohol, when received into the stomach, not only deranges the organ itself, but renders the contents of the stomach less digestible, just as spirits of wine tends to preserve any animal substance which may be placed in it. Although a moderate quantity of wine may seem to have a *tonic* property, in the longe run it will prove exhaustive instead of *tonic*. Instance the experience of a vast number who suffer by that 'loss of tone' of the stomach, which is so common an attendant of advancing years. Such is medical authority upon the subject.

We would have our moderate-drinking friends to take a peep into another stomach, besides that of Timothy. They may have heard of St Martin, a Canadian youth, whose stomach was perforated by a musket shot. After the wound healed, an aperture remained by which the effects of various substances upon the stomach could be observed. Dr. Beaumont, into whose service he was received, observed that, after the moderate use of ardent spirits, wine or beer,' the mucous membrane of the stomach was covered with inflammatory and ulcerous patches, the secretions were vitiated, and the gastric juice diminished in quantity, and of an unnatural viscidity, and yet he described himself as perfectly well, and complained of nothing.' Two days subsequently the appearances were even more unfavorable. Now, who will believe that God would commend the use of an article so evidently pernicious? And yet such are the effects of the moderate use of modern wines. The wine recommended by Paul was not, then, the article passing under that name among ourselves. God's word and his works are in harmony with each other. The text is therefore of no avail as a sanction for the use of the article, in behalf of which it is so often adduced.* We are well aware that doctors frequently prescribe wine for disordered stomachs and frequent infirmities; and we admit that there may be cases in which the prescription is required, but we protest against Paul's advice to Timothy being used as a warrant for habitual moderation, and contend that only when we are in Timothy's condition and possessed of Timothy's wine, will the advice in hand avail as a sanction. To join in social wine-drinking, and quote the words of our text as a warrant, is a perversion of Scripture which cannot be too severely reprobated. Let those who need wine for their stomach beware of giving countenance to the drinking habits of those who need it not. It was the medicinal use of wine at the most, to which Paul commended Timothy, and hence he approved of his general abstinence. Now, that the judicious medical use of wine is not inconsistent with abstinence, is testified by our pledge. Whether then the text before us be on the side of the moderate-drinkers or abstainers, judge ye.

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*This passage is one of great value to the cause of temperance. Timothy was undoubtedly in the habit of abstaining wholly from the use of wine. Paul knew this, and he did not reprove him for it. He manifestly approved the general habit. *Barnes.*

MISCELLANEOUS.

1. The Maine Law in New Brunswick.

Queen Victoria has caused the royal signature to be affixed to the Maine Liquor Law, aspassed by the Legislature of New Brunswick. We are assured by a gentleman direct from Upper Canada, that the Maine Law principle is very rapidly gaining in all the British Provinces, and that the law will assuredly be passed in the Canadas very soon. We hope the amiable and excellent Queen will live till she has opportunity to sign a bill for every local legislature in all her vast dominions; and that long before the youthful Prince of Wales shall reach so near maturity as to have the first desire to know how a crown would feel on his head, the Maine Liquor Law will be the *Law* for the whole British Empire. Victoria has thus set a noble, aye, *royal* example, not only for the crowned heads of Europe, but for all the men of high office in all nations. At the risk of a little of our reputation for republicanism, we call on all our countrymen scattered over all the earth, to join with us in one hearty hurrah—THREE CHEERS FOR THE QUEEN!—*New York Alliance.*

2. Opinion of the Rev. Dr. Chalmers.

The West Port Home Mission was evidently the jewel of his heart. But, said we, 'our opinion, doctor, founded on long experience, prevents us anticipating much success from such efforts, so long as the social habits of the people remain unreformed.' 'I see, I see,' said he: 'you refer to their drinking habits. Well, I shall be very happy should you, along with my missionary, originate a temperance movement down in that district.' 'But,' continued we, 'there is little hope of securing any permanent reformation among the poor, unless those above them exemplify the practice inculcated.' 'True, true,' replied the Doctor; but evidently evading the point at which our observation was directed, 'so much am I impressed with the importance of what you say, that I think I shall make my next quarterly address to the West Port folks on the temperance question;' and then, with one of those peculiar flourishes of the left hand, which all who have heard him must remember, he exclaimed with an energy that would have electrified an audience of ten thousand people, 'The temperance cause I regard with the most benignant complacency; and those who stand up in their pulpits and denounce it, I regard as a set of Theological Greybeards.'—*The Abstainer's Journal.*

3. Emigrants to Australia.

Early in February, a large party of discharged soldiers and other emigrants, left Bombay in the *Lord Elphinstone* for Australia. It will be seen from the two extracts subjoined, the first from the Bombay Times, and the second from the Telegraph and Courier, that many of these carried with them their worst enemy, and one that threatens very effectually to nullify any advantages which they might otherwise have derived from emigrating:

—we refer to a taste for drink. The extracts speak for themselves, and are painfully suggestive:—

"We regret to find that seven of the soldier emigrants who sailed by the *Lord Elphinstone* have been left behind at Cochin. The following is an extract from the letter of a passenger on the subject:—'I send you a line from Trevandrum (where we have stopped for a few hours to land a passenger) to tell you that seven of the men were left behind in Cochin—they were told not to go on shore as the vessel would sail at 12 o'clock, but they would go and when the Captain was coming off, he sent them word; still, however, they would not come. The ship waited till 5 o'clock in the evening and the Captain sent another boat on shore for them. It put off from the Bunder three times and went back for them: they were all standing on the Bunder but would not get into the boat, and so it was entirely their own fault and stupidity.' We were assured that the emigrant soldiers were about the best men, which the Regiments to which they belonged contained.—What an extraordinary system of discipline that must be, that, in ten or fifteen years' time, can reduce those subjected to it to such a state of fatuity that they are no more fit to manage themselves than so many infants;—the men were a hundred and a hundred times warned against going ashore at Cochin at all; doubly were they warned against getting drunk, and suffering the ship to sail without them, but all, it would appear, to no purpose. The seven left behind at Cochin, had each from 20 to 25 Rupees, due them by the Captain when they left this, a sum they were to be paid in gold on the completion of the voyage, and in all likelihood the *Lord Elphinstone* has sailed away both with their kit and their money, and left them, through their own infatuation, destitute. That system which disables men from every occupation, save fighting and drinking, would require to be well looked into before it is maintained by a Christian country—if it be, as it is said, indispensable, then it will become a question whether the expense of standing armies be not the least of the evils attending them; and whether even the most emergent danger can warrant us in reducing a hundred thousand fellow citizens to the degraded condition, to which the bulk of the men in the ranks seem to have sunk. If it be not at all necessary, as we feel confident that it is not, but that it is in reality as injurious to the efficiency of the soldier, as to the morals of the man, it is the positive duty of the country to insist on its being immediately altered."

The following letter, from a party on board the *Lord Elphinstone*, appeared in the *Telegraph and Courier* of March 8th;—

"After a run of ten days with light winds we made Cochin, at which place we landed passengers. The Soldier emigrants went on shore without restraint, and did not set the very temperate example prognosticated of them by the learned Editor of the Bombay *Times*, as nearly all of them got gloriously drunk. Recollect they were emigrants and not soldiers; they were soldier Emigrants let loose on their own resources, and under no rules of restraint or of discipline. The consequence was, that after the ship having been detained for several hours longer than was necessary, seven men were left behind; it was however entirely their own fault. In

addition to these, there was a person of colour, with his wife—a Mrs. K., a perfect disgrace to her sex, and who conducted herself in such an outrageous manner, that personal restraint was resorted to on repeated occasions,—also left at Cochin.

"After leaving Cochin we touched at Trevandrum to land a lady passenger, where, as at the former place, soldiers and sailors immediately went on shore in search of grog. An accident happened at this place to a man named Garnett, late of Her Majesty's 86th Regt. He was one of the men who went on shore, and eleven of them came off in one small canoe all of whom were completely intoxicated. They got alongside of the barque when the canoe upset, and Garnett sank never to rise again in the presence of any on board. Three others very narrowly escaped a similar death. The natives swam on shore, and to another canoe, leaving the "whiteman" to his fate—the fruit of *grog* at Trevandrum!"

4. The Supreme Court of the United States and the Liquor Traffic.

When the state of Massachusetts determined not to licence liquor-shops but to suppress the retail traffic, the venders of intoxicating drinks complained of this as a violation of the laws of the United States, which permit the introduction of foreign liquors for sale, and appealed to the Supreme Court of the United States to set aside the State law as unconstitutional. Daniel Webster was employed to manage their cause, and the case exited great interest throughout the country. The Judges were agreed in sustaining the law. Chief Justice Taney said:—

"If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice or debauchery, I see nothing in the Constitution of the United States to prevent it from regulating and restraining the traffic or from prohibiting it altogether, if it thinks proper."

Mr. Justice Grier said: "It is not necessary to array the appalling statistics of misery, pauperism and crime, which have their origin in the use or abuse of ardent spirits. The police power, which is exclusively in the States, is alone competent to the correction of these great evils, and measures of restraint or prohibition necessary to effect the purpose are within the scope of that authority. If a loss of revenue should accrue to the United States, from a diminished consumption of ardent spirits, she will be the gainer a thousand fold in the health, wealth and happiness of the people."

Mr. Justice M'Lean said: "The acknowledged police power of a State extends often to the destruction of property. A nuisance may be abated. It is the settled construction of every regulation of commerce, that no person can introduce into a community malignant diseases, or anything which contaminates its morals or endangers its safety. Individuals in the enjoyment of their own rights must be careful not to injure the rights of others."

5. The Right to Establish Dram Shops.

The Rev. A. L. Stone, one of the Ministers of Boston, recently discoursed as follows regarding the rights of the dram-seller:—

"The man who sells liquors has rights, but he knows the evil effects of the liquor he sells. He is not in a desert, he is in a community, and must govern himself accordingly. Were he in a desert he might walk with elbows akimbo, but in our crowded streets he cannot thus walk. In the desert he might smoke his pipe, but in our city he must yield to other person's likes and dislikes, and refrain from the use of the weed, or the law will make him. He can choose his own occupation, but he is not in the desert and must not build a gunpowder mill next to my house. No, he must remember the rights of his neighbors. So in the sale of intoxicating drinks; he is not in the desert, and should have no right to ruin and destroy those about him by pouring down their throats poison. He has no right to cause his government to erect prisons, watch-houses, lockups. He has no right to scar the land with forty thousand graves every year, to make widows and orphans by thousands, to send misery and death into numberless families. The law does not go farther than it should, does not leave its proper sphere when it puts in operation its engine to prevent such injuries to the public. It might as well be said that the laws against dueling, gambling, and murder, leave their proper spheres as to say the law against the sale of liquor is not just to the rights of the community. It has been decided by the best jurists that there is nothing in the Constitution of the United States to prevent the passage of a law to restrain entirely the sale of liquor. And as to the seizures and demolition of intoxicating liquors, it has been decided that a State has a right to destroy what is brought into it prejudicial to the health or morals of its people. The law is sound, and its framers have not gone beyond their right."

6. Crime and Pauperism in the United States.

"From the criminal returns it appears that the whole number of persons convicted of crime in the United States, for the year ending the first day of June 1850, was about 27,000. Of these, 13,000 were native, and 14,000 foreign born. The whole number in prison on the first day of June, was about 6,700, of whom 4,300 were native, and 2,460 foreign.

"The number of paupers in the United States is probably not so large as has been generally supposed. The whole number of persons who have received the benefit of the public funds of the different States for the relief of indigent persons, amounts to 134,972. Of this number there were 68,538 of foreign birth, and 66,434 Americans, while of the whole number receiving support on the first day of June, there were 36,916 natives, and 13,437 foreigners, making a total of 50,353 persons. Of those termed Americans many are free persons of color. The entire cost of the support of these individuals during the year has amounted to $ 2,954,806."

These returns, taken from the Report of the Superintendant of the United States census, are more favorable than could have been expected; and

had there been a Maine Law throughout the country, they would have been still more favorable, by at least two-thirds.

7. Never Tempt Another.

In his history of the Indians of Connecticut, De Forest gives an account of Zachery, a Sachem of the Mohegan tribe of Indians. Zachery had been a great drunkard, but had at length resolved wholly to abandon the use of intoxicating drinks. John, a son of Jonathan Trumbull the Governor of the State, had heard of the reformation of Zachery, but partaking of the common contempt for the intemperate and worthless character of the Indians did not credit it. On a certain occasion, as they were dining together, John addressing the old Sachem said, "Zachery, this beer is excellent; wont you taste it?" The knife and fork dropped from the Indian's hand; he leaned forward with a stern intensity of expression, his dark eyes, sparkling with indignation, were fixed on the young tempter,—"John," said he, "you don't know what you are doing. Your are serving the Devil, boy! Don't you know that I am an Indian? I tell you that I am; and if I should taste your beer, I could never stop until I got to rum, and became again the drunken, contemptible wretch your father once knew me. *John, while you live, never again tempt any man to break a good resolution!*"

How suitable this advice! "Never tempt any man to break a good resolution." How many once reformed from evil habits, yet not firm and established, would have persevered in their better resolutions, had they been encouraged, but who, though the influence of some tempter, have been suddenly led to shame and ruin!

8. Fruits of Intemperance at Madras.

The last Report of the South India Temperance Union records several painful instances of the unhappy influence which the present drinking customs of society exert upon Europeans in this country. Referring to the conduct of the 1st Madras Fusiliers, the Report says:—

"For several days they roved about the streets of Madras in a state of drunkenness and with a recklessness which has never, within the remembrance of your Committee, had a parallel. Indeed to sum up all in a word, they were an uncontrolable mob, made mad by wine and strong drink. Facts of a sufficiently appalling nature came under the observation of your Committee; but they are indebted to the *secular* press, which, has not failed to *speak out* on this occasion, for facts of a still more appalling nature. From one of the papers, we learn that "many of the inhabitants, especially those whose male occupants were absent, were obliged to close the doors of their houses to guard themselves from insults from the half and wholly intoxicated soldiers." In other cases, "the houses of respectable natives were entered by some of these ruffians and their females seized and insulted. Women walking in the streets were not suffered to pass without experiencing similar treatment." But your

Committee will not dwell on this scene. They however, feel, constrained to say, that never did their principles stand out in such glowing colours as on this occasion; and never before in this city did these principles call so loudly upon those who license those dens of iniquity which supplied these men with their maddening drinks to put a stop to this iniquitous system. Had it not been for these toddy and wine and arrack shops, such scenes would never have been enacted.

"But the tale of woe is not yet ended. Your Committee have to report that in the storm which took place within the present month, a vessel was wrecked immediately in front of the Light House of this city, having 250 or 300 persons on board, and of whom, even according to the Master Attendant's statement, between 60 and 70 were lost—and all this through *drunkenness*. "The chief mate," says one of the secular papers, "was drunk and the men in no better condition, a fact that explains at once their indifference to the means by which their lives might have been preserved"

"Here," continues the same paper," we have another instance of the evil of intemperance and confirmation of a remark made by us not long since, that nearly all the casualties at sea and all the wrecks chronicled from time to time may be traced to this vicious appetite. Directly or indirectly, we have no doubt of this being the case, and yet with a knowledge of the astounding fact, nothing like a corresponding effort is made to check its progress. The *Successor* could not have had fewer than two-hundred and fifty persons on board, and the lives of all hinged upon the character of her officers and crew. Providentially the greater part were saved, but the drunkards have passed to their account; and one more awful can scarcely be conceived. Theirs may be said to have been a voluntary self-inflicted death, perpetrated too, at a period calculated to impress them with thoughts of the most serious kind. The ship contending with the fierce- ness of the gale, rain heavily descending, the sea running high, the neighbouring surf roaring and lashing the shore with its surges! all these it would be thought, with the almost certainty of not being able to make a good offing, was enough to produce a feeling of anxiety for the safety of themselves and those committed to their care. All, however, were unheeded—recourse to the arrack cask was their only solace, and becoming oblivious under "deep draughts of the distilled abomination, they lost that self-command so absolutely necessary to meet peril with the slightest prospect of surviving it."

THE
BOMBAY
TEMPERANCE REPOSITORY.

JULY; M,DCCC,LIII.

I.—The second great commandment.

The law "thou shalt love thy neighbor as thyself," is one for the development of which God has made provision in the minds of all his intelligent creatures. This law teaches me that God hath given me existence in order that I may love my fellowmen, whatever their rank, condition or place, and unceasingly seek their good; and that He has created my fellow-creatures that they may love me and seek my good. What a beauty does the discovery of this universal principle give to the divine government; and what a privilege to be the subject of such a government. The Creator, not content with filling the material universe with tokens of his tender mercy, not content with the vast region opened to him in providence, not content with the amazing evidences accumulated in his word, has provided in the very constitution of his creatures for an unceasing enunciation of it, by writing upon their hearts the commandment that every one, as he would please his Maker, should love his neighbor as himself. In the consideration of this fact we find the solution of the problem, how shall each of the subjects of God, be a king. The only true kingship is where all beings having given you their hearts, stand ready to give you their service, in a word where love reigns. In this world kings are but the shadows of kings, for they are not sure of the hearts of any. Walled up in sin, as we are in this world, we can but imperfectly look

through into the sinless part of creation; but what glimpses we get make our minds to stagger under the thought of all that God proposed when He gave us moral existence.

We are familiar with this command, on the pages of God's word; but not so familiar with it as an original inscription on the heart of man. There is a potent energy in sin to cancel the writing of God; but also there is not wanting a power in this last to resist the cancelling energy of sin. It is true that in the actions of unrenewed men we see nothing that shows them to be living under the power of this law, to love their neighbor's good as much as their own; but rather we find that in every clime, in every rank, in every situation, by the testimony of all history and of all experience, their actions are shaped according to another law, not from above but from beneath, namely, thou shalt love thyself supremely. Where then is the evidence that this law has ever had any place in their apprehension? It appears in this, that while they know nothing of it, under its one aspect of their personal obligation to others, they are keenly sensible of it under its second aspect, of the obligation of others to them. They are fully alive to the duty of their neighbors, to seek their good. They look with decided disapprobation upon every infraction of the command by others; they feel it to be unjust; and they can readily understand how God should bring men into judgment for it. Give attention to the conversation of the most unenlightened of the heathen around us, and you will perceive continued evidences of the knowledge of this truth, namely, that their fellow-creatures owe them love, and sin in preferring their own good. Selfishness is always guilt when another is the subject, and themselves the losers. Examine the literature of the ancient Greeks and Romans and you will find this kind of evidence abundantly. "They shew the work of the law written in their hearts, their thoughts (their reasonings) accusing or else excusing one another."

This great law was designed for the felicity of God's universe. Each individual occupies a centre, and all his fellow-creatures, though countless as the number of the sand multiplied by the number of the stars, are appointed to be to him so many avenues of felicity from God. But not only

thus, he finds his felicity in active obedience to this command; and experiences that just in proportion as he makes himself the servant of God's creatures, and lives to make them happy, is he himself made happy. The connection between that obedience and happiness is so perfect, and so easily discoverable, and so difficult to be lost sight of, that it seems as though *herein* provision had been made for the perpetual and universal reign of that command; and we see the gigantic folly of sin in wishing to lose sight of it. And it is to this connection that we mainly owe whatever approximations to obedience, are to be discerned among men generally. For putting the church out of the question, and pronouncing upon it neither one way nor another, and looking upon society generally, we see that men very freely recognize the obligation of philanthropy, and readily engage in schemes called philanthropic.

But it is impossible to fulfil the law of love to our neighbor, without considering the wants of our neighbor. We must know his actual condition in order that we may render actual alleviation. If the Bible teaches any thing, it teaches us that beside all terrestrial dangers, men stand in a danger compared with which those are all very insignificant. "Fear not them which kill the body," it says; as though this which is by mankind regarded as the climax of disasters, were not even the beginning of an evil compared with that wrath which is coming upon the children of men in the day of judgment. Who can deny that this is the Bible account of man's condition and prospects? Infidels cannot deny it. They may deny that a book containing such doctrines can be from God; but they admit that these are the doctrines of Scripture. Indeed, because of these very doctrines, because of their prominence and explicitness, because it is impossible to read the Bible any where without stumbling upon them in all their naked severity, therefore they are infidels. These are the doctrines of the Bible; what are the doctrines of men? What creed do we find written on the faces and represented in the conduct of men, as we move among them? Walk these streets or the streets of any other city, and what is the language that comes to us from the passing multitude. Is it

this? "God is of purer eyes than to behold evil; there is a wrath to come; what must we do to be saved; wretched man that I am who shall deliver me from the body of this death; this life is but a vapour; all flesh is grass;—is this the language? No, any thing but this. But their creed, as we read it in the lives of many, runs thus:—One thing is needful, namely, money; in the lives of others, One thing is needful, namely honor; in others, One thing is needful, namely enjoyment; in others, One thing is needful, namely knowledge. And if we find some who at first sight appear to be living for another world, and walking by the faith of things unseen, how many of them are found afterward to be merely using their religion as a means to some terrestrial advantage. In a word, all men seem leagued together to persuade you by all the force of heartfelt conviction, expressed in manner, countenance, customs, language, actions, that they are safe, that they are well off, that all they want is this or that temporal benefit, that if you can help them along in their worldly career, why well, but as for any thing beyond, your sympathies and efforts will be entirely misplaced. This is the gospel of the world preached to us in ten thousand sermons every day that we live among our fellow-men: and oh the strength of faith needful, to be exposed to such an amount of influence, and remain unaffected by it.

And what is more, there seems at first to be something in the works of God themselves that countenances this preaching of the human family. A beautiful serene sky is hung above us, and there the sun and the moon alternate to fill the earth with their benignant rays, and the stars are like 10,000 eyes of love fixed upon this earth, and the earth teems with excellent fruits and flowers, and there is much on every hand that seems to say to man "Peace be unto you; live even as you are living; seek what you are seeking; God is well pleased." But upon a moment's reflection we see that this kindliness of nature is meant not for approbation, but for exhortation; the goodness of God leadeth us to repentance. One word solves this difficulty, namely, probation. Now I for my part have renounced the gospel of the world, and have adopted the gospel found in God's Holy Word. If a man says "I

want this thing," let me go to the word, and see if he really wants that thing; and if a man says "I am not in want of this," let me go to the word, to see if he is really not in want of it. And if men declare, "we are well enough off as we are," let me go to the Bible and seek if there is any echo there. In a word I feel that if I look upon a man in himself, there will be a great illusion practised upon me; and to see him in truth, I must see him in the Scriptures.

Faith in the word of God, informs us that all suffering possible in this life, is very little compared with what shall come upon men in the eternity beyond the grave; and if the consideration of the first should induce us to go one step, or give one penny, the consideration of the other should induce us to go thousands of miles, and give all we have in the world. If I look upon the drunkard, and listen to the tale of earthly misery connected with his intemperance, then I have a strong motive to benevolent action; but if I look into the word of God, and read "nor thieves nor covetous nor drunkards shall inherit the kingdom of God," or again "envyings, murders, drunkenness, they which do such things shall not inherit the kingdom of God," motives of a thousand fold more force are immediately brought to bear upon me.

Now most of the self-styled philanthropists of this day, will have nothing to do with this guidance of the Bible. They disclaim all reference to these occult dangers, only brought to light in the Scriptures, and study man himself to know the wants of men. And it is, as they say, no small part indeed of their superior philanthropy, that they shut their ears to such accounts of man's condition and prospects, and reject entirely the thought that such misery is in reserve for any. And by these means they cause no small odium to attach to evangelical religion; and, as in the days of Tacitus, Christians were represented as the enemies of the human race, because they came telling a tale that demanded of men instant repentance and transformation, so to a great degree is it now, and probably in a greater degree is to be. Enlightened benevolence they say must be exceedingly matter of fact. Find out, they say, if there be any real detriment flowing to the human family in this life, from a particular cause, and there

you have something upon which to concentrate your efforts, and express your benevolence. There your sympathies and benefactions will not be wasted; there will be something positive and tangible to shew for what you have done. Away with these dreamers, they say, who terrify us with the relation of woes unknown, in a world to come; it is sufficient for us that our lot is cast in this present world; and that there are the hungry to be fed, the houseless to be sheltered, the friendless to be adopted, the ignorant to be educated.

Now that such a party flourishes, and such reasoning is heard, who can deny? This style of arguing is becoming the predominant one among some classes, and charity on pure Bible principles is almost exploded. But whence after all, has man obtained the largest and best relief of his terrestrial wants? I answer unhesitatingly, from the purest portions of the Christian church. And it is wholly untrue, that the operation of the Bible motives, is to make us more indifferent to any real wants of our fellow men. Jesus Christ is the true exemplar of the Christian of every age: and Jesus Christ went about healing the sick, feeding the hungry, giving sight to the blind, and cleansing the lepers, in a word, doing good to men in a way that was obvious and intelligible to men. And he has commanded all that will follow him, to go and do likewise. And the numerous benevolent institutions that distinguish Christian nations from all others now or hitherto existing, have their origin in the life and gospel of Christ.

Well does it become the followers of Christ to advocate the cause of temperance, and to do it by means of total-abstinence Societies; and the special motive by which it becomes them to be influenced, is that intemperance strikes at the everlasting interests of the soul. It is a more fearful enemy of its victim than any effects visible in this life only can enable us to conceive. Painful is it as we pass along these streets, and at every hundred yards behold a drinking place, to think of the deep and mysterious interest that the prince of this world takes in them.

We are acquainted with a person who was brought, not many years ago, to believe and to embrace the truth of the Bible. He had scarcely, through God's grace, become a

Christian, before he began the habit of abstinence from all that intoxicates. What led him to do this? Not the persuasions of others, but the reading of God's word. Did he read that without total abstinence no man could please the Lord? Or did he not read that Jesus changed water to wine, gladly increasing the festivity of the marriage party, of which he was one? Well, but he also read in the same Testament, the command, "thou shalt love thy neighbor as thyself," and it was not difficult for him to see that while obedience to this command did not require those who lived in the days of Christ and in the land of Judea, to practise total abstinence, it did require us to do it, who live in these days. Intemperance was then less than a mustard seed; now it is a great tree filling the earth. The first step toward exerting an influence against it, seemed to him, this of entire abstinence. He read moreover in the New Testament those beautiful words: "Wherefore if meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?" Thus, grounding himself on the command to love his neighbor, as himself, he became and has since continued a total-abstinence man.

II.—The native churches and the temperance cause.

The Protestant Native Christian community of this country already includes more than a hundred thousand persons, and is increasing from year to year. A most important question in reference to this rising community is, shall those drinking customs which have wrought so much wretchedness and degradation in nominal Christian countries be here introduced and perpetuated? Shall the Native Christians be encouraged habitually to use intoxicating drinks in their families? And shall they, in their social intercourse, present them to each other in token of friendship, or as an act of hospitality? In other words, shall the wine cup and the bottle hold the same place among the Native Christians of India that they have done in England, Scotland and other

nominally Christian lands? If so, then doubtless, poverty and degradation, wretchedness and shame are stored up in large measure for the Native Christian community.

At the Annual Meeting of the Bombay Temperance Society in 1846, a Resolution was adopted declaring that the circumstances of the Native Churches and the alarming progress of intemperance in the Native community furnish strong reasons for the practise of total abstinence from intoxicating liquors on the part of all who regard either the temporal or spiritual welfare of India. As showing in some measure the evils which the use of these drinks must entail on the Native Churches, we quote from the *Advocate* the address delivered in support of the Resolution:—

The *Rev. R. W. Hume*, on moving the second resolution, referred to the state of India when Europeans first arrived here. To the Mohammadans and the upper castes of Hindus, the use of intoxicating drinks was strictly prohibited by their religion. And their example could not but exert a powerful influence upon the lower castes. Besides, the Government took active measures for the suppression of intemperance. It not only refused to participate in the gains of the vender, but actually forbade its subjects to engage in the traffic. Under the Government of the Peshwa, the man who established a grog-shop, and thus became actively engaged in spreading poverty, wretchedness and crime in the community, did it at his peril. Such an one the Government regarded as a public enemy, and it dealt with him accordingly. He was punished as an offender. And might not more enlightened Governments learn much from such an example?

Thus when Europeans first arrived here, India was inhabited by a *temperate people*. The drunkard was seldom seen staggering through the streets of their cities. Intemperance was a crime comparatively unknown. But alas! what a change has already been wrought through the influence of Europeans. Wherever they have established themselves, there the grog-shops have been opened: there the songs of the drunkard have been heard, and intemperance, like a destroying flood, has been sent forth upon the people.

And the evil is one that is fast increasing. A respectable native of Calcutta, in a paper, read not long since before the British India Society, says that drunkenness is "*an intolerable nuisance, daily increasing with frightful and unexampled rapidity.*" And he adds that it is extending to the remote villages "where fortunately for the inhabitants, there are no English to set them the example." Mark this language of a Hindu,—"*where* FORTUNATELY *for the inhabitants, there are no English to set them the example.*" Is there not, alas! too much reason for such language as this? But we need not go to Bengal. We have mournful evidence

around us on every side, of the fearful increase of intemperance. It is yet within the remembrance of man, and different individuals have told me that they remembered well the time, when there were but two grog-shops on this whole island. And now there are hundreds upon hundreds. They are to be found in the remotest corners. Go through our streets, and you may see them every where, on the right hand and on the left. And be assured they are not established for naught. They are plentifully supplied and are deadly fountains from which daily issue disease and wretchedness and crime.

But the resolution speaks of this subject as one deeply affecting the Native Churches, and to this point I had intended chiefly to confine my remarks. Reference has already been made to the Roman Catholic Christians. Their drunkenness is proverbial. Intemperance is perhaps their blackest stain and their greatest curse. But this evil is not confined to the Roman Catholics. It is one from which Protestant Missions too have grievously suffered. Intemperance, if I mistake not, *is the besetting sin* of the Native Churches. And more of the converts, gathered by Protestant Missionaries, have fallen through this than through any other cause. This is a delicate, a painful subject. It is often felt to be a Christian duty to throw a covering over the faults and failings of others: and especially are we inclined to do this when those persons are in any way connected with ourselves. We shrink from stating facts in regard to those in whom we feel an interest, when these facts are of a humiliating character. Hence I fear that this audience and the Christian public at large have very little idea of what the Native Churches, and the cause of Christ in connection with them, have suffered from the use of intoxicating drinks. But is it not every way desirable that this subject should be fully understood? The more painful and humiliating the truth may be, the more imperious is the necessity that it should be generally known.

As showing the bearing of this subject on the best interests of the Native Churches I might tell you of a respectable Hindu, of good talents, who was baptized some years ago, and who was advised by a certain Missionary to use intoxicating drinks for a particular complaint with which he was troubled. Since then he has been suspended from the Church for the sin of intemperance.

I might tell of another intelligent Hindu, who was baptized some three years ago. I remember well of hearing and rejoicing over the news of his baptism. But he gradually acquired a taste for intoxicating drinks, and while under the influence of drink he fell into other sins for which he has been excommunicated. He is a member of the Church no longer.

I might tell you of another member of a Mission Church who was long a respectable man, and who was truly and generally respected. He was an office-bearer in the Church; and he held an important situation which enabled him to support his family in a respectable manner. But he too has fallen! And now cut off from the Church; ruined in character, ruined in mind, ruined in body, he lives—the very wreck and shadow of a man.

Alas! how different from what he once was. And shall we stand by and see the Native Churches thus despoiled?—shall we see the disgrace and ruin caused by intoxicating drinks, and still reman silent? No: God forbid. No: let the evil be revealed in all its magnitude: let the Christian community know that intemperance is coming in like a flood, and let them be affectionately and earnestly called on to aid in lifting up a standard against it.

The above-mentioned person subsequently died an awful death, and his two sons, who were then promising young men, now sleep by his side in the drunkard's grave.

I might tell you of another Native Christian—a Native Catechist, placed in an important situation as the religious teacher and spiritual guide of those under his influence, who in like manner fell into this sin, and who, like a common drunkard was seized and shut up all night in a Government *chauki*. You can judge how such things would affect his usefulness.

This person, for a time, apparently reformed, but again fell under the power of evil habits. After causing much anxiety and trouble to the Committee of the Society with which he was connected, he was dismissed and excommunicated. He died in disgrace; the chaplain of the station refused him Christian burial; and strangers, with whom he had no connection, moved by pity, interred his remains. Whose example encouraged him in his downward course to ruin? Never have we heard the practise of total abstinence more bitterly condemned and derided than by one of those to whom this person looked up as a spiritual guide and example. And the more quiet influence of other excellent men who were accustomed to drink in moderation may have been, in the present case, equally pernicious.

I might speak of another Native Catechist who, in like manner, involved himself in trouble and disgrace by his intemperance.

And I might tell of another still who has been in the employ of more than one Society who, when placed in a station of much responsibility, fell before this destroyer, and who, from comfort and respectability was reduced to beggary and shame. I might go on and enumerate still other cases of this kind: but surely I have said enough on a subject so painful. The cases to which I have referred were in connection with different Missions in this Presidency. Our own Mission has suffered as well as others. Indeed I do not believe that there is a Protestant Mission in India, which the Lord has blessed with converts in any number, that has not suffered from this cause. And I add with feelings of deep sorrow,

—that is not, in all probability, destined to suffer still more. The evil is likely to increase unless some effectual remedy can be applied.

The *Madras Christian Instructor*, which is conducted by Missionaries of different denominations in that place, says in the number for January, that this subject "*is well worthy the careful consideration of all in any way connected with the Native Christians, and who can directly or indirectly (and is not this the case with every one?) do any thing to stem that flood of evil which is fast engulfing the Native Church.*" I use the very words of these missionaries. They say something should be done "TO STEM THAT FLOOD OF EVIL WHICH IS FAST ENGULFING THE NATIVE CHURCH."

And need we wonder that Native Converts should fall into this sin? To say nothing of cashiered officers and drunken Europeans in India, look at what intemperance has done in Christian lands. Through its means how many church members have fallen! How often has the judge on the bench,—how often has the minister of the gospel fallen too, and gone down in disgrace to the drunkard's grave! Shall we wonder then that Heathen converts fall? Their Christian friends, to whom they look for example, and their spiritual guides, all drink of the intoxicating cup: and why should not they? And let it be considered that many of them have not been accustomed to the use of these drinks, and hence it produces more effect upon them than upon others. One day they drink a certain quantity and do not feel it. The next day they drink a very little more, or perhaps the same quantity; but upon an empty stomach, or under other unfavorable circumstances, and they are intoxicated. And though they have lain down with the drunkard and risen filled with shame, yet they are perhaps comforted by the reflection that they did not drink more than half the quantity that was drunk by the *Missionary* whose duty it becomes to admonish them.

I have said that the Christian friends and religious teachers of the converts teach them *by example* to use intoxicating drinks: and I may add that they sometimes teach them by *precept* too! I might tell you of converts not only being asked, but urged to drink, and that too by missionaries! What! you will ask, did they wish to destroy the converts? No: it was doubtless done in the greatest kindness. But O, the peril of the converts arising from such kindness as this. And how often is it that the converts instead of being faithfully warned of the dangers arising from the use of intoxicating drinks, are told that it is right to use them. Now, without at all denying the truth of this, under certain circumstances, it is easy to see how pernicious, how fatal such unmodified, and generally uncalled for statements may prove in the case of Native Christians. I know a Native Christian who had broken off from all habits of drinking: but he heard a certain missionary declare that it is not only right to drink wine, but right *to praise it too*. This staggered his former resolution; and under the influence of such teaching he not only looked upon the wine when it was red, but he drank it, and praised it too. And as might have been expected, he, in his own bitter experience, learned the truth of the Scripture

declaration, "*At the last it biteth like a serpent and stingeth like an adder.*"

As showing the influences to which the converts are sometimes exposed, I will mention but a single additional fact. The wife of a Native convert having been confined, a pious and excellent lady who had taken much interest in them, immediately sent them six bottles of wine! Neither the man nor his wife had ever been accustomed to use intoxicating drinks; and they had no desire for them, but the contrary. The reception of such a present caused them no little uneasiness. They could not well refuse it, sent as it was by a kind friend, and one whom they could not but suppose knew far better than they did what was proper. They received it, and a part of it was used; but not without doubt and hesitation. As their minds were not satisfied, the husband asked the advice of a Christian friend who set before him the danger not only to his own family, but also to other members of the Native Church from the use of intoxicating drinks, when he at once resolved that on reaching his house he would empty out the remaining wine upon the ground. Well would it be for the Native converts, were they all to do in like manner! Suppose that this woman had drunk the six bottles of wine, and that then she had *felt the need* of a little more, and that the husband had been induced to purchase a little more, *and a little more.* Would not the wife, finding how much *good* it did her, naturally urge her husband to take a little too? And the wives of the other converts, knowing what remedies had been used in the case referred to, would naturally in similar circumstances desire a little wine also. And should their husbands be too poor to purchase expensive wine, they would at least be able to procure cheap brandy or arrack as a substitute. And thus the mistaken, purblind kindness of a Christian lady might, directly or indirectly, prove instrumental in bringing disgrace and wretchedness, not only upon those to whom her kindness was shown, but upon other native converts of whom she had no knowledge.

But perhaps some may say, it is certainly most unwise,—nay most cruel, thus to lead the native converts into temptation: we will carefully pursue an opposite course: while we ourselves continue to drink, in moderation, we will advise the converts, as far as we come in contact with them, to abstain altogether. But if precept be not combined with example, the former will be of little worth. I might tell you of a missionary who pursued this course, at least for a time, and also of the effect —but I forbear.

Should any of you endeavour to warn the Natives around you against intemperance, you will soon learn that you are beating the air, unless you can hold up your own example. To tell them to drink *in moderation* is madness. Tell them to drink in moderation, and it is all that the veriest drunkard among them could desire. Tell the Natives to drink in moderation, and you open the flood gates of intemperance. You pour over the land a flood of crime and wretchedness. Truly none but an enemy could give them such advice as this. But if you would advise *them* to abstain, *you yourselves* must first set them the example. Tell them that you do

not use intoxicating drinks, and you can then command their attention. Their judgments and their consciences are with you: and you may speak to them as a friend; you may speak with authority, and to some purpose. You may then with a full heart and with an unfettered conscience urge them wholly to abstain from all that can intoxicate, having no fear that they will reply to all your arguments," Physician, heal thyself."

At the present time, the great majority of the missionaries in Western India wholly abstain from the use of intoxicating drinks. And the same is true of the converts. Were a Native Christian known to be in the habit of using these drinks, it would be greatly to his prejudice; and in most cases, disgrace and ruin would confidently be anticipated as the result. Or were an individual thought to be in no particular danger of becoming a drunkard, yet the tendency of his example would be regarded as pernicious—as fitted to lead other members of the Native Church down to ruin.

That the Native Churches of Western India now occupy such ground in reference to the Temperance question, is most gratifying. It should be remembered however that the powerful influence of European example, which the converts fell in no ordinary degree, must often lead them into temptation. And where the Missionary and other European friends, to whom they look for guidance, habitually indulge in the use of intoxicating drinks, it would be strange indeed should not one and another, from time to time, descend in disgrace to the grave of the drunkard.

III.—Missionary testimony.

The preceding article relates especially to the disastrous influence which the introduction of "drinking customs" has had, and may still have, on the welfare of the Native Churches in the Bombay Presidency. But there is painful evidence that the influence of intoxicating drinks on the converts has not been less pernicious in other parts of India. The Rev. D. Poor, D. D. after thirty-two years of missionary labor in Ceylon, bore, in 1848, the following explicit and instructive testimony in reference to this subject:—

It is *odious*, I am well aware, to act the part of an informer on this subject. But the good physician must not withhold from his patients the needed knowledge of diseases which he would cure; nor must the Board of Health forbear to use the needed precaution to arrest the progress of contagion, even though it may occasion inconvenience to those not *immediately in danger*. Much less can the fond father suppress the needed note of alarm and warning, when he *sees* his own household invaded, and his children kidnapped.

The Catechist of longest standing, brought forward by this Mission, and the head of a numerous tribe, has been dealt with for spirit-drinking.

The first *couple*, married in this Mission, a quarter of a century ago, were among the earliest hopeful converts from Hinduism; the bridegroom was a highly esteemed head servant and butler, who for many years adorned his Christian profession. The bride was one of the first four individuals received into the female Boarding School, and made a profession of faith in Christ, December 25, 1824. The husband, after being often reproved, was finally dismissed from service for intemperate drinking, and soon became a sot and a vagabond. His wife, after being deserted for many years by her husband, was seduced and remarried, and finally apostatized to heathenism. A son and daughter by her first husband, personally of fair promise, now suffer the natural consequences of their parents' misdeeds. The remembrance of this case is embittered by the belief, that this servant was prompted to drink, *temperately* at first, by my example.

The first lad formally received into the charity Boarding School was, after a course of ten years' study and maintenance, employed in the cutchery as a writer and interpreter, where for many years he acquitted himself to good acceptance. He has been recently dismissed in disgrace for neglect of duty occasioned by intemperate habits, and is now ruined in character, body and estate.

Of forty-eight students first received into the seminary at Batticotta, *six* have already been dismissed in disgrace from very eligible situations for intemperate drinking; and not a few others of them are known to be in the habit of what is considered by Europeans, temperate drinking. No relief is afforded on examining the seminary catalogue of succeeding classes. It is *too* evident that the plague is not merely begun, but that it is in fearful progress; and that some *Phinehas* is needed to run, with his censer, between the living and the dead, that an atonement be made, and the plague stayed. The prevailing opinion of the natives is, that there is no such thing as *temperate drinking;* that if a man has once indulged, he cannot in future either trust himself or be safely trusted by others. But our educated young men seem to have imbibed the idea that *spirit-drinking* is part and parcel of an English education, and a proof of advancement in the scale of civilization and refinement! The facts above mentioned, relate to the *educated* and *Christianized* portion of the native community, who imitate their rulers and their teachers in the use of wine and distilled spirits. But it is by the *use of toddy*, that the country at large, is falling under the sad influences of intoxication and the fruits thereof. The Toddy Renting system of Government, as I *see it* in operation on every side, must be regarded as an *efficient*

system for initiating the great mass of the community into intemperate habits. It is *farther reaching* and more *thoroughly pervading*, than any system of popular education hitherto adopted. This is true in two respects. First, by demolishing the mighty barriers previously existing against the use of intoxicating drinks; and secondly, by creating a *demand* before unknown, by means of bringing supplies of toddy into the market for sale. These *barriers* were the prohibitory *Laws of Manu* and other Hindu Legislators—the pointed instructions of the *Cural*—the standard book on morals among the Hindus—the fear of losing caste and character by associating with toddy-drawers—or toddy-drinkers; and finally, the good sense and the good usages of the people on the subject of toddy-drinking. These barriers have been swept away, almost at a stroke, by the magic wand of a Government Regulation. In proof of this, I may be allowed to speak of what transpires within the sphere of my own observation. * * * *

As the trade is now under the sanction and patronage of Government, the owners of palmyra gardens, who formerly regarded the small gains from toddy as not deserving notice, and as the perquisite of their slaves (the toddy-drawers) have *now* good reasons to look for their portion of gain from this quarter. But the most distressing part of the business is, that the new and honored position in which toddy is placed in the community, has not only removed the odiousness of drinking it, but has so brought it under the favorable notice of the owners of the soil, who are the higher castes in the country, that they are *fast falling* a *prey to the insidious practice* of toddy-drinking! In this neighborhood, I am happy to say, the higher classes in society do not at present drink *openly*, but some of them in *secret*, being yet restrained by shame and fear of losing caste and character. In some villages, as I am credibly informed, fear and shame have almost ceased to operate, and Valalers are fast verging to a dead level in this practice with the toddy-drawers—their former slaves. From the few specimens that have come under my notice, and by which I have been greatly molested, I *see* that this falling of the higher classes into the hands and under the power of toddy-drawers, is becoming one of the most terrible scourges that can afflict the country. The balance of power is fast changing in a manner fearfully disastrous to all the vital interests of society. Of this, the case of the covia sub-renter is strikingly illustrative—i. e. a notoriously intemperate man, in possession of considerable property, for one of his rank, now rises into power and influence, by furnishing his former masters with what indeed they are beginning to like, but which is beginning to "bite like a serpent, and sting like an adder." This man was recently nearly killed in a drunken scrape, which took place in my absence, and which extended to the mission premises—my own horse-keeper being one of the party concerned.

Leaving the village in which I have long resided, I will testify to what I have seen and known respecting a village one mile and a half distant.

A man, whose wife was formerly the greatest landholder in the village, "took to drinking," and took also the lead in society in gambling, native dances, and such like practices. After squandering away his whole estate, he was reduced to such straits for the means of obtaining his favorite potations (which he was *quite* sure had *always done him good*,) that during

the prevalence of cholera in 1845 and 1846, he engaged in burying corpses for hire. In this village, there is an arrack shop and a toddy shop, which are well sustained. Indeed, the whole community appear to be contaminated, and have become notorious for native dances and drunken rows. For some years, I had a school in the village, but it did not prosper. On the failure of one schoolmaster, and in my straits for another, I employed one of my late pupils of the Batticotta Seminary, a native of the village, formerly an *Oodtah*, but turned out of office for misconduct. Though he was an exceptionable character, yet knowing his *ability* to teach, I was induced to put his fair promises and good profession to the test of experiment, but it turned out according to my *fears* and not according to my *hopes*. I found him to be more of a sot than I had been willing to believe him to be. After dismissing him, I obtained a competent teacher, but he soon proved to his own satisfaction and to mine, that the inhabitants of the village were too much involved and embroiled in other concerns to care for the education of their children. I was under the necessity of dismissing the school, and of removing the school bungalow from the village. As I have not visited the people since, I know little of their affairs, excepting from the reports of their dances and rows, brought to me by one of my native assistants, who lives in the village, and who complains of being frequently disturbed by the nightly carousals of his neighbors. And these are the villagers with whom I have been more or less acquainted for thirty years past, and to whose service my life has been in part devoted.

I might fill some sheets with a narration of facts that have fallen under my notice, illustrative of the point under consideration, viz: That the Goverment regulation in regard to toddy and arrack rents, has tended greatly to remove the barriers previously existing, and to bring the toddy pot to the lips of the higher classes of society, under circumstances of a most disastrous nature. But instead of continuing my own narrative, I will say a few words on the testimony of well-informed natives. In a weekly course of reading with the native assistants and schoolmasters, forty in number, connected with this station, they have within two years past, read a series of twenty numbers of a monthly Temperance Periodical, published at Madras in the Tamil language, for the express purpose of obtaining and diffusing information on the subject under consideration. In the course of reading this temperance publication a great variety of remarks has been elicited, and much information obtained and communicated. From all that has appeared in evidence, it is manifest, that the great body of the native community—the staple of the country, who have hitherto stood aloof from the use of intoxicating drinks—are closely assailed by two deadly influences, from which it is most difficult if not impossible to escape; they are assailed (first) by the influence of European example, coming down through the educated portion of the native community; and (secondly) by the influence rising up from the several classes of toddy-drawers, who are themselves rising in importance in proportion as intoxicating drinks are in demand, and in proportion as the higher classes descend to a dead level with toddy-drawers. In the energetic language of a Tamil proverb, the great body of

the people are in the perilous condition of a body of "ants, resting on a post, which is on fire at both ends." In view, therefore, of all I *see* and *hear* on the subject, I am forced to the conclusion (1.) That if affairs be allowed to continue in their present *course, this*, which might otherwise be the fairest isle of the ocean, will, within the third or fourth generation, from the present time, become an *Island of drunkards*. (2.) That the tide of intemperance has already become so powerful in the Province, that it would be impossible even for the Government, by mere legislation, at once to put down the flood-gates, and to stop the sluices that have been opened. And (3.) That the only well-founded hope of saving the province from threatened invasion and desolation, is a *wisely projected and efficiently executed plan*, for *combining* the all-powerful influences of *public opinion*, embodied in temperance organizations, with the all-*powerful influences* of such a system of Legislation, as may be brought to bear upon the object by such a Government as this, and while operating upon so small a surface as the length and breadth of Ceylon.

Hinduism, Mohammadanism, and Infidelity are indeed mighty obstacles to the mental and moral improvement of the Province; but these combined, are by no means so formidably and truly disheartening as the single one under consideration. The former leave the soul in possession of its reasoning and moral powers, while intoxication converts the whole man or woman into a ferocious tiger or a fiend.

Hence my *anxiety* to have the subject of Teetotalism, which I regard as the only adequate antagonist to intemperate drinking, *mooted and thoroughly investigated* by all who take an interest in the prosperity of the island. And having myself made an investment in the Island to the amount of thirty-two years' personal service among the Tamil people, I *cannot but speak* of the things which I have seen and heard among them, and which intimately concern their temporal and everlasting welfare.

The Ninth Annual Report of the South India Temperance Union speaks as follows on this subject:—

From all parts of the country there is but one testimony, and that is, that intemperance is rapidly spreading wider and wider amongst the Hindus. Says a layman at Chunar, "While missionaries make use of intoxicating drink, the members of their churches will do the same." Says the Rev. G. Small, Benares: "Among the natives of all grades, and creeds, the abuse of intoxicating liquors and drugs is undoubtedbly on the increase. Two or three most distressing cases have come under notice of useful and promising Native Christians, of different missions, falling into the snare, and subsequently denying the faith, and proving reprobates." Such painful instances are by no means unfrequent. Surely if these things be so, it becomes the leaders in the cause of missions to set an example that may be safely followed.

In 1846 the Venerable Archdeacon Jeffreys of Bombay wrote as follows to the "World's Temperance Convention" in London:—

I am persuaded, from many years of past experience, that God will not bless the cause of missions on this side of India, with any extensive success, till the missionaries of the everlasting Gospel take up this position. (The position of total abstinence from strong drink).

Even, already from the melancholy instances of the falls of our native converts, solely through drink, that have come to my knowledge, I am certain—and from the very nature of man I can *prove*—that Hindoos cannot outrage all those principles of pure temperence in which they have been brought up, and wound their weak consciences by even TASTING intoxicating drinks, without danger—I should rather say a certainty—that in a very large proportion of instances, they will become drunkards. And I am certain, that when we have churches of native Christians, there will be found a much larger *proportion* of drunkards among them, than among an equal number of Hindus taken *indiscriminately* from the villages in India; and, consequently, that all the *crimes* which are the known result of intemperance will abound among them.

On receiving them into the 'Christian caste,' if the missionary does not exhort them to continue in the SAME principles of pure temperance in which they have been educated from their youth, and set the *same* example in his own person; if he once looses the cord, or put the stumbling block before their 'weak consciences,' by even the SIGHT of intoxicating drinks upon his own table, a flood of intemperance, with all its crimes, will come in upon the infant church, and spread over India; and all our missionary efforts will end (on the whole) as a curse, and not a blessing to this country.

At a meeting of the South-India Temperance Union held at Madras on the 6th Aug. 1847, the Rev. THOMAS BROTHERTON, Missionary of the Gospel Propagation Society, after bearing testimony to the benefit of total abstinence in his case, spoke as follows of the influence of intoxicating drinks on the welfare of the native community and the cause of missions:—

The enemies of Christian missions have often said, and alas too often with some truth, "Look at the results of your boasted missionary labors; you have brought it may be, the Hindu and Mussulman to renounce their false systems of religion, you have put the word of life in their hands, but you have also taught them what the Apostles never taught, to be lovers of strong drink." Now this is not altogether correct: it is true that many of our converts do drink, but they have followed more the example of the European Christian brethren in this respect than the precepts of those who have taught them the Gospel. How easily might this scandal be prevented, if the being pledged to total abstinence were made a *sine qua non* to church membership. A very respectable brahmin in Tanjore told me the other day, that some few years ago, the heathen knew not what it was to indulge in intoxicating drinks, and the Europeans were their tutors in this matter; but now, while in comparison with those days the Europeans seldom drink

to excess; the Hindus were quite qualified to teach them how to drink. I can safely say, that I have seen as much drunkenness in Tanjore amongst the Hindu heathen, as I have in any English town of the same population. It is a fact well known, that in another large city in the province of Tanjore which is the centre residence of a great number of pensioned Hindu servants of Government, that more ardent spirits are sold, in proportion to its population, than in any other town of the province. Caste now forms no barrier to this torrent of drunkenness, and alas (as far as I have been able to trace it) its origin must be traced to European contact, either in the various departments of Government, or else in the relation of domestics and servants—and the consequences of all this are most lamentable. When that sore judgment of God, pestilence, is in the land (I speak now of natives) arrack and toddy arm the pestilence with tenfold vigor, and lay open their victims to the deadliest attacks, when humanly speaking, they would have escaped unharmed. Hundreds and thousands of emigrants from the province of Tanjore, who have gone over to Ceylon as coolies, have found their graves there, the victims of intoxicating drinks; and those who lived to come back, come back as the corrupters of their fellow-countrymen.

Referring to the remarks of Mr. Brotherton, the Editor of the *South India Temperance Journal* said:—

We wish it to be known at Home that the Hindus on becoming Christians are if possible more liable to become drunkards than while they were surrounded by the barriers of superstition and caste. It has been already published in this Journal that a missionary (now dead) has been known to *oblige one of his converts to drink wine and beer at his table as a convincing testimony that he had renounced caste!!* We wish it be known, *also*, that this convert became a drunkard and was dismissed the mission service in consequence.

On another occasion Mr. Brotherton spoke on this subject as follows:—

This torrent of iniquity has already begun to roll its baneful waves over this beautiful country, and if it be not speedily checked, we may expect that before long our cities and villages will soon possess as great a number of arrack bazars and wretched drunkards, as any towns or villages of the same population either in Europe or America. That that time is not very far distant, may I think be gathered from the fact that the distinction of caste, the great obstacle of Christianity and mighty barrier which has effectually withstood every encroachment and innovation upon the manners and customs of the people of this land, which has for ages kept the Hindoos a distinct people, now begins to tremble and nod to its fall before the swelling surges of intoxication. The Brahmins, the Soodra, and the Pariah are races, among whom a distinction exists almost as great as that among angels, kings and the lowest slaves, are now beginning to have at least one desire and one habit in common: and that desire is for intoxicating liquors, and that habit the constant use of them. And all this is laid at the door

of Europeans. "We knew not what drunkenness was before the white man came among us," is the assertion of all.

Intemperance is much on the increase, and will soon become as abundant a source of crime as in Europe—I tremble at the consequences which will follow the establishment of Christianity in this country, *i. e.* if the religious character of the native converts be not widely different from that of the great mass of professing Christians, both in England and America. Caste now in some degree opposes itself as a barrier against drunkenness, though even now very ineffectually, but when the land shall become Christian, and caste in consequence be for ever abolished, what is then to oppose the progress of the desolating plague if the Gospel has not a firm hold upon the hearts and consciences of the new converts. I fear that it will burst upon the land, as a raging flood and sweep all before it.

The Rev. Mr Winslow, one of the oldest and best informed Missionaries of the Madras Presidency, said several years since:—

"There is reason to think that long before they were corrupted by intercourse with Europeans, the free drinking of the sweet juice of the Palm tree, by the lower, if not the higher classes, had led to its use, by multitudes in a more or less fermented state, as its fermentation is so rapid, that it could hardly be avoided, and that intoxicating drugs as bháng and opium were also too common, especially among the Mohammadans; but there has no doubt been an immense and a rapidly progressive change, for the worse, ever since Europeans first set foot on these shores. Under false views of Christian liberty, nearly the whole body of Roman Catholics and a great proportion of the native Protestants are addicted to an unnecessary use of alcoholic drinks. It is hardly too strong language to call them *generally intemperate*, though to say, as has been said that the Madras Christians, (as those in Southern India are often called) are all drunkards, seems to me unjust. There are many pleasing exceptions. But when we consider that the natives in some parts of the country, do make Christian and drunkard synonymous terms; and that in all partially civilized countries, the causes of mental excitement being few, and physical stimulus generally sought after with a craving appetite, we may easily believe that where the restraints of religion, are removed, the natives readily fall into intemperance. Break this barrier, and you let in a flood of intemperance. To some extent it is broken and a burning flood is already rolling, with an increasingly deep and rapid tide, over some of the fairest parts of India.

The Rev. W. Morton, a Missionary at Calcutta, in a speech in Exeter Hall about three years since, said;—

After spending thirty years as a missionary in a foreign country, he felt a deep and growing interest in the abstinence cause. The inhabitants of India, as a nation, were professedly and actually water-drinkers. The Brahmin, in whom centered all the dignity and importance of his race, on

the authority of the sacred books, abstained on principle from intoxicating drinks. British customs, however, had operated to introduce the use of strong drinks among the lowest class of the population. This was attributable partly to the example of the British residents, and partly to the efforts of the Government to obtain revenue from the use of intoxicating liquors. To such an extent had Christians—even Christian missionaries—thus injured the Indian population, that within the last few years a temperance movement had been headed by the millionaire native of Calcutta, a heathen to the fullest extent of the word, and of the grossest kind, for the purpose of stemming the tide of drunkenness which Christians had introduced.

Much of a similar character might be added to the above, but it is unnecessary. We rejoice in the assurance that such testimonies and such appeals have not been in vain. They have done much to awaken attention to a most important subject and to introduce a better state of things among the Native Churches of this country. In several of the Missions in Ceylon and Southern India, both missionaries and converts, now wholly abstain from the use of intoxicating drinks. And the conviction is becoming general that all must adopt the same course. This, and this only, is the path of safety. No other course can be expected to save the Native Churches from frequent instances of disgrace, defection and ruin. Let those then who desire the welfare and the enlargement of these churches take heed how they put an occasion of stumbling in the way of their weaker brethren.

We rejoice in the hope that the Native Churches of India will generally, yea universally, reject the pernicious drinking customs which, unhappily, are so prevalent among Europeans. It cannot and should not, however, be concealed that intemperance is daily increasing among the native population. It is coming in on all sides like a flood, and the Native Churches will thus be exposed to additional danger. But, while they adhere to the principle of total abstinence, they are effectually shielded from harm.

IV.—A MAINE LAW FOR ENGLAND.

We have not supposed that England would be for some years prepared to adopt the principle of the Maine Law and wholly to suppress the gin-palaces and grog-shops The

attention of the English public is however being awakened to the fact that a large part of the dissipation, poverty, degradation and crime of the country is owing to the influence of these licensed drinking-houses. And the day is evidently hastening on when decided measures must be adopted for the suppression of so fearful an evil. Such statements as those contained in the following article from the *Bristol Herald* on the subject of "*A Maine Law for England*," cannot but make an impression upon the minds of public men and philanthropists of all classes :—

For some time past public attention has been directed to the law which is now in operation in the state of Maine, U. S., and which aims at the suppression of the traffic in intoxicating liquors. The success of the measure, which has been great even beyond expectation, has led the friends of Temperance in this country, to inquire whether the time has not come for the British Legislature to take some decided step in the same direction. The subject is not free from difficulty, inasmuch as the people of England shrink from the employment of legal means for the attainment of moral ends, and are exceedingly jealous of Government stepping beyond its proper province. They say, and with some show of reason, let us put down intemperance by the same means that we organise to subdue ignorance; let us rely upon the diffusion of knowledge, and the powers of persuasion. This view of the case, in relation to so peculiar and deep-rooted an evil as our drinking system, is founded upon a mistake. Besides the voluntary agencies which have been employed with so much effect, and which we should be the last to undervalue, there is, as we take it, a function for the civil magistrate. The great purpose of government is to afford protection to the persons and properties of the governed. From whatever point we may regard the traffic, we feel that interference on the part of the law, is perfectly legitimate, nay more, that the principle upon which such interference would be defended, is already recognised by long practice and universal consent in English jurisprudence.

It is important that the case should be fairly stated, and to that end we must at the outset meet an objection that is often urged. It is said that we cannot enforce morality by Act of Parliament. We do not attempt it—that is the exclusive purpose of the Divine law. *We do not ask the aid of the law to make the people moral, but to stop or check some of the more fruitful sources of immorality.* The power of the law to compel men to do good is very small, but the power to restrain them from doing evil is great and important. In the one case it is compulsion, in the other it is prohibition. It is difficult to compel a man to perform any act against his inclination, but more easy to deter him from pursuing his inclination to evil. Law exists for the terror of evil doers, and to the praise of those who do well. We do not seek the interposition of the law on behalf of those who, stimulated by high moral considerations, and a sense of religious duty, are, in the lan-

guage of St. Paul, a "law unto themselves," but for the poor, the neglected, the ignorant, and the weak, who with feeble resolutions, scanty education, and few opportunities, are exposed to temptations which even the educated and the usually well conducted are not always able to resist. It is a matter of familiar knowledge, that thousands of our population are born and brought up under circumstances the most unfavourable to the proper cultivation of the moral being. It is estimated that there are above 80,000 of these neglected beings in London. They live in homes the most wretched—the affections have no sphere for development. The inevitable consequence is, the growth of a population who rush to the moment's gratification, although it may be purchased at the expense of the morrow's food and shelter. Amusements are provided for these outcast people, where scenes are enacted that defy and forbid description. We object that the gin-palace and the beer-house should be licensed by law, and permitted to feed and foster the depravity of this wretched class. A large number of the attendants at these places are boys and girls of fifteen or sixteen; they are accustomed to the taste of drink from childhood upwards; the love of it becomes a disease, and is absolutely uncontrollable. It is vain to talk of moral suasion, when applied to such creatures as these. They are accustomed to look at all the respectable classes as their enemies, and their legitimate prey. They are taught to mock at danger, and defy the law. Experience has shown that the Christian teacher and the educator can obtain no hearing among this class. It is a grave error to treat them precisely as though they were intelligent moral agents. The Government must assume a paternal character, and prohibit the existence of those schools of vice and crime.

These houses are the hotbeds of crime. It is the object of all good government to prevent crime, as well as to punish criminals, and with this view, drinking-houses ought to be put down as the main producing cause. It is moreover due to the sober and industrious portion of the community, that they should not be called upon to bear the burdens of profligacy and idleness; and it has been proved to demonstration, that the greatest part of our heavy expenses in jurisprudence and police, to say nothing of poor-rates, is chargeable to the drinking habits of the population, and the drinking-houses licensed by law. One fact must suffice for the present. In the Metropolis, in the year 1849, which is selected as an average year, the total number of offences brought under the charge of the police was 70,666, and on dissecting the returns, it will be seen, that 36,807, or more than one-half, are cases arising from drunkenness in drinking-houses. If these returns are compared with the returns of the large towns similar results will be deduced from all. Those respecting this city will be found in a subsequent article, and will amply repay an attentive perusal. It is clear, then, that one-half of the offences would be saved, if we could get rid of the drinking system. The tax-payer, therefore, has a right to complain; and, after due investigation, it will be found, that the principle upon which houses for the sale of drink are licensed and protected, is as financially unsound as it is morally wrong. It seems monstrous to keep up an expensive machinery for the detection and punishment of crime,

while we allow one of its great nurseries to exist, and while we actually derive revenue from it. With a view to the prevention of crime we put down gambling-houses; but public-houses have been proved in many cases to be gambling-houses, brothels, and the resorts of thieves and vagabonds. If we wish to remove some of the more active incentives to crime, attention must be paid to our drinking-houses.

It cannot be alleged, that any good arises from the existence of these houses to counterbalance the enormous amount of mischief to which they give birth. They have long since outlived the use for which they were designed—as hotels for the entertainment of wayfarers and travellers,—and a very small proportion of those existing make any pretension to such a character. They have become mere drinking-houses—they are felt to be an evil in every neighbourhood where they exist. Why should there not be interference? Why should there not be a Maine Law for England?

It will be urged, that such a law would be unjust, impolitic, and, above all, impracticable. Why unjust? The principle of such a law is already recognised. It is this, that the law may interfere with any pursuit, trade, or calling that is injurious to the health, morals, or happiness of the community. Hence our quarantine regulations, our inspection of and surveillance over lodging-houses, our seizure of bad meat, when offered for sale, our suppression of lotteries, our laws relating to nuisances and a number of other interferences. In fact, legal interposition seems more defensible, in the case of drinking-houses, than in many others where the right has been universally recognised. It would seek only to remove temptation from those unhappy victims of appetite to whom allusion has been made; and to remove the seductions and vicious attractions to which the young and inexperienced are at present exposed. The law would only be new in its application,—its principle is already acknowledged.

From the many instances that present themselves, we will first take that of lotteries. By reference to the debates in Parliament, it will be seen that the arguments used against lotteries were such as we use against the drinking-houses. The Report of the Committee in 1809 upon the lottery system, wound up by declaring it to have been productive of "idleness, dissipation, and madness." In 1819, Mr. Lyttleton brought forward the following Resolutions, and implored the House to come to a vote that would free the country from this "infectious visitation."

"1. That by the establishment of State lotteries, a spirit of gambling, injurious in the highest degree to the morals of the people, is encouraged and provoked.

"2. That such a spirit, manifestly weakening the habits of industry, must diminish the sources of the public revenue.

"3. That the said lotteries have given rise to other systems of gambling, which have been but partially repressed by laws, whose provisions are extremely arbitrary, and their enforcement liable to the greatest abuse.

"4. That this House, therefore, will no longer authorise the establishment of State lotteries, under any system of regulation."

We prefer giving the series of resolutions entire inasmuch as they show that attempts had been made to lessen the evils resulting from lotteries, but that these attemps had failed; and the whole burthen of arguments used on the occasion, went to show, that the only way to meet the case was to suppress them altogether. It was urged,that the persons tempted by them, were the poor, the credulous, and the ignorant, and that it was the special duty of the Government to protect such, and to keep in check rather than encourage the spirit of gambling which was said to exist in the community. It is remarkable that, throughout the debate, the evils resulting from lotteries were admitted--that they were defended simply as a source of revenue, and that some of the speakers said, that "we could not extirpate the spirit of gambling by legal enactment." The answer to the latter point was triumphant. It was not sought to extinguish the love of gambling, but to abstain from giving it encouragement, and Mr. Plunkett said "Of all the duties of government, there was none more sacred or pre-eminent than to act as the guardian of public morality; but the system which was now deprecated, seemed only to undermine it, and to introduce every species of misery and disorder among the humbler classes of society." He accused the Government of creating a vice, in order to make a revenue out of it; and the whole weight of the House decided against the lottery system, although the division negatived the Resolutions.

We appeal to this instructive case, because there is not a reason which was given for the suppression of lotteries, but what applies with tenfold force to houses for the sale of strong drink. "*They lead to idleness, dissipation, and madness;*" "they are injurious in the highest degree to the morals of the people;" "they weaken the habits of industry of the people;" and, although they may add to the revenue in one way, they diminish the ability of the people to pay in others; and they lead to a host of minor abuses, all having a tendency to debase and brutalise the mind.

The *British Banner* says that the foregoing article "does the highest honor to the philanthropic mind from which it flowed." And though, like ourselves, he cannot regard the use of wines, &c, as a sin, *per se*, he says regarding the proposal for a Maine Law, "Let not the idea appear utopian. We should not be greatly surprised, if John Bull, in a fit of compassion, should some day arise and say, for a season at least, 'There shall be an end to a system which has proved so great a curse, and inflicted innumerable evils upon my children.' We are all the more inclined to look at this matter seriously, as not beyond the limits of possibility, when we look at what is passing, at this moment, in the British

Colony of New Brunswick. That province has actually framed a legal enactment, essentially the same in spirit as that of the State of Maine, though not going quite so far. It runs thus :—

AN ACT TO PREVENT THE TRAFFIC IN INTOXICATING LIQUORS PASSED 7th APRIL, 1852.

Preamble : Whereas, experience has proved that the use of intoxicating liquors as a beverage is the cause of a very large proportion of the ills that affect communities, in producing crime, poverty, disease, and demoralization ; and whereas, it is the duty of all Governments to legislate for the happiness, comfort, and prosperity of the people, be it therefore enacted, &c. . . Then follow particulars of the Act, prohibiting the sale of intoxicating drinks, excepting only malt liquor and cider.

Now, this may seem going a great way, and so it is ; but, let the world know the fact, that it has become law, by receiving the assent of Victoria Queen of England."

V.—BISHOP POTTER ON DRINKING USAGES.

One of the brightest ornaments of the Episcopal Church in America is Bishop Potter of Philadelphia. The following is an extract from an address which he recently delivered at Pittsburg on the drinking usages of Society. We see not how any conscientious man, and least of all how any earnest Christian, can trifle with the considerations here presented :—

We are now to ask whether these usages are *necessary or useful*? Unless they can show some offset to the vast amount of evil which they occasion, they ought surely to be ruled out of court. But is any one prepared to maintain that they are *necessary*—that it is necessary or even *useful*, that men should use intoxicating liquors as a beverage? Do they add vigor to muscle, or strength to intellect, or warmth to the heart, or rectitude to the conscience? The experience of thousands, and even millions, has answered this question. In almost every age and quarter of the world, but especially within the last twenty-five years, many have made trial of entire abstinence from all that can intoxicate. How few of them will confess that they have suffered from it, either in health or body, or elasticity of spirits, or energy and activity of mind! How many will testify, that in each of these respects, they were sensible gainers from the time that they renounced the use of all alcoholic liquors.

But if neither useful nor necessary, can it be contended that these drinking customs are harmless? Are they not expensive? Many a moderate

drinker, did he reckon up accurately the cost of this indulgence, would discover that it forms one of his heaviest burdens. No taxes, says Franklin, are so oppressive as those which men levy on themselves. Appetite and fashion—vanity and ostentation—constitute our most rapacious tax-gatherers. It is computed by Mr. Porter, an English statistician of distinguished ability, but of no special interest in the subject which we are now discussing, that the laboring people of Great Britain, exclusive of the middle and higher classes, expend no less than £53,000,000) ($250,000,000) every year on alcoholic liquor and tobacco!! In wasting $250,000,000 every year, the laboring population of Britain put it beyond the power of any government to avert, from multitudes of them, the miseries of want. Were but a tithe of that sum wrenched from the hands of toil-worn labor, and buried in the Thames or the ocean, we should all regard it as an act of stupendous folly and guilt. Yet it were infinitely better that such a sum should be cast into the depths of the sea, than that it should be expended in such a way as must debauch the morals, and destroy the health, and lay waste the personal and domestic happiness of thousands. If the question be narrowed down to one of *material wealth*, no policy can be more suicidal than that which upholds usages, the inevitable effect of which is to paralyze the *productive* powers of a people, and to derange the proper and natural *distribution* of property. Remember, then, he who sustains those usages, sustains the most prolific source of improvidence and want. He makes, at the same time, an inroad upon his own personal income, which is but a loan from God, entrusted to him for his own good, and for others' good.

But these drinking usages are not only expensive *they are unreasonable*. What is their practical effect? It is that others shall decide for us a question which ought most clearly to be referred to our own taste and sense of duty. We are to drink whether it be agreeable to us or not: whether we think it right or not; whether we think it safe or not. Moreover—and this is sufficiently humiliating—we are to drink precisely *when* and precisely *where* others prescribe.* * * * *

A German nobleman once paid a visit to Great Britain, when the practice of toasting and drinking healths was at its height. Wherever he went, during a six months' tour, he found himself obliged to drink, though ever so loath. He must pledge his host and hostess. He must drink with every one who would be civil to him, and with every one, too, who wished a convenient pretext for taking another glass. He must drink a bumper in honor of the King and Queen—in honour of the church and state—in honor of the army and navy. How often did he find himself retiring, with throbbing temples and burning cheek, from these scenes of intrusive hospitality? At length his visit drew to a close, and to requite in some measure the attention which had been lavished upon him, he made a grand entertainment. Assembling those who had done him honor, he gathered them round a most sumptuous banquet, and feasted them to their utmost content. The tables were then cleared. Servants entered with two enormous hams: one was placed at each end: slices were cut and passed around to each guest—

when the host rose, and with all gravity said: "Gentlemen, I give you the King! please eat to his honor." His guests protested. They had dined—they were Jews—they were already surcharged through his too generous cheer. But he was inflexible. "Gentlemen," said he, "for six months you have compelled me to *drink* at your bidding. Is it too much that you should now *eat* at mine? I have been submissive; why should you not follow my example? You will please do honor to your King! You shall then be served with another slice in honor of the Queen—another to the prosperity of the Royal Family, and so on to the end of the chapter!"

But, waiving the *absurdity* and *costliness* of these usages, let me ask if they are *safe?* No one who drinks can be perfectly certain that he may not die a drunkard. Numbers which defy all computation, have gone this road, who were once as self-confident as any of us can be. No one, again, who drinks, can be certain that he may not, in some unguarded hour, fall into a debauch, in which he shall commit some error or perpetrate some crime, that will follow him with shame and sorrow all his days. How many a young man by one such indiscretion, has cast a cloud over all his prospects for life! You have read Shakspeare's Othello—the most finished and perfect, perhaps, of all his tragedies. What is it but a solemn Temperance Lecture? Whence come all the horrors that cluster around the closing scenes of that awful and magnificent drama? Is it not from the wine with which Iago plied Cassio? What is Iago himself, but a human embodiment of the Great Master of Evil? and as that master goes abroad over the earth, seeking whom he may destroy, where does he find a more potent instrument than that treacherous wine cup? This dark tragedy, with its crimes and sorrows, is but an epitome, a faint transcript of ten thousand tragedies which are all the time enacting on this theatre of our daily life. How many are there, at this moment, who, from the depths of agonized and remorseful hearts, can echo the words of Othello's sobered, but almost phrenzied lieutenant: "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!"—"That men should put an enemy in their mouths to steal away their brains!"—"That we should with joy, pleasance, revel, and applause, transform ourselves into beasts!"—"O! I have lost my reputation! I have lost the immortal part of myself, and what remains is beastial—my reputation, Iago, my reputation!" "To be now a sensible man, by-and-bye a fool, and presently a beast! O! strange!—Every inordinate cup is unblessed, and the ingredient is a devil—" In this land, and in our day, there are few cups which, for the young and excitable, are not "inordinate." Wines that are charged with high brandy, or brewed in the distillery of some remorseless fabricator, are never safe. Among wine proverbs, there are two which are now more than ever significant of truth: "The most voluptuous of assassins is the bottle!" "Bacchus has drowned more than Neptune!"

It is not the opinion of "temperance fanatics" merely, that adjudges drinking to be hazardous. It is so in the estimation of those who are close practical observers and actors in life. Mr. Jefferson is said to have expressed

his conviction, the result of long and various experience, that no man should be entrusted with office who drank. I have now before me evidence, still more definite, in the two-fold system of rates proposed to be applied in one of our largest cities, by the same Life Insurance Company. The one set of rates is adapted to those who use intoxicating liquors; the other, to those who do not use them at all. Suppose you wish your life to be assured to the extent of $1000, and that you are twenty years of age. If you practice total abstinence, the rate will be $11 60 per annum; if you use intoxicating drinks, it will be $14 70. At twenty-five years of age, the rates will be as $13 30 to $17 00; at thirty years of age, as $15 40 to $16 60. I have also before me the returns of two Beneficial Societies, in one of which the principles of total abstinence from all intoxicating liquors was observed, while in the other it was not. The result has been that, with the same number of members in each, the deaths in one, during a given period, was but *seventy-seven*, whereas in the other it was *one hundred and ten*! making the chances of life as ten to seven in their favor who practice *total abstinence*.

Here, then, are results reached by men of business, when engaged in a mere calculation of probabilities. Drinking, according to their estimates, is hazardous—hazardous to life and property—hazardous to reputation and virtue. Is it not wise, then, to shun that hazard? Is it not our duty? Is not this a case in which the Saviour's injunction applies—if thy right eye offend thee, pluck it out and cast it from thee; if thy right hand offend thee, cut it off and cast it from thee, for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell-fire. We all consider it madness not to protect our children and ourselves against small-pox, by vaccination; and this, though the chances of dying by the disease may be but one in a thousand, or one in ten thousand. Drunkenness is a disease more loathsome and deadly even than small-pox. Its approaches are still more stealthy, and the specific against it—total abstinence—has never failed, and cannot fail.

But let us admit, for one moment, and for the sake of argument (to admit it on other ground would be culpable), let us admit that you can drink with safety to yourself? Can you drink with safety to your neighbour? Are you charged with no responsibility in respect to him? You drink, as you think, within the limits of safety. He, in imitation of your example, drinks also; but passes that unseen, unknown line within which, for him, safety lies. Is not your indulgence, then, a stumbling block; aye, perchance, a fatal stumbling block in his way? Is it not in principle, the very case contemplated by St. Paul, when he said, "It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak!" Yonder are the young and inexperienced, without habits or self-control, and with fiery appetites. Would you have them do as you do? Yonder is one who is just on the verge of the precipice that will plunge him into shame and woe unutterable? Are you willing that he should find in your daily potation a specious apology for his own? Or, yonder is already a bondman to this fearful vice, but who

feels his debasement, and would gladly be once more free. Will you do that, in his presence, which will discourage him from striking for emancipation? Nay, it may be that he is struggling bravely to be free. He has dashed away the cup of sorcery, and is practising that which to him is the only alternative to ruin. Is it well, Christian follower of Him who sought not His own, and went about doing good; is it well that from *you* should proceed an influence to press him back to his cups? that *you*, by your example, should proclaim, that not to drink is to be overscrupulous and mean spirited; that at *your* table, in *your* drawing-room, he should encounter the fascination which he finds it so hard to withstand, so fatal to yield to?

VI.—The Maine Law in Connecticut.

Last year numerous memorials were addressed to the Legislature of the State of Connecticut, praying that more stringent measures might be adopted for the suppression of "tippling-shops." In other words the petitioners asked for a "Maine Law." The following is the Report made by the Joint Committee of the Legislature on the subject:—

General Assembly: May Session, 1852.

The Joint Select Committee, to whom were referred the petitions on the Sale of Liquor, and also "an act for the suppression of Tippling Shops," ask leave to report, that they have had the same under careful consideration, and would present the following facts. They find that the number of petitioners for a law to suppress the sale of spirituous liquor as a beverage, exceeds thirty-one thousand—that these petitioners are the inhabitants of more than ninety different towns in this State—that more than one-half of them are *legal voters* in said towns—that they all pray for substantially the same legal enactment—for a prohibitory law on the sale of spirituous liquors as a beverage.

Your Committee have heard no remonstrances against such a law, from any quarter—they have had no evidence before them, and they know of no reason why the prayer of the petitioners should not be granted.

Your Committee do not deem it necessary to go into any extended argument to show the increasing and alarming evils of intemperance, or that tippling shops are a prolific and unfailing source of those evils—the bitter fountains which send forth streams of barrenness and death throughout our fair and beloved inheritance—generating intemperance, pauperism, crime and suffering in the community. All these evils have, from time to time and in various ways, been spread out before you.

Your Committee are of the opinion that all former acts of legislation upon the subject, are inefficient to prevent the evils.

Your petitioners appeal to this General Assembly, as the proper and only power that can afford them protection and safety in this matter. They come to the "owner of the ox that has been wont to push with his horns in all time past" and ask that he may be restrained from doing further mischief.

Believing it to be the true policy of this commonwealth to encourage temperance, morality, virtue, industry, intelligence in the community—to prevent crime rather than to punish it; believing also that the time has come when the best interests of our commonwealth, the peace, happiness and prosperity of the people would be greatly promoted by an efficient act of this Legislature to suppress tippling shops, that the people of this State are ready for, and demand such an act, and will ultimately have it, if now refused; your Committee are of the opinion that the prayers of the petitioners ought to be regarded, and they do recommend that the accompanying Act, with the amendment referring the same to the people, as therein provided, do pass.

All of which is respectfully submitted, by order of the Committee.

VII.—The mysteries of the wine trade.

Tait's Edinburgh Magazine for 1853 says, that "an impression has long existed that a very extensive manufacture of wines is going on in various parts of the world for the special benefit of British consumers. Vague rumours about elder-berry-juice, logwood, cider, Cape, and 'brandy-kowe,' about mixing, blending, doctoring, and other mysterious process and ingredients, have been afloat;" and various things which have occasionally come to light, "have served to strengthen the prevalent impression, that the wine consumed in England is largely adulterated."

To investigate this subject a "Select Committee on Import Duties on Wines" was appointed by Parliament which last year collected a large amount of valuable evidence for the benefit of the public. "Forty-one witnesses were examined, of whom thirty were wine-growers, shippers, importers, or agents of much experience in the business: two were British wine manufacturers, two were licensed victuallers, and the remainder were gentlemen who had had peculiar opportunities, either official or private, of making themselves acquainted with the subject under investigation. The witnesses seemed all to have delivered their minds pretty freely, both on

matters of opinion and on matters of fact. A great deal of information was obtained that probably would not have been elicited by any other means. A careful review of all this evidence leads to the rather startling conclusion that very little of the wine consumed in this country is in a natural or wholesome condition. Nearly the whole of it is adulterated, and usually with some noxious ingredient, the most common and the most deleterious being brandy."

The article from which we have quoted argues, that the heavy duties imposed have helped to foster in Britain a demand for strong wines, because such wines "will go farthest," and thus be cheapest to the buyer. Hence the wine-growers and wine dealers "are accustomed to add large quantities of spirits, both before and after the wines are imported into this country. Then, to disguise the flavor of the spirits, other ingredients are added. And finally, to supply in some measure the demand for cheap wines, various other mixtures are manufactured in which the genuine juice of the grape is only one of the several 'raw materials' employed." The writer describes at some length "the mysterious processes which the liquids by courtesy or custom termed *wines*, undergo" to prepare them for the English market. He commences with "good, honest, old English Port" regarding which it appeared as the result of the examination before the Parliamentary Committee, that "by the present Portuguese law *no unsophisticated port wine is allowed to reach this country!*" One of the witnesses was Mr. Joseph Forrester, a gentleman who has been twenty-two years engaged in growing and shipping Port Wines.

"The Portuguese Government," says this witness, "consider literally that port wines are not known or drunk as port wines, but really are used simply for making up artificial wines in England." In this opinion the Portuguese Government cannot be very far wrong, if it be the fact, as is stated in another part of these minutes, that although only 20,000 pipes of port wine are imported into this country, 60,000 pipes of what passes for port are consumed by our population. Concerning the manner in which these essential qualities of blackness, sweetness, and strength, are secured, Mr. Forrester gives the following explanation:—"If the fermentation of the grape-juice were allowed to have its full course, sufficient colouring matter would be extracted by that process from the skins or husks of the grapes which are thrown in with the juice. But," says Mr. For-

rester, "in order to produce the two qualities, namely, the strength and sweetness, the fermentation is sometimes, *and very frequently*, checked; by which, as the wine is not properly attenuated, the saccharine matter is not converted into its proper alcohol, and the residue of this unconverted saccharine matter remains suspended in the imperfect wine: and hence, to prevent a reaction, when the deposit takes place, *brandy must be thrown* into it to prevent that reaction, as well as to give it the strength and the body that is ordained by law. If any further colouring matter be absolutely requisite by the speculator—I would not suppose by the merchant, (for the merchants generally do not like, unless they are obliged, to sell very common wines, and do not like to have recourse to these practices)—then the elderberry is, I believe, the only dye made use of in this country, and *costs an enormous sum of money*." Mr. Forrester is naturally disposed to deal tenderly with his friends, the merchants; but as the only object of thus colouring the wine is to make it suitable for exportation to England, it is clear that the whole, or nearly the whole, of this large quantity of elderberry juice, for which "an enormous sum of money" is paid, goes down English throats. The sum of Mr. Forrester's evidence on this particular point may be thus stated. By the Portuguese law, there are required to be united in all wine that is exported to England three qualities, namely, blackness, sweetness, and strength, which are rarely found together in the wine in its natural state. To produce these qualities artificial means are resorted to. The necessary sweetness is obtained by checking the fermentation, which, of course, leaves the wine in an imperfect and unwholesome state; the strength is given by the addition of spirit; and the colour is communicated by elderberry. It appears, therefore, that the port which is brought directly from Portugal (leaving out of view that which is manufactured in England) is, in fact, not wine, but a compound of brandy, elderberry, and half-fermented grape-juice. Some wine of a more genuine character is, indeed, exported under the illegal though tolerated system already noticed. But even this has invariably a large infusion of brandy, of which a small proportion is sufficient to spoil the best wine.

It is stated in a note that since the above was written the monopoly of the Wine Company in Portugal has been abolished, and the export duty reduced from about £2 18s. per pipe to about 10s. 6d. Wines of the "second quality" which were formerly not allowed to be shipped to England, and could only be exported to countries, out of Europe, are placed on an equal footing with wines of the first quality. But an absurd and injurious distinction is still made between exportable wines and wines which may not be exported;" wines of the third quality being included in the latter class.

According to the evidence of several witnesses, large quantities of wines

from other countries—France, Spain, Sicily, and the Cape—are sold here as the produce of Portugal. Considering the character of the "genuine" port wines, one might be induced to suppose that such a substitution would be rather an advantage than otherwise; but it must be remembered that in order to make these substituted wines pass muster for port, they must be well doctored, and possibly with some deleterious ingredients. The consumer may think himself fortunate if he escapes with nothing worse than elderberry, sloes, or logwood. * * * * *

The next wine on our list is of course, sherry; and in reference to this we have, from an equally competent witness, evidence curiously similar to that which Mr. Forrester has borne respecting the famous produce of the Douro. Dr. J. Gorman, who has resided for many years in Spain, and is "perfectly well acquainted with the produce of the district of Xeres de la Frontera," asserts distinctly and positively, in so many words, that "no natural sherry comes to this country." Even the chairman of the committee, who was tolerably well versed in the mysteries of the trade, was a little startled by this assertion. "None at all?" he exclaimed. None "whatever," replied the experienced doctor; but then, correcting himself, he added. "It rarely happens. No wine-house will send it to you; *your demand is for wine to suit an artificial taste*, and you send out your orders, that is, the wine-merchants in England—and they confine the exporters there to certain marks, numbers, classes, and qualities of wine, and the article you get is a mixed wine."

"What is the difference," asked the chairman, "between the strength of the genuine wine and the strength of the artificial wine?"

"The quantity of natural alcohol," answered Dr. Gorman, "which all good sherry wines contain is about twelve per cent; the strength of the mixed wine will depend upon the quantity of brandy which the exporter may deem necessary to add in addition to the innate spirit. I believe they put as much as six or eight gallons of brandy to a butt of wine—one hundred and eight imperial gallons. *There should be none whatever;* that is an adulteration."

From this well-informed and outspoken witness we get also the interesting information that "there is a place at Cadiz called the Aguada, where inferior wines are received from various parts of Spain for the purpose of mixing with sherry, to be shipped to this and other countries as sherry wine; but the wine from the Condado de Niebla is preferred to to any other class for mixing with it. This is a very inferior wine; a perishable wine. It will generally get decomposed before the third year has passed, unless you throw a large quantity of brandy into it."

Such is the authentic account of sherry, which has been the English favourite wine since George the Fourth brought it into fashion.

After making certain statements regarding Madeira and Burgundy wines the writer adds;—"What we drink in England is not, properly speaking, wine. It is 'brandy-and-wine;' a mixture which differs in nature and effect from the

pure juice of the grape almost as widely as brandy-and-water differs from water. The light and unsophisticated wines, in the state in which they are ordinarily drunk on the continent, do not injuriously effect either the stomach or the head. People do not acquire a craving for strong liquors in consequence of drinking them. When taken, *as is the common custom*, well qualified with water, they are not more stimulating than strong coffee or tea, and, perhaps, are more wholesome than either of these beverages." It is added ;—

The curious developments which were obtained in respect to the custom of vatting or "blending" wines and the manufacture of domestic wines, ought not to be left entirely unnoticed. It appears that it is a common practice, when a merchant has several parcels of different wines in the docks, which separately and under their proper names do not suit the public taste, to have them all started together into a vat, usually with a quantity of brandy added, and see what will come of it. The mixture thus created is sold as port or sherry, according to the character of the predominating ingredients. The following is a specimen of what may be called the "London Dock port-wine vintage of 1850 :"—

963	gallons	Sicilian wine.	394	gallons	Cape ,,
1,766½	,,	French ,,	1,620	,,	Mixed ,,
2,604	,,	Spanish ,,	205	,,	Brandy ,,
1,419	,,	Port ,,			

Total 8,971½ gallons in one vat.

There is another still more miscellaneous mixture, taken from the books of the same public establishment.

89	gallons	Italian wine.	14	gallons	Unenumerated.
28	,,	Port ,,	371	,,	Spanish ,,
557	,,	French ,,	448	,,	Canary ,,
62	,,	Madeira ,,	44	,,	Brandy ,,
53	,,	Marsala ,,			

Total 1,666 gallons in one vat.

There is a formal rule of the dock companies, making a distinction between wines which are to be blended for home consumption and those which may be mixed for exportation to British colonies and foreign countries. The former must be all the produce of one country, while the latter may be of different countries. Practically, however, the regulation is of little effect. The wines which are mixed for exportation are in many cases merely sent to a short distance, as, for example, to the Channel Islands, or to Hamburgh, and thence re-imported under their new names into this country.

After quoting a portion of the examination before the select committee in which the process by which 20,000 casks exported from Oporto become 60,000 for the use of the Eng-

lish consumer, the writer concludes with the following statement and advice, which we trust will be duly pondered by our wine drinking friends in this country:—

According to this statement, the chances are three to one that a person who drinks what he supposes to be port wine, in this country, is in fact, not drinking even the "sophisticated" produce of Portugal, but a mixture of a great variety of wines, each of which has perhaps been separately doctored in its own country, while the whole compound is "fortified" by an additional infusion of spirits in this country.

The two manufacturers of British wines who were examined gave some interesting evidence concerning that branch of British industry. It appears that the products of this manufacture are of two classes. The first includes what may properly be called domestic cordials, such as ginger, currant, raspberry, cowslip, and elder wines; the second comprises imitations of foreign wines, and more particularly of port, sherry and champagne. The total annual produce of this home-manufacture is estimated, at present, at 600,000 gallons—a quantity equal to one-tenth of all wines imported—and it is increasing every year. One of the witnesses stated that about one-third of his sales consisted of British port, sherry, and champagne. He sold them as British wines; but it may be taken for granted that they were afterwards retailed to consumers as foreign wines. Their components were French and Spanish raisins and spirits. The other manufacturer sometimes added a portion of Cape and pontac, or "the bottoms of foreign wines, the Oporto and Spanish wines." Others have used different methods. Mr. Redding quotes from the "Victualler's Guide," a work which has gone through four editions, a valuable receipt for making port wine of the following ingredients—"forty-five gallons of cider, six of brandy, eight of port wine, two gallons of sloes stewed in two gallons of water, and the liquor pressed off." If the colour is not good, tincture of red sanders or cudbear is directed to be added. This may be bottled in a few days. The receipt goes on to say—"A teaspoonful of powder of catechu being added to each, a fine crusted appearance on the bottles will follow quickly. The ends of the corks being soaked in a strong decoction of Brazil wood and a little alum will complete this interesting process, and give them the appearance of age. Oak bark, elder, Brazil wood, privet, beet, and turnsole (adds Mr. Redding), are all used in making fictitious port wine.

The conclusions which may be drawn from the whole of this very curious and important evidence appear to be, (1), that nearly all the wine imported into this country is previously adulterated with brandy or other deleterious infusions; (2), that most of the liquids consumed as port and sherry in this country are spurious mixtures of various wines and spirits, or else are wholly manufactured in Great Britain; and (3), that the sole cause of these adulterations and frauds is to be found, not in any depraved taste of the English people, nor in the character of the wine-dealers, but in the excessively high import-duty, which prevents the importation of light and genuine wines, suited to the natural taste of the people. Until this obsta-

cle is removed, persons who have a regard for their own health and comfort will do well to abstain altogether from the mixed, spirituous, and noxious beverages which are now commonly vended under the name of wine.

MISCELLANEOUS.

1. The Michigan Ladies and the Liquor Dealer.

In Michigan, no person is allowed to retail intoxicating liquors without first giving bonds to a large amount, with two responsible securities, to pay all damages which the community or individuals may sustain by reason of the liquors sold by him. The wife of a drunken husband, the child of a drunkard father, the master of a servant, &c., can prosecute the liquor-dealer and make him pay roundly for the injury which his liquor may have brought on them. He is responsible also for all property which those made drunk by liquor sold by him may destroy, &c. &c. But the good people of Michigan do not leave the welfare of the community to the protection of mere law, however stringent. In one of the villages of that State a German immigrant recently opened a grocery, in which he also arranged for the retail of intoxicating liquors. The means taken to rid the place of an influence so pernicious are thus described :—

"The ladies determined to take the matter in hand. Thirty or more of them organized themselves into companies of six each, and commenced a course of systematic visitation, one company going together each day. At first, though the man was somewhat disconcerted at the unexpected honor of a visit from six ladies, he was disposed to treat the matter as a very good joke, and facetiously recommended his liquors to the visitors. The next day, when another company called, he became angry, and scolded and threatened. The day after, the visiting committee found the front door of the store closed against them, but speedily made their way in through the back door. By the middle of the week, the man became thoroughly alarmed ; and about the hour he expected a visit, he locked his store, and went away. The ladies called as usual, but, of course, without gaining admittance. About sundown, however, the man returned, and had hardly got the shop opened, and every thing ready to supply his waiting customers, when, in filed the platoon of visitors, with their tongues unloosed, and their zeal raised to a higher pressure from having been the longer repressed. On Friday, the man was gone, and his store closed, the most of the day. He returned towards evening, and not daring quite yet to open his store, had stopped in at the blacksmith's shop, and was there condoling with one or two friends, in fancied security, when his unwelcome visitors were again upon him with their faithful reproofs. On Saturday, not a single detachment, but the whole regiment of ladies waited upon him in a body, and labored with him sufficiently, as they thought, to last over the Sabbath. Meanwhile they circulated a paper, to which they procured the signatures of most of the families in that part of the town, pledging

themselves to purchase nothing at that store so long as liquor was sold there. The next week, one of the man's bondsmen left the place, and being unable to get new bail, in consequence of the movement of these ladies, he discontinued the open sale of liquor. More recently they have suspected him of selling illegally, and a committee has been appointed to prosecute him."

2. Statistics of Drunkenness in London, Edinburgh, and Glasgow.

A Parliamentary paper has been published in return to a motion made by Mr. Hume, showing the number of persons taken into custody for drunkenness and for disorderly conduct in the cities of London, Edinburgh, and Glasgow. In 1831, when the population of London amounted to 1,515,585, there were 31,353 persons arrested for drunkenness, and 10,383 for disorderly conduct; of the drunkards 11,605 were women, and 19,748 were men; among the persons who conducted themselves in a disorderly manner there were 7287 women, and 3096 men. In 1851, when the population of the metropolitan districts had increased to 2,399,004, the total number of persons arrested for drunkenness had decreased to 10,668, 6207 of whom were men, and 4461 women, and the total of disorderly persons arrested was 6138, 2556 of whom were men, and 3762 women. In the city the numbers were in 1851—drunkards arrested, 280; disorderly persons arrested, 681. Edinburgh, with 140,000 inhabitants in 1841, shows 4824 arrests for drunkenness and disorderly conduct in that year; and in 1851, when the population was 166,000, the arrests were only 2793; while Glasgow, with 333,651 inhabitants in 1851, had in that year 10,012 arrests for the reasons mentioned above. *English Paper.*

In 1849 an act for the partial closing of public houses on the Lord's Day was passed, which, in several of the large cities diminished the number of persons arrested by more than our fourth.

3. Chaplains and Liquor.

A recent number of the *Bombay Times* speaking of the proposal to increase the number of Chaplains, refers to the deplorable condition of a large part of the army through the influence of intoxicating drinks and adds :—

"Nor do we see the slightest sense in endeavouring to eradicate this through the agency of Government Chaplains, while we cherish and water it with idleness and liquor; while we set up the canteen to counteract the benefits of the chapel, and make the discipline of the martinet subvert that of the Church. Nothing could well be more monstrous than the idea of maintaining a military system, which converts the lads of the village population of England, after their enlistment, into the reckless drunkards we see around us in the ranks, and then getting up an extravagant ecclesiastical system to remedy the evil we have ourselves brought into existence, making the Bengal ryot pay for both. If the extra Clergy and the regimental Chaplains are to be had, we would have them paid out of the

salaries of the heads of the Army, through whose instrumentality a state of things so disgraceful to us is brought into existence."

4. The Church and the Distillery.

The Secretary of the Bible Society in Fayetville, Ohio, says in his Report :—"Thirty-five years ago, we had *thirty* distilleries in our country, and *no* church ; we have now *thirty* churches and *no* distillery." The church and the distillery are in direct opposition. The one is in its tendency destructive of the other.

5. Blackwood on Beer-houses and Gin-palaces.

Blackwood's Magazine for April, speaking of the arguments used by the friends of total abstinence in favor of suppressing the tippling houses, as being a great public evil, says :—

"We join them fully in any proper appeals to the Government. Beer-houses and gin-palaces, as they are now, are moral pest-houses : they want severe regulation. We know not how to think decently of this our Government, while notorious haunts of thieves, prostitutes, murderers, are almost protected, and brutalities increase. The police reports make up a history of disgrace to any Government. The fact is, the whole law of punishment has been relaxed. We carry notions of liberty to an absurdity—we would almost say, to a crime. Such brutes as Cannon, and others like him, ought to be—nor are we ashamed to write the word—slaves : they put themselves out of humanity's pale. Culprits of almost all descriptions are cowards. The old bodily punishments were not altogether unsalutary—at least, they tended to keep society in some safety. A good bastinado would often have more terror than a prison—ay, even more than transportation. But when we read of the "garotte" in the streets—the stabbings, the cruel mutilations, butcheries sometimes short of death, and sometimes not, and are certain that the names and haunts of these monsters who commit the savagery are well known, and see the comparative impunity that meets them—we feel that something is wanted in our home government. Here, at least, we have a right to demand protection. Beer-houses and gin-palaces foster these scoundrels and their crimes, without doubt."

6. The Maine Law: What is it?

At the recent Annual Meeting of the Scottish Temperance League, held in the City Hall, Glasgow, the Rev. Prof Stowe, husband of the authoress of the celebrated "Uncle Tom's Cabin," delivered a lengthy and able address, from which we extract the following :—

"What is the Maine Law? It is an Act to suppress drinking and tippling houses—to put an end to traffic in intoxicating drinks among the people. It has nothing to do with a man's own private affairs—it has nothing to do with the interior of any man's family—any man, wherever he can find liquor, if he chooses may purchase it and bring it into his own family; and use it there if he likes—the law does not touch it or him. It considers every man's house his castle, and if he has a mind to drink in the bosom of his family, and expose himself in that way to his own household, it does

not take hold of him—it leaves him free in that respect. [It was shown that the chief design of the law was effectually to abolish the tippling-houses.]

"I never saw a law that operated so beautifully and vindicated itself so nobly as that law does. (Cheers.) But suppose it had been passed against the will of the people, it could not have been executed at all. It would have done more harm than good; but the people were persuaded such a law was necessary for their protection, and it was passed, although it required the labours of twenty-five years to bring the public mind to that position.

"You may say, this was an infringement of public right; how do they justify the entire prohibition of the sale of alcohol? They justify it in this way—They said, We know the use of this article is dangerous, and that it did an enormous amount of mischief—we know it used to murder the young men by hundreds—we know that it introduced poverty, misery, distress, and a thousand evils into domestic life—we know that it occasioned two-thirds of all the pauperism, three-fourths of all the crime, and nine-tenths of all the poverty in the state. * * * * * * * * * * * * *

"They said further, on the part of the public we have a right to prohibit this traffic—the same right we have for the good of society, to put down counterfeiting, smuggling, and other practices, injurious to the community at large. If a man comes into one of our towns and sets up a gambling establishment, we are perfectly justified in taking away his implements and destroying them—if a man comes and sets up a coining establishment, we may take away his implements and destroy them, although they are his private property. * * * * * * * * * * * * * * * * *

"Within six months of its being enacted and coming into operation, its friends were two to one—(cheers)—and many towns that had instructed their representatives to vote against it, the very next year returned representatives in its favour. I will select only one instance out of many. The little town of Fairfield—a beautiful farming town, similar to many between this and Edinburgh—with a population of 2400, had eighteen dram-shops. When this law was enacted, the good people of the town went to those dram-shops, and told the men to shut up. They generally did shut up—all but four, who continued to sell in spite of the law. Then the proper officers went to these four establishments, took out every bottle, and quietly emptied them all in the river. And what was the effect? The year before this was done they had to pay 1100 dollars in the shape of pauper tax; the year after, the pauper tax was only 300 dollars. (Cheers.) The inhabitants met—they had cleared 800 dollars by the operation of the bill, and they determined to add 600 dollars to their school fund, and keep the 200 dollars to empty any other barrels that might come in. (Loud cheers.) Property there is valued every year, and the tax comes on it according to the valuation. They found that the value had very nearly doubled since the destruction of these eighteen dram shops. This is not a singular instance. In some towns pauperism had entirely ceased. In others, where there had been many paupers, there was not one—even the gaols were empty, and their keepers advertised them to let." * * * *

THE
BOMBAY
TEMPERANCE REPOSITORY.

OCTOBER; M,DCCC,LIII.

I.—Why are grog-shops licensed?

There are it is believed not less than 700 or 800 licensed grog-shops in Bombay, the keepers of which are active, efficient agents for the spread of intemperance. Their success in business is in proportion to the amount of patronage which they can secure; hence they are led by interest to do all in their power to promote drinking habits among those around them. How to present temptations to drink in the most attractive manner is their daily study.

That these grog-shops exert a most demoralizing influence upon the community,—that they generate poverty, degradation and crime is universally admitted. Why then is the open and formal sanction of Government given to these shops? Why does it *legalize* a business which is fruitful only of evil;—a business which is confessedly hostile to the welfare of the community?

Are these grog-shops licensed out of deference to the wishes of the majority of the native population? No. The Hindu and Mohammadan population of India generally regard the traffic in intoxicating drinks as unlawful and wicked; and it is felt that those who can engage in it must be lost to virtue and to shame. In their view, the keeper of a grog-shop is one of the most depraved and debased specimens of humanity,—a fit associate for keepers of brothels, profligates and thieves.

Are the grog-shops then licensed with a view to revenue?

Such is not the avowed object of Government. But, by the great majority of respectable natives, "the whole license system is regarded as a cruel, heartless device for extracting money from the people. It is felt that the Government, in its short-sighted desire for gain, is willing to open the flood gates of crime and ruin, if it can only derive a revenue therefrom." The opinion that the revenue is the grand motive for sustaining the license system extensively prevails also among Europeans and even among the servants of government. In proof of these statements, pages might be filled with quotations from the English and the vernacular press.

What then is the avowed object of Government in licensing the grog-shops? In reply to the Bombay Memorial on the spread of Intemperance, Government stated (Oct. 1851.) that "their object is not to obtain a revenue from the sale of intoxicating liquors and drugs, *but to repress their use as much as possible.*" This is an explicit acknowledgment that the influence of these things is pernicious, else why should Government seek "to repress their use?" Grog-shops and opium shops are then an admitted evil,—an evil with which the license system professes to grapple. It does not attempt wholly to eradicate the evil, but it seeks to regulate, and, "*as far as possible*" to *repress* it. It is maintained that the object in view is not gain, but the repression of the traffic, and such is the ground which the apologists of the license system generally assume.

The effort to repress grog-shops and intemperance by means of the license system has, however, in India at least, signally failed. Since the introduction of English rule with its license system, grog-shops have increased an hundred fold, and intemperance, with all its attendant moral and physical ills, is coming in like a flood among the native population. The Bombay Memorial on the spread of Intemperance, which was signed by a large number of the leading merchants, many influential natives and by seventeen chaplains and missionaries declares that "previous to the establishment of English rule, the Maráthí country was inhabited by a comparatively temperate people; but since then, intemperance has increased at an alarming rate, and is still rapidly

increasing. Liquor-shops are yearly being opened where formerly none existed, &c." The Memorial of the Sirdars and Native Gentry of Poona also states that "the number of liquor shops is rapidly augmenting." And the same is true of other parts of India. The Calcutta *Englishman*, speaking of Bengal, recently, said;—

"There is not a greater reproach to the British Government than the deterioration which the public morals have undergone under its sway from this cause. To the object of increasing the revenue, all other considerations have been systematically sacrificed. * * * * * Under the Mohammadan Government, dealing in strong drink was an offence promptly and severely punished; under the English, the sale is every where encouraged."

The *Hindu Intelligencer* confirms this view, saying;—

"Of all the vices which Europeans have brought with them to this country, intemperance in drinking is perhaps the worst. A few years ago the use of wine was considered by the Hindus in general as disreputable, and pernicious to all temporal and religious interests." But *now*, drunkenness prevails not merely in the large towns, "It has spread into the interior; and there is scarcely a single village that has not its grog-shop. * * * Distilleries and *licensed* establishments for the sale of pernicious and inflammatory spirits are to be every where met with. They are yearly being multiplied," &c.

Similar testimony in abundance might be adduced from all parts of India and Ceylon, showing that the effort to arrest the progress of intemperance by means of the license system has been a complete failure.

The license system in India is then powerless for good. But its influence for evil is mighty. It has done much to remove the disgrace attached to the use of intoxicating drinks; and by throwing the sanction of Government over the keepers of grog-shops, it has enabled them on all sides to spread out temptations to intemperance in spite of the wishes of the people. As we have shown on previous occasions, a very general and decided feeling of opposition to the introduction of these shops has existed throughout the Maráthí country and, probably in a somewhat less degree, throughout India. "The traffic is by the more respectable classes, regarded as infamous and pernicious; and the man who on his own responsibility, without any Government sanction, should commence setting up grog-shops in the

quiet villages, would arouse the indignation of the people and be treated as a public enemy. But the contractor, in virtue of his connection with Government, appears among them as an authorized functionary; his business, accursed though it be, is sanctioned by the highest authority, so that to contend with him is to contend with the Government. Thus all hope of successful resistance is taken away; the people are compelled to tolerate the hateful, blighting nuisance and to see a flood of intemperance pour over the land. The contractor, who is often a stranger in the district, makes the most of his contract, resorting to every expedient to increase the sale of intoxicating drinks, and caring but little for the odium which he has to encounter. This indeed is for the most part transfered to the Government, which, as is supposed, upholds the traffic for the sake of revenue. Thus grog-shops are multiplied and the work of demoralization goes on apace. And thus it is that the license system, instead of checking, increases the evil. It invests the retail traffic with a degree of respectability which it could not otherwise possess. It stamps the public approval upon that which would otherwise be infamous, and encourages the grog-seller to persevere in a business which, but for this, he might be compelled to abandon.

The views just expressed are those which the Hindu and Mohammadan population of India, with the exception of the lowest and most degraded classes, almost universally entertain. To these views the Native Press freely and constantly gives utterance. And that these views are correct is the avowed opinion of very many Europeans who have had the best means of judging and who feel the deepest interest in the welfare of the people. The *Calcutta Review* for September 1852, says:—

> Amongst the evils which the Government ought to remove is one which it has itself originated. * * * * We refer to the Abkari or Excise system, which we regard as one of the greatest evils that a well meaning but misjudging Government ever inflicted upon a people. In its practical operation it is a grand encourager of drunkenness, &c.

The Calcutta Missionary Conference in their recent Memorial to Parliament after declaring that all measures whereby

revenue is raised to the detriment of public morals are a violation of the highest duty of Government, say of the license system;—

Your Petitioners fear that on enquiry it will be found, that the Abkaree system for the Regulation of the sale of wines, spirits and drugs, has in practical operation tended to foster among a people whose highest commendation was temperance, a ruinous taste for ardent spirits and destructive drugs, by the efforts made to establish licensed new depots for them, in places where the use of such things was little, or not at all known before; and your Petitioners therefore pray that your Honorable House will inquire into the matter, with a view to the Abkaree system proving a check rather than an encouragement to the use of intoxicating drugs and spirits.

The Missionaries of Western India, in their Memorial to Parliament, declare that they "contemplate with exceeding alarm, the state of intemperance among the Natives of Western India; it being an undoubted and most melancholy fact, that intemperance has greatly increased for years past, and is still rapidly increasing." Having further expressed their "apprehension, that unless recourse be had to some far more potent check than any now in operation, the most frightful demoralization and degradation are in consequence inevitable throughout a large portion of the Native Community," they add;—

That your Petitioners are convinced that the licensing system at present in operation tends to the increase of the fearful evil of intemperance, especially because it removes in the estimation of the Natives the stigma of disgrace which the Native Governments and the Natives generally have hitherto attached to it. Although your Honorable House may hardly be prepared for the fact, a Government tax on liquor conveys to the Native mind the idea rather of patronage than of toleration: and, in country districts at least, the farming system has been widely interpreted as affixing the high sanction of Government to this degrading and ruinous vice.

That your Petitioners submit that an early application of some efficient remedy for this rapidly extending evil is exceedingly desirable; and that the Natives themselves so earnestly desire it that a recurrence to the practice of the Native Governments, which applied stringent restrictive measures to the use of intoxicating drinks, would receive the hearty approval of the more respectable classes of the Native community.

The correctness of these views has been extensively maintained both by the English and the Vernacular Press. We confine ourselves however to the following extract from one of the Calcutta papers:—

We believe the system of licensing shops for the sale of spirituous liquors was introduced with the view of alleviating the evils of intemperance, by diminishing the number of shops, and securing the people against the adulteration of the liquors sold. As to its effects in regard to the latter object, we have no means of judging, but as to the former object, we believe there are abundant facts to shew that the result has been diametrically opposite to what was anticipated. The number of liquor shops has increased with amazing rapidity since the licensing system was introduced and is now vastly greater than there is any reason to believe it would have been had the system never been adopted.

While men are commissioned by Government to open grog-shops they will do it with comparatively little compunction or shame. Their business is legalized: it may result in the demoralization and ruin of multitudes, still theirs is a *lawful* calling. In the language of the Bombay Memorial, "Their reply to all appeals and remonstrances is, '*Go to the Sirkár. We have got the Sirkár's hukum. The Sirkár gets the profits; we are the servants of the Sirkár.*" Thus, as it shares in the gains of their pernicious traffic, "they roll over upon Government the whole responsibility, and a large share too of the odium connected therewith."

The fact that the grog shops exist under the full sanction of Government has also a most pernicious influence upon those by whom they are frequented. Go and point out to these poor wretches their folly in thus wasting their money and destroying their health and character by strong drink, and their reply in substance will be, 'strong drink is very useful; and Government knows it. Has it not given a *hukum* for opening these shops? And does it not know what is best? Do you think it would grant licenses for the sale of strong drink if what you tell us were true? Go, convince the Government, and then we will listen to what you say." And yet we are told that the object of the license system is to *repress* the use of intoxicating liquors and drugs "as much as possible!" A strange way certainly to accomplish the object! No wonder that it has so signally failed.

But the apologists of the license system tell us that, in the present state of society, it is impossible *wholly* to suppress the traffic in intoxicating drinks; that were all licenses withheld, spirits would nevertheless be sold clandestinely and

that the result would be still more demoralizing; consequently that it is wise in Government to legalize the traffic and to derive a revenue from the grog-shops. The falsity of this view, at least in reference to India, we have already shown. And we might still further ask,—Since, in the present state of society, it is impossible wholly to suppress licentiousness, gambling, theft, bribery, murder, &c., why should not Government endeavour to regulate these crimes and by sanctioning them, under certain restrictions, repress them "*as much as possible?*"

We do not suppose that any effort of Government to suppress grog-shops and opium shops would wholly prevent intemperance. But respectable men would not engage in a business which would then be unlawful and disreputable. Temptations to intemperance would be removed from public view to dark and secret places in which decent people would be slow to enter. These dens of corruption would be associated with infamy, and those frequenting them would be already culprits in their own estimation. Admit that were all licenses withheld, there would in despite of Government be considerable secret drinking in a few of the large towns; still in the words of the Bombay *Memorial*;—

> The adoption of stringent measures on the part of Government for the suppression of distilleries and liquor-shops would strengthen the hands of the friends of order and virtue; it would take from the dealer his sole defence; it would stamp the traffic as pernicious, unlawful and disreputable. Thus even should the measures adopted not prove wholly successful, a deep and salutary impression would be made upon the public mind. The Government would stand forth as the friend of virtue, the friend and protector of its subjects. And thus it would establish an additional claim on their confidence and affection.

Grog-shops are a public nuisance. Their establishment in any neighbourhood tends to diminish the value of property; they are an annoyance to the peaceable inhabitants; and they invariably prove to be sources of dissipation, poverty and crime. Against such evils, society should be protected. The injuries which gamblers, counterfeiters and theives inflict upon the community are light compared with those which flow from the grog-shops. For Government to *legalize* these fountains of evil and to allow

them to be planted by hundreds in the great cities and throughout the land is a most unwise and short-sighted policy; nay, more, it is a positive *wrong*. Besides, the connection with the grog-shops brings odium and disgrace upon the Government. The money which it receives for licenses is regarded by the people, if not as the price of blood, yet certainly as the fruits of a guilty participation with iniquity. On this subject the Bombay Memorialists said with truth :—

The existence of these shops, under the sanction of the highest authority, is, in the eyes of nearly all the more respectable classes of Natives, a great stain upon the character of the British Government. The Government is understood to share in the profits of these sources of misery and demoralization; and to the people generally, it appears that for the sake of the revenue derived from this source, it is content to witness the widespread ruin of its subjects. The people can see no reason for the toleration of these shops except that they yield an income, &c. &c.

In adopting the license system Government may have been actuated by a most sincere and benevolent desire to check the use of intoxicating drinks. But, however it may be in other countries, the plan is wholly unsuited to India. Here it has proved worse than a failure. By legalizing the grog-shops; by extending to them the sanction and the protection of Government; it gives them a new respectability and breaks down the barriers to the spread of intemperance. It disgraces the Government in the eyes of the people. In many ways, it is a fearful evil in the land. Let Indian statesmen and philanthropists give that attention to this subject which its importance demands. Let them consider the peculiar circumstances of the country in reference to this subject. And, in accordance with the wishes of the vast majority of the people, let the restrictive measures of former Governments be reverted to, as far as possible. In other words, let the Maine Law be adopted and vigorously enforced. Nearly all the more respectable Hindus and Mohammadans would hail such a measure with delight; and it is plain that nothing else can stay the devouring flood of intemperance which is coming in upon the land.

II.—The laws of Manu regarding drunkenness.

BY THE REV. H P. CASSIDY.

The appalling increase of drunkenness among the Native population is drawing forth the energies of some and the fears of all. India's destinies appear to be undergoing a certain modifying process. Hitherto, murderous assassins and sanguinary usurpers have desolated this fair land by internal broils and bloody wars. But now, at length, Peace sheds her mantle over its mountains and its plains. An hitherto invincible army and a careful Government protect the rights of all; while the lawless are constrained to bow to the power of justice or to abandon their former lives for more honest occupations. Yet, though the star of India never was so high, so far as her internal economy is concerned, an enemy has appeared that threatens her commerce, her resources, her prosperity. It is the extending influence of habits of intoxication.

Our object, at present, is to consider how far these habits were formerly known in this country and whether they have received any impetus from the presence of Europeans.

The ancient legislative enactments of India are cognizant of the presence of drunkenness among its population. The basis of Hindu religious law is generally supposed to be found in the Veds. Of these the Rik Veda has the following verse; "Go divine Maruts, whither you will, with all your progeny, *like those intoxicated.*"

The Manu Sanhita is the basis of the Hindu civil, judicial and ceremonial laws, and contains numerous prohibitions, punishments and penances for drunkenness, as the following extracts will show;—

v. 177. "Let him (the Brahmachari) abstain from honey, from flesh meat, from perfumes, from chaplets of flowers, from sweet substances turned acid, and from injury to animated beings." Ch. 7. v. 47, "Intoxication" is pronounced one of "the tenfold set of vices produced by love of pleasure."

Ch. 8. v. 163. "A contract made by a person intoxicated, or insane.... is utterly null."

Ch. 9. v. 13. "Drinking spirituous liquor, associating with evil persons, absence from her husband," and other faults "are six faults which bring infamy upon a married woman."

IX: 235. "The slayer of a priest, a soldier or a merchant drinking arak, or a priest drinking arak, mead or rum ..... are all to be considered respectively as offenders in the highest degree, except those whose crimes are not fit to be named." 236 On such of those four as have not actually performed an expiation, "let the king legally inflict corporal punishment together with a fine." 237 for drinking spirits, let "the mark of a vintner's flag be impressed on the forehead." 238 "With none to eat with them, with none to sacrifice with them, with none to read with them, with none to be allied by marriage to them, abject and excluded from all social duties, let them wander over this earth: 239 branded with indelible marks, they shall be deserted by paternal and maternal relations, treated by none with affection, received by none with respect; such is the ordinance of Menu." The mixed classes in times of distress must avoid selling spirituous liquors (X: 89). In XI: 48,49 it is stated that "some evil minded persons, for sins committed in this life, and some for bad actions in a preceding state, suffer a marked change in their bodies. A stealer of gold from a Brahman has whitlows on his nails; a drinker of spirits, black teeth." In v. 57. "Forgetting the texts of scripture, showing contempt of the Veda, giving false evidence without a bad motive, killing a friend without malice, eating things prohibited, or from their manifest impurity unfit to be tasted, are six crimes, *nearly equal* to drinking spirits." In v. 68. "Giving pain to a Brahman, smelling at any spirituous liquor or any thing extremely fetid and unfit to be smelt, cheating ..... are considered as *causing a loss of class*." In v. 91—99 "Any twice born man, who has intentionally drunk spirit of rice through perverse delusion of mind may *drink more spirit in* flame, and atone for his offence by severely burning his body; or he may drink boiling hot, *until he die*, the urine of a cow, or pure water, or milk, or clarified butter, or juice expressed from cow-dung: or, if he tasted it unknowingly, he may expiate the sin of drinking spirituous liquor, by eating only some grains of rice or grains of tila, from which oil has been extracted, once every night for a whole year, wrapped in coarse vesture of hairs from a cow's tail ..... wearing his locks and beard uncut, and putting out the flag of a tavern keeper. Since the spirit of rice is distilled from the mala, or filthy refuse, of the grain, and since mala, is also a name for sin, let no Brahman, Kshatriya or Vaisya, drink that spirit. Inebriating liquor may be considered as of three principal sorts: that extracted from dregs of sugar, that extracted from the rice, and that extracted from the flower of the Madhuca, as one, so are all; they shall not be tasted by the chief of the twice born. Those liquors, and eight other sorts, with the flesh of animals and Asava, the most pernicious beverage, prepared with narcotic drugs, are swallowed at the juncates of Yacshas, Racshases and Pisáchas: they shall not, therefore, be tasted by a Brahman, who feeds on clarified butter offered to the gods. A Brahman, stupified by drunkenness, might fall on something very impure, or might even, when intoxicated, pronounce a secret phrase of the Veda, or might do some other act which ought not to be done. When the divine spirit or the light of holy knowledge, which has been infused into his body, has once been

sprinkled with any intoxicating liquor, even his priestly character leaves him, and he sinks to the low degree of a Sudra. Thus have been promulgated the various modes of expiation for drinking spirits." In Ch. XI: v. 146—151 we read: "Hear now what penances are ordained for eating or drinking what ought not to be tasted. He who drinks undesignedly any spirit, but that of rice, may be absolved by a new investiture with the sacrificial string: even for drinking intentionally the weaker sorts of spirit, a penance extending to death must not (as the law is) be prescribed. For drinking water which has stood in a vessel, where spirit of rice or any other spirituous liquor had been kept, he must swallow nothing for five days and five nights but the plant sanchapushpi boiled in milk: if he touch any spirituous liquor, or give any away, or accept any in due form, (or with thanks) or drink water left by a Sudra, he must swallow nothing for three days and nights, but cusá grass boiled in water. Should a Brahman, who has once tasted the holy juice of the moon-plant, even smell the breath of a man who has been drinking spirits, he must remove the taint by thrice repeating the gayatrí, while he suppresses his breath in water, and by eating clarified butter after that ceremony. If any of the three twice-born classes have tasted unknowingly....anything that has touched spirituous liquor, they must after a penance, be girt anew with the sacrificial thread."

XII: 56. "A priest, who has drunk spirituous liquor shall migrate into the form of a larger or smaller worm or insect, of a moth, or of some ravenous animal."

In the Madana-ratna-pradipa the following law is given, v. 3. of Narada. "All spirituous liquor must in the Kali age, be avoided by twice-born men."

And in Smriti v. 4. "The acceptance of spirituous liquor, even at the ceremony called Santramani" was (v. 9.) "abrogated by wise legislators, as the cases arose at the beginning of the Kali age, with an intent of securing mankind from evil."

These are the statutes by which the ancient usages of India were regulated; They are all cognizant of the crime of drunkenness and contain penal enactments against it. According to these statutes:—

Intoxication is produced by the love of pleasure.

It unfits men for social and religious duties.

It brings infamy upon the subject of it.

It is positively prohibited as sin.

It entails corporal punishment: e. g. the brand of a vintner's flag upon the forehead, exclusion from caste, the drinking of flaming spirits, or boiling hot substances.

From God it receives punishment; e. g. black teeth here and hell hereafter.

In the appendix, which is of a later day, these dreadful

sentences are partly commuted for easier penances, yet the offence is still recognized and the acceptance of liquor at a sacrifice forbidden. The future punishment of the sinner is declared to be being born again as an insect or worm living in filth.

Let us carry these impressions with us while we attend to later histories of this ancient and wise people—formerly one of the most educated nations of this earth. In the Vishnu Purana, Book II. Chap. VI. It is written:—

"The murderer of a Brahman, stealer of gold, or drinker of wine, goes to the Súkara (swine) hell; as does any one who associates with them." And again "He who eats by himself, sweetmeats mixed with his rice and a Brahman who vends lac, flesh, liquors, sesamum, or salt, or one who commits violence, fall into the hell, (where matter flows, or) Púyaváha, as they do who rear cats, cocks, goats, dogs, hogs, or birds." (Wilson's tr. p. 208.)

With such a disgusting issue before them, one would suppose the incarnations of the Hindus, were free from the taint of intoxication. But it is not so. In the 25th chap. of the 5th book of the same Purana, we read;—

"Whilst the mighty Sesha, the upholder of the globe, was thus engaged in wandering amidst the forest with the herdsmen, in the disguise of a mortal—having rendered great services to earth, and still considering what more was to be achieved—Varúna, in order to provide for his recreation, said to his wife Várúní (the goddess of wine), Thou Madiva, art ever acceptable to the powerful Amruta; go, therefore, auspicious and kind goddess, and promote his enjoyments."

"Obeying these commands, Várúní went and established herself in the hollow of a Kadamba tree in the woods of Vrindúvana. Baladeva roaming about, came there and smelling the *pleasant fragrance of liquor, resumed his ancient passion for strong drink.* The holder of the ploughshare, observing the vinous drops, distilling from the Kadamba tree, was much delighted, and gathered and quaffed them along with the herdsmen and the Gopis, whilst those who were skilful with voice and lute celebrated him in their songs. Being inebriated with wine, and the drops of perspiration, standing like pearls upon his limbs, he called out, not knowing what he said "Come hither! Yamuná river, I want to bathe." The river disregarding the words of a drunken man, came not at his bidding, on which Ráma in a rage took up his ploughshare which he plunged into her bank, and dragged her to him, calling out, "will you not come? Now go where you please, (if you can). Thus saying he compelled the dark river to quit its ordinary course, and follow him whithersoever he wandered through the road."

This is Rama, whose name we so often hear mentioned

around us. He had an "ANCIENT PASSION FOR STRONG DRINK." And why should not his followers consecrate such an ancient and divine passion? The passion is holy. The gratification of it in this state of being, is sin.

A melancholy catastrophe consequent on free indulgence is thus related (p. 609) in the 37th chapter of the same book;—

Then the Yadavas ascended their rapid cars, and drove to Prabhasa, along with Krishna, Rama, and the rest of their chiefs. They bathed there and excited by Vasudeva the Kukkuras and Audhakas indulged in liquor. As they drank, the destructive flame of dissension was kindled amongst them by mutual collision and fed with the fuel of abuse.

Infuriated by the divine influence they fell upon one another with missile weapons, and when those were expended they had recourse to the rushes growing nigh. The rushes in their hands became like thunderbolts, and they struck one another with them fatal blows. Pradyumna, Samba, Kritavarman, Satyaki, Anirudha, Prittiu, Viprithu, Charuvarman, Charuka, Akrura and many others struck one another with the rushes, which had assumed the hardness of thunderbolts. Kesava interposed to prevent them, but they thought that he was taking part with each severally and continued the conflict. Krishna then enraged took up a handful of rushes to destroy them and the rushes became a club of iron and with this he slew many of the murderous Yadavas; whilst others fighting fiercely put an end to one another. The chariot of the holder of the discus named Jaitra was quickly carried off by the swift steeds, and swept away by the sea in the sight of Daruka the Charioteer. The discus, the club, the bow, the quiver, the shell, and the sword of Kesava having circumambulated their lord, flew along the path of the sun. In a short time there was not a single Yadava left alive, except the mighty Krishna and Daruka.

This tale is told at greater length and a little variation in the Mahábhárat, but in its leading particulars it agrees with the above account; and, in the immediate cause of the destruction of the renowned city of Dwarka, all the accounts of the Puranas are, I believe, agreed. A drunken broil seems to have been the beginning, and the end death, death to a whole tribe. The gods cannot sin. Krishna was a god and therefore he did not sin, in becoming drunk and encouraging a drinking party, till they fought and died. And Krishna is the standard of Hindu morality. The laws of Manu would condemn him to death and hell. The appendix to those laws would release him by an easy penance. But the Puránas praise his deeds, whatever be their moral character or their consequences. The appendix to the laws is the standard of penance for the iron age in which we live. The Puránas are the standards

of its morality. We live among a people whose conceptions of divine incarnations are combined with immorality, and cruelty! Incarnations of God, with them, are drunkards and debauchees. And such are too many of their present conquerors. Europeans are often called incarnations of Vishnu, because of their power and their vices. And whose example should the multitude follow, but that of their rulers? यथा राजा तथा प्रजा. यद्यदाचरति श्रेष्टः तत्तद अनुवर्तते तरो जनः

Again it is very evident that the above laws have a decided and acknowledged object, viz. to provide for the security of the people in their civil rights and their religious duties—both of which are intimately interwoven in the Hindu economy. The example of Krishna does not interfere with this tendency because he was beyond the reach of all law, his own will being the rule of his life. His selfishness does not exonerate the Hindu from implicit obedience to the religious statutes of Manu. The prevention of crime is intended by the penalties sanctioned. The prevention of drunkenness is sought by an abstemious training of youth, and when this is ineffectual, it is visited with alarming retribution. We have entered into this sphere of government, with the very same intention viz. the prevention of crime; but with this material difference, that drunkenness is not recognized by our present law as *in itself* a crime. It is however recognized as not palliative of crime, but as exaggerating the criminality of deeds done in a state of intoxication. Both the Hindu and the British law acknowledge the fact that drunkenness removes a barrier to the progress of crime. The former, therefore, forbids it. The latter only taxes the means of its gratification to an extent which does not remove them from the poorest in the land, while it legalizes a traffic necessary to the filling of its prisons, its jails, its courts, and the support of its police, and magistracy.

All legislators see the insecurity of person and property while drunkenness prevails among a people. The Hindu brands the drunkard. The British law takes part of his money while he enters into that state, and thus legalizes

his drunkenness, provided only he keeps the peace—yea, provides for him a physician, na hospital and medicine, should he destroy his own constitution by indulgence; and support, should he be thus reduced to want.

Another point of agreement in the statute books of England and of India, is this. They desire to increase the wealth of the people by a wise and equitable rule. Drunkenness interferes with regular labor and therefore with the wealth of a community. It is punishable according to Manu. It is only matter for taxation according to Britain. In other words, the British Government lives partly upon the means now in use for encreasing the drunkenness and consequent destitution of its subjects. As therefore the taxes are increased in this department, they will give not the golden egg of the goose, but its heart's blood.

It would doubtless be unwise and unnatural to support the legislation of Manu, but it is equally unwise and unnatural to legalize by taxation and license the grand source of disease and crime. If we should not punish men for becoming drunk, let us at least lay some of the responsibility of their conduct, while in that state, upon those who pander to their appetites and help forward their madness.

III.—Laws of Mohammad regarding drunkenness.

BY THE REV. H. P. CASSIDY.

The Koran is the basis of the civil, religious and criminal law of the Mohammadans. It contains the following statements:—

Chap. 2nd. "And when Moses asked drink for his people, we said, strike the rock with thy rod; and there gushed thereout twelve fountains according to the number of the tribes, and all men knew their respective drinking place. Eat and drink of the bounty of God, and commit not evil in the earth, acting unjustly."

Again, in the same chapter it is written:

"They will ask thee concerning wine and lots; Answer, In both there is great sin, and also some things of use unto men: but their sinfulness is greater than their use."

In the 4th chapter it is written:

"O true believers! come not to prayers when ye are drunk, until ye understand what ye say." In chap. 5th. "O true believers! surely wine and lots and images and divining arrows are an abomination of the work of Satan, therefore *avoid them* that ye may prosper. Satan seeketh to sow dissension among you, by means of wine and lots, and to divert you from remembering God, and from prayer: will ye not therefore abstain from them? Obey God and obey the Apostles, and take heed to yourselves; but if ye turn back, know that the duty of our Apostle is only to preach publicly. In those who believe and do good works, it is no sin that they have tasted wine or gaming *before* they were forbidden, if they fear God and believe and do good works, and shall for the future fear God and believe, and shall persevere to fear him, and to do good: for God loveth those who do good."

In all these passages the word rendered "wine" is intended for all intoxicating drinks.

The Borah caste so numerous in Bombay censure every one of their number who becomes intoxicated, and when remonstrance is insufficient, excommunicate them.

From these passages it will be seen that Mohammadans believe that God intended water to be the drink of man upon earth; that "wine," "is an abomination of the work of Satan;" that it interferes with prayer, prevents the understanding of what is said, sows dissension, diverts men from remembering God and from prayer, and is a "great sin:"—all of which is easily assented to by any man of right observation. There is one view of the habitual use of wine given by Mohammad, which moderate drinkers lay hold of as a license to observe the moderate use of wine as a beverage. It is this: "In both" (wine and lots) there are "also some things of use unto men." The "use" is not specified here, but that it is the moderate "use" of them as a beverage is absolutely contradicted by the quotation from the 4th chapter in which the legislator commands his followers to "avoid them." Yet there is some shadow of allowance for the drinking of spirituous liquors in the 1st chapter:—

"It is he who sendeth down from heaven rain-water, whereof ye have to drink ..... And by means thereof he causeth corn, and olives, and *palm trees* and *grapes* and all kinds of fruits to spring forth *for you*. Surely here is a sign of the divine power and wisdom unto people who consider."

Some maintain that the intoxicating beverages extracted from palm trees and grapes, are here included.

It is not our purpose to decide the extent of the law, but only to give the impression made upon the mind of the Mohammadan population of this country whose religious views are based on the Koran.—Intoxicating beverages are forbidden,—even though there be " also some things of use unto men " in them. This clause interferes not with the prohibition for it might be used of every other forbidden thing, such as "that which dieth of itself, or blood, or swine's flesh, and that on which any other name but God's hath been invocated."

Gaming houses have been proceeded against by the Mohammadan governments and by the Company; but drinking houses, though equally destructive and unrighteous, have been licensed, and crowded by a people who might have had a moral education superior to the Moslems, and an example more illustrious than that of Mohammad.

We do not think it necessary to the argument to trace the working of the law of abstinence found in the Koran. It is the law of every Mohammadan Kazee. But religiously considered, the abstinence enjoyed by the Koran is only for this life. The 76th chapter contains the following passage :—

"Their attendants shall go round about unto them with vessels of silver, and goblets; the bottles shall be bottles of silver shining like glass: they shall determine the measure thereof by their wish. And therein shall they be given to drink of a cup of wine, mixed with the water of Zenjebil, a fountain in paradise named Salsabit.....and their Lord shall give them to drink of a most pure liquor, and shall say unto them, Verily this is your reward: and your endeavour is gratefully accepted." And in chapter 83, "They shall be given to drink of pure wine, sealed, the seal whereof shall be musk: and to *this let those* aspire, who *aspire to happiness;* and the water mixed therewith shall be of Jasmin, a fountain whereof those shall drink who approach near unto the divine Presence."

The Mohammadan is thus taught to look forward to the day when his present strict forbearance and self-restraint being thrown aside he shall be amply rewarded with a continual feast of unlimited indulgence for ever. The sensualities of earth are indeed forbidden, but they are transferred to the Moslem heaven. The appetite is whetted by a tem-

porary suspension of its gratification that it may roam at liberty hereafter. The worshipper is taught to meditate on the happiness of sensuality as the very bliss of the first heaven. His conscience is not cognizant of any sin in indulgence; it sees sin only in the time and place of it. Earth and the present state of existence disallow wine. Heaven and eternity flow with it.

The Musalmán then is ignorant of the moral basis of Christian self-denial. He beholds drunkards quaffing their wine, and envies them their heavenly enjoyment which he longs to reach. He sees the revel and the dance, and fancies elysium opened with all its youths, and goblets, and delights, and waits his turn to be entertained. Hence we find the Mohammadan princes frequently indulging in mazum, beer, opium and wine.

Omer Sheikh Mirza, maternal grandfather of the illustrious Baber, "in the earlier part of his life was greatly addicted to drinking buzeh and talar (intoxicating liquors prepared from millet and poppy). Latterly, once or twice a week, he indulged in a drinking party. In his latter days he was much addicted to the use of maajun, and while under its influence he was subject to a feverish irritibility." (Baber, p. 9).

Sultan Ahmed Mirza, (who died A. D. 1494) "unfailingly observed the five stated daily prayers, and did not neglect them even when engaged in drinking parties" (20.) Sultan Mahmoud Mirza (who died A. D. 1495,) "never neglected his prayers, and his arrangements and regulations were excellent. He carried his violence and debauchery to a frantic excess; and was constantly drinking wine." (28.) In 1505, at Herat there was a pleasure house in the midst of a garden and "in the pleasure house there was a drinking party." It is thus described by one who was present—the illustrious Baber.

"As we were guests at Mozeffer Mirza's house, Mozeffer Mirza placed me above himself, and having filled up a glass of welcome, the cupbearers in waiting began to supply all who were of the party with pure wine, which they quaffed as if it had been the water of life. The party waxed warm, and the spirit mounted up to their heads. They took a

fancy to make me drink too, and bring me into the same circle with themselves. Although, till that time, I had never been guilty of drinking wine, and from never having fallen into the practice, was ignorant of the sensations it produced, yet I had *a strong lurking inclination,* to wander in this desert, and my heart was much disposed to pass the stream." [Was it the river of forgetfulness?]

"In my boyhood I had no wish for it, and did not know its pleasures or pains.—When *my father,* at any time *asked me to drink wine,* I excused myself, and abstained. After my father's death, by the guardian care of Khwájeh Kazi, I remained pure and undefiled. I abstained even from forbidden foods, how then was I likely to indulge in wine? Afterwards, when from the force of *youthfulness, imagination* and *constitutional impulse,* I got desire for wine, I had noboby about my person to *invite me* to gratify my wishes; nay there was not one who even suspected my secret longing for it. Though I had the appetite, therefore, it was difficult for me, unsolicited as I was, to indulge such unlawful desires. It now came into my head that as they urged me so much, and, as besides, I had come into a refined city like Heri, in which every means of heightening pleasure and gaiety was possessed in perfection; in which all the incentives and apparatus of enjoyment were combined with an invitation to indulgence if I did not seize the present moment I never could expect such another. I therefore resolved to drink wine. But it struck me that as Badia-ez-zemán Mirza was the eldest brother, and as I had declined receiving it from his hand and in his house, he might now take offence. I therefore mentioned this difficulty which had occurred to me. My excuse was approved of and I was not pressed any more, at this party, to drink. It was settled however, that the next time we met at Badiá-ez-zemán Mirza's, I should drink when pressed by the two Mirzas. * * * * * * * * * * * * During the party and while the company was hot with wine, they performed some indecent scurvy tricks. The party was kept up late and did not separate till an untimely hour. Remained that night in the palace where I was."

This was not the conclusion of carousal and drunkenness.

P. 246. "On Wednesday, 12 January 1519, I mounted and rode to the castle of Bajour where we had a drinking party in Khwajeh Kilan's house. The Kafers in the neighbourhood had brought down wine in a number of skins. On January 21; Shah Mansun Yusefzen had brought some very pleasant but highly inebriating kimál. I cut a kimál into three parts and ate one part myself, giving another to Gedai Taghar and the third to Abdulla Kitabdai. It affected me strangely and with such a degree of intoxication, that when the Begs met in council about evening prayers, I was unable to make my appearance; which is the more surprising, as now I may eat a whole kimal of that kind without being in the slightest degree affected, though on that occasion, less than the half of one produced inebriety," (p. 249.) Again, January 28 "We had a drinking party about evening prayers," (250). February 1 "I had a drinking party at Khwajih Kilan's house."

Again a regular spree after jack's style is thus described p. 258.

"Next morning" (March 5, A.D. 1519), "after the Diwan was dismissed when I had finished my ride, I went on board of a boat, and had a drinking party with Kwajeh Dost Khawend, Khosrow Miram, Mirza Kuli, Muhámmedi Amedi, Gedai, Maaman, Lenger Khan, Mukhdem, Kasim Ali Teriaki Yusef Ali, and Teagri Kuli. Towards the bow of the vessel, a space was roofed in. It had a level platform above and I and some others sat on the top of it. A few others sat below the scaffolding. Towards the stern of the ship, too, there was a place for sitting. Muhammedi with Gedai and Naaman sat there. We continued drinking spirits till after noon prayers. Disliking the spirits we then took to maajun. Those who were at the other end of the vessel did not know that we were taking maajun, and continued to drink spirits. About night prayers we left the vessel and mounting our horses returned late to the camp. Muhammedi and Gëdai, thinking that I had been taking nothing but spirits, and imagining that they were doing an acceptable service brought me a pitcher of liquor carrying it by turns upon their horses. They were extremely drunk and jovial when they brought it in. "Here it" is they said "dark as the night is, we have brought a pitcher. We carried it by turns." They were informed that we had been using a different thing. The maajun takers and spirit drinkers as they have different tastes are very apt to take offence with each other. I said, "Dont spoil the cordiality of the party, whoever wishes to drink spirits let him drink spirits; and let him that prefers maajun, take maajun; and let not the one party give any idle or provoking language to the other." Some sat down to spirits, some to maajun. The party went off for some time tolerably well. Baba Jan Kabuzi had not been in the boat; we had sent for him when we reached the royal tents. Terdi Muhammed Kipchak too, was sent for and joined the spirit drinkers. As the spirit drinkers, and maajun takers never can agree in one party, the spirit bibing party began to indulge in foolish and idle conversation, and to make provoking remarks on maajun takers. Baba Jan too getting drunk talked very absurdly. The tipplers filling up glass after glass for Terdi Muhammed made him drink them off, so that in a very short time, he was mad drunk. Whatever exertions I could make to preserve peace were all unavailing, there was much uproar and wrangling. The party became quite burdensome and unpleasant, and soon broke up." p. 259.

Two hundred years after Baber lived Jehander Shah a follower of the fortunes of Zulficar Khan, a general of the days of Aurungzebe. The accession of this prince to the throne is thus recorded (Sryar-ul Metakherin, p. 43.)

"The next morning at the day break, the prince Refi-al-Cadr sent the principal eunuch of his seraglio to compliment Jehander-Shah on his victory; but the victor who had passed the whole night in drinking, was now fast asleep, and there was no awakening him. The king's servants hearing

of the message which the prince's eunuch had brought,' fell a laughing, saying that his Master having seen what had befallen Azin-ush-Shaw, and Jehan-Shah had better beware of his own conduct. The intelligence of the state of the court acted on Refi-al-Cadr as if he had awoke from a dream. He ordered the great kettle drum to be beaten, and instantly placed himself at the head of his troops. This movement having put Zulficar Khan upon his guard, he arranged the army in battle-array, and sent a trusty eunuch, with orders, to cause Jehandar-Shah to be indicated by any means whatsoever upon an imperial elephant. Jehandar-Shah was immersed in intoxication himself, bare-headed, with his clothes in the utmost disorder and with hardly any knowledge of what was going on around him"

Quotations in abundance might be made from other writers showing the tendencies of Mohammadans to throw off self-restraint when they can. Intoxication is no sin *per se*; it is sin only in as far as its evil consequences are concerned and when these are provided against the very enjoyment of heaven is obtained.

It is to minds thus trained that we have added *our* influence. They have barriers to self-indulgence imposed upon them by a rigid law. It is a temporary restraint during this life. The next is a gross sensualism. Their princes have set examples of illustrious prowess and licentious debauch—a foretaste of the soothing waters of Jasmin and Salsubil and the beverages of silver goblets. With hearts excited by such prospects and with such scenes before their eyes, they behold foreign conquerors of their soil, who have come from the ends of the earth, and behold! they also revel in the intoxicating cup. They are followers of Christ—a name the Mohammadans do not wholly despise. And who can mistake the influence of the drinking habits of Europeans? The soothing port and sparkling champaigne, cooling cordials and frothy beer, fattening porter and even the water of life, eau de vie, these are the tempting names and attractive potations which *we* employ to rob them of money, health, friends, character and life. Verily the false prophet will rise up in judgment against the so called Christian generation of India, and shall condemn it.

IV.—Annual report of the Poona Association.

The Annual Meeting of the Poona Association for the Promotion of Temperance on Christian Principles was held on the 8th of August, when a Lecture was delivered by the Rev. H. P. Cassidy on the Laws of Manu and Mohammad, regarding the use of intoxicating drinks. (See preceding articles.) The Annual Report was read by the Rev. G. L. Fenton, after which the following Resolutions were adopted;—

1. Proposed by the Rev. Jas. Mitchell, Seconded by the Rev. R. Montgomery:—

"That the Report and Lecture read to-night be transmitted to the Editor of the *Bombay Temperance Repository* for publication."

2. Proposed by the Rev. G. L. Fenton, Seconded by the Rev. W. K. Mitchell:—

"That the following gentlemen be requested to act as office bearers for the ensuing year:—

Rev. Jas. Mitchell, *Vice-President.*
Rev. H. P. Cassidy, } *Members of Committee.*
Mr. Wazir Beg, }
Rev. G. L. Fenton, *Secretary and Treasurer.*"

The Rev. James Mitchell closed the meeting with the Apostolic Benediction.

Sixth Annual Report.

Since our last annual meeting, 31 members have enrolled themselves under the banners of Temperance, which, with 9 others who took our simple pledge on that occasion, make up the not very imposing number of 40 additional members of our Association within the year. We have also about 20 probationers. Our entire list at the present moment, contains *about* 100 resident members.—viz. 3 ministers of the gospel, 3 officers, 3 ladies, 3 native christians, 6 pensioners, 75 non-commissioned officers and privates.—The *Scottish Review*, the *National Temperance Chronicle*, and about 12 copies of the *Bombay Temperance Repository*, are regularly taken in by the Association, and as many more copies of the last excellent periodical are distributed monthly by two respected friends at this station.—The Library contains 42 *bound* volumes.

[The Report of the Rev. J. Taylor of Belgaum stating that the Branch Society among the soldiers at that station had become extinct, is omitted.]

Such is our Report for the year. Its records are few, and, you may think, discouraging. Alas! the materials for the statistics of Intemperance and Vice, are far more obvious and abundant than those of Self-Denial and Godliness. Difficulties and discouragements too generally beset the path of Duty. *Byends* and *Pliables* and *Feebleminds* obstruct our moral and spiritual progress at all times. Nevertheless, we are "not distressed;" we are "perplexed, but not in despair." Of our fundamental principle, we have no doubt whatever: no—notwithstanding all the invective and ridicule that are poured out upon it. See *Blackwood* for April, 1853, ART. "Temperance and Teetotal Societies;" wherein "every argument, and every vein of seriousness and of ridicule," are confessedly used against us. In the present circumstances of society, UNIVERSAL TOTAL ABSTINENCE from everything intoxicating is our unchanging motto. It must be *total:*—the moderate drinker is the (unwitting) destroyer of his weaker brethren: he is moreover doing that which Satan tempted our LORD to do,—going out of way to cast himself presumptuously upon the uncovenanted mercies of GOD; seeing that "no person who uses as his (or her) beverage intoxicating liquor, has any guarantee that he (or she) shall not one day drink to excess." It must be *universal*:—the temperate must abstain for the sake of others.—With these views, we regard the Maine Law for the suppression of the traffic in intoxicating liquors with interest and hope. So far from condemning it as Quixotic and Utopian, we hail it as the truest exponent of legislative wisdom; we rejoice to learn that an enactment essentially the same for the Colony of New Brunswick has received the assent of our "most religious and gracious" Sovereign; and we trust to see the day when not a single licensed drinking-house shall be found within the realms of Queen Vitcoria.

V.—LIFE IN THE MISSION, THE CAMP, AND ZENANA.

THREE 8vo. volumes on India have recently appeared, entitled, "*Life in the Mission, the Camp and the Zenánd; or six years in India. By Mrs. Colin Mackenzie.*" Mrs. Mac-

kenzie appears to be quite a teetotaler, and scattered through her Journal, we find repeated testimony to the importance of the temperance cause. Many like the old sergeant mentioned in the following extract are still being "taught to drink," who will hereafter be punished for being drunkards:—

Leaving the arsenal, C. stopped to speak to an old sergeant of horse artillery, who remarked that when he entered the army a man was punished if he did not take his allowance of spirits—it was called contempt of the Company! "We were first taught to drink, sir," said he, "and then punished for being drunkards!" A man now is allowed money instead of spirits, if he prefers it. The sergeant gave it as his decided opinion, that in no case whatever do men require strong drink, except for hospital purposes; under the very hardest work they are better and stronger with nothing but water. Vol. I. p. 149.

During her residence at Loodiana Mrs. Mackenzie was intimate with the missionaries resident at that station, whom she was delighted to find consistent teetotalers;—

All the Missionaries here are teetotallers, and Mrs. Janvier told me that in America not one minister in a hundred of any denominations has intoxicating liquor of any kind in his house. We might well take pattern of them in that particular, especially in Scotland, where the abominable custom of giving a glass of whiskey to half the poor people who come to one's house is a fruitful source of sin. How many thousands perish annually from drink in our own beloved land, encouraged by those who take wine and beer in moderation; and how very very few either of gentlemen or ladies do take wine in real moderation! How many are as fit for work, as clear-headed, as even tempered, as fit for meditation and prayer, after dinner as before! How much time after dinner and after lunch is wasted, because we have taken a glass of wine, and cannot therefore apply to study or business! I have long thought we should abstain from wine and beer (for many ladies in India drink both) in order to redeem the time—to keep our bodies in *subjection,* and because, by denying ourselves this expensive luxury, we should be able to minister more largely to the wants of others; for I suppose there are few men in India whose cellars do not cost them from 60*l.* to 100*l.* a year at the very least, without reckoning any "company." Vol. I. p. 209.

Mr. Janvier returned from his missionary expedition on Saturday. He had much difficulty in getting home, on account of the water, and his buggy is still on the other side of the Nullah. He dined with us yesterday, and told me a good deal about the temperance cause, which has gained such a footing in America that hardly one Evangelical Christian in five hundred has any intoxicating liquors in his house. He says he is convinced it will spread in like manner among the Christians of Britain, and chiefly on this ground, "Not to eat meat or drink wine, or anything whereby a brother stumbleth or is offended, or is made weak." On this ground

it is surely our duty, whatever our position, ladies and children as well as men, to do *all* in our power to promote this good cause. Mr. Janvier once preached a temperance sermon on the text, "Drink no longer water, &c.," in which he showed that Timothy was so entirely a total abstinence man as to require the admonition of his father Paul to induce him to take a little wine, even when he was sick, and needed it as a medicine. Then consider, that distillation was was not discovered until long after the Christian era, and you will see that no Scriptural text relating to wine can be adduced in favour of our present wines, which are half alcohol; and if even the old Jewish wine was a "mocker," so must every kind of fermented liquor be. I am sure the Missionaries here could never go through the labour they do, particularly the exposure to the sun and Bazár preaching, if they drank either wine or strong drink. Vol. I p. 290

Mrs. Mackenzie frequently refers to the pernicious influence which dissolute and unprincipled Europeans exert in India, showing how they bring disgrace on the Christian Religion and the English name. The following is a specimen:—

The conduct of the Europeans, in many instances, is such as to make the natives despise and abhor them; for although worse themselves, yet they expect those above them to be better than they; and they know full well that our law requires a life of purity and holiness. Besides which, the usual haughty and domineering manners of the English makes them as unpopular here as on the continent of Europe, and as they are almost all in stations of some influence or authority in this country, evil conduct on their part is the cause of unjustice and suffering to those beneath them. When a man in office is under the power of a native woman, she invariably takes bribes, and he gets the credit of doing so; for she of course gives out that the Sahib shares in her extortions. Thus, whether the wretched man does or not, he loses his character for common honesty. Now putting the principles of morality out of the question, it is evident that an officer who thus places himself in the hands of a Heathen woman, is wholly unfit for any situation of authority. Vol. I. p. 333.

In a tropical climate, artificial stimulants, in the case of persons in ordinary health, are most pernicious. Many ladies who complain of bad health, debility, low spirits, &c. greatly injure themselves in this way. And the more injury they suffer, the more do they feel their dependence on these stimulants,—the more perfect is the delusion under which they labor. The more they drink the more is their nervous system deranged, the more are their spirits depressed, and the more do they, in their infatuation, conclude that, in India

at least, wine and beer are indispensable. Let the ladies then give heed to Mrs. M.'s suggestions;—

By-the-by, dear L. attacked me in her last letter for what I said about ladies taking too much wine. But I am more and more convinced of the sad fact, and I no longer wonder that most people have bad health in India when, in addition to exposure, often unavoidable, to the sun, they eat and drink even more than in Europe. Meat twice and even three times a day, wine, beer and porter, are enough to kill any one in a climate like this. Several people have assured me that in the hot weather I should find it absolutely necessary to drink beer or porter, *because* I am delicate. I am quite convinced I should have been laid up with fever had I touched either, and I rejoice to say numbers in India are beginning to find out that abstemiousness is the best way, both to husband and to increase strength. As to the question of total abstinence, I am greatly in its favour; first, because it is a Christian's duty not to put a stumbling block or occasion to fall in our brother's way, and the force of example does wonders—*here* it is essential to health, and at home the example is still more needed, on account of the lower classes; secondly, a pledge keeps people steady to their own resolutions, and provides a sufficient answer whenever they are tempted to break them. There are inconveniences, but they must be endured for the sake of the great good both to health, mind, and soul, and especially to temper, which total abstinence produces. I do not think it *wrong* to take wine or beer in themselves, and in extreme moderation; but I think the evils arising from them are so great and so extended, that all Christians ought to come boldly forward, and endeavour to stem the torrent. As to the argument from Scripture, the art of distilling was not known for some hundred years after, so that the wines spoken of in Scripture were not *spirituous*, and it is alcohol that is so pernicious to health. Vol. I. p. 341.

When the ministers of religion indulge in the habitual use of intoxicating drinks, and thus countenance those drinking customs which lead so many to ruin, it need excite no surprise if some of them contract intemperate habits, to the ruin, if not of health, at least of character and usefulness. Doubtless the Romish Bishop of Agra and Lord Dalhousie's Chaplain mentioned below regarded teetotalism as very vulgar and very unscriptural:—

The Bishop is middle aged—an Italian: you may judge of his character by what Lousia related to me. One of the children happened to be alone with him in the parlour of the Convent, for the nuns are in the habit of complaining to the Bishop of any child who commits a fault, which all the pupils greatly fear, although he always intercedes for them, and gets their punishment remitted. The nuns had served wine to the Bishop, who had taken too much, and, therefore, said divers improper things to this poor

child, and gave her wine to drink. Her companions soon found this out, and she told them what the Bishop had said to her, and that he had desired her by no means to tell the nuns. None of the children dared to mention anything of this circumstance, for the nuns told them that the Bishop was in the place of God, and that it was a great sin to say anything against a priest. Vol. II. p. 63.

In the evening we dined at Lord Dalhousie's tent—a large party of forty-five, but only six ladies in all, including Lady Dalhousie, as they were obliged to limit the invitations to Commandants and heads of departments. It was pleasant enough, for I knew almost every one; but the evening was marred by the chaplain's disgraceful conduct in becoming intoxicated! Vol. III. p. 36.

We are not surprised that Mrs. Mackenzie formed so favorable an opinion of our excellent temperance friends at Poona. Those who fail to imitate their example, must still honor their principles:—

They began by being merely Temperance men, but they found the other plan more useful. In many instances, intemperance has been the overcoming sin of apparently Christian soldiers; in others, converts have been guilty of it, who, but for intercourse with Christians, would never have known the taste of wine. Mr. Mitchell considers that it is also a great check upon their servants, especially the Portuguese, who commonly drink. Mr. Mitchell has wine and beer at table for his guests; they are teetotalers after my own heart. Their reasons for being so are those of the xiv. Romans (which Mr. Fenton, at a temperance meeting, called "our chapter)" and they are wholly free from the extravagancies by which many of its advocates, and many temperance papers, injure this good cause, to the infringement of Christian liberty. For instance, the Independents in America make teetotalism a *sine qua non* with their communicants. We have no right to add limits of our own to those which God has required; and those who make tasting wine a sin, would have looked coldly on Timothy; but I think its use should be limited to cases of necessity, like that of Timothy, and other instances. We should abstain—first, on account of our neighbour; secondly on account of our health; and thirdly, on account of our purse, which should be devoted to better objects. Vol. III. p. 204.

Mrs. M. doubtless supposed she was stating the truth regarding the Independents in America, but to say that they "make teetotalism a *sine qua non* with their communicants" is as correct as it would be to say that Scotland is inhabited by Mormons.

We are far from denying that the cause of temperance is sometimes defended in an improper spirit and by weak, unsound arguments. Among the many millions of teetotalers, it would be truly wonderful should there, in no instance, be

"extravagancies." Many of these supposed extravagancies, however, exist chiefly in the brains of those who cannot be persuaded to abstain. We have attended many temperance meetings, have met with many zealous teetotalers and seen a good deal of teetotal literature, but, unless in the case of Hindus or Mohammadans, we do not remember a single individual "who makes *tasting wine a sin.*" Such "extravagancies" as this are men of staw, which are used to frighten the simple and to divert attention from the grand principles of temperance. Many who dare not grapple with the real question of temperance are glad to get up a false issue, as it helps to quiet their consciences while indulging in the habitual use of intoxicating drinks, and upholding by their example the drinking customs of society. The views of temperance expressed by our fair journalist in the last extract are those which are maintained by the great mass of the members of temperance societies; and if, as we doubt not, her practise corresponds with her creed, she may be pronounced a truly *orthodox* teetotaler.

VI.—The License System; its Object and its Results.

A communication in the *Bombay Guardian* of 23rd Sept. furnishes a number of extracts from the records of Government in reference to the license system. But for its length we would reprint the whole communication. The following are its most important portions;—

Preamble of Abkaree Regulation XXI. of 1827.

"Whereas it has appeared expedient * * * * with the combined view of checking deleterious and vicious habits in the people, and of securing and improving the revenue, &c., &c."

A letter from Mr. Reid, Chief Sec. to Govt. to Mr. Williamson, Rev. Com. during administration of Sir Robt. Grant. No. 3,459 of 1838, Sept. 17.

This letter states that the object of Government was "to check the tendency of the present system to increase the consumption of spirits, the use of which is considered detrimental to the prosperity of the country." The following is from the same letter;—

"On the contrary, when the Collector finds that the farm has got into the hands of an active man, who exerts himself to extend the consumption, it would be well to take an early opportunity to change the farmer. Such activity, however praiseworthy in servants of Government employed

in Revenue or Police duties, *cannot be otherwise than most pernicious in those entrusted with the retail sale of spirituous liquors.*"

"Another point of consequence is, that the Collector should not authorize the opening of a new liquor shop in any place without the sanction of Government, *which sanction will not be given* unless it appears most probable that the refusal will lead to clandestine sale, or on other strong grounds, that it is the least of two evils. Whenever the influential natives of all classes in a Town prefer a written application that liquor shops be not licensed, and the Collector believes that such a measure would be beneficial, *he should be at liberty to withhold licenses*, reporting his proceedings to Government."

"It cannot be too strongly urged upon the Collectors that the *object* which Government has in view is, *to restrain*, and if posible to *arrest and diminish, the total actual consumption of spirituous liquors, whether clandestine or licensed; being fully persuaded that any amount of revenue that may be lost by the efficiency of the system for this end will be repaid a hundred fold in the preservation and advancement of moral feeling and industrious habits among the people.*"

"One alarming exception to the general state of the zillahs has been noticed in the case of Tannah. The measures now sanctioned cannot *aggravate, and may check*, the inundation which seems pouring in upon that Collectorate; but something more seems necessary, and the hope of effecting it should not be abandoned."

Mr. Secretary Townsend's letter, No. 2,056 of 1844, June 22nd, to the Senior Magistrate of Police and the Collector of Land Revenue, Bombay.

"*Government would*, I am here desired to remark, *very willingly relinquish all revenue from this source, could it thereby abate the increasing vice of Drunkenness.* This however being impracticable, the next object of Government is *to check it* by enhancing the price of intoxicating liquors, and not, as heretofore, issuing a license for their sale in a locality where there is a great demand, on the same terms as in a locality where there is no such demand."

Extract from a letter from Government to the same officers Nos. 265 of 1847, dated January 25th.

"The object of Government is to establish so many shops only as will prevent recourse being had to illicit sale; and bearing this in view, you *should avail yourselves of every opportunity of reducing the number.* For all purposes, whether of Police or Revenue, provided there be no contraband sale, His Honor in Council considers it far better that there should be one or two large liquor shops in a neighbourhood, than that there should be ten or fifteen smaller shops."

Extract from a letter to the same officers No. 4,856, dated 13th August 1848.

"It cannot, I have been desired to observe, be too strongly impressed on you, that the raising of a revenue from this source is only so far of importance as it may tend, by raising the price of spirituous liquors, *to check their consumption. Government would gladly relinquish the revenue altogether could it thereby materially diminish the demoralizing vice of Drunkenness*, which, it is to be feared, has, of late years, increased considerably among the lower classes."

"With reference to your memorandum No. 3,403, dated the 4th instant, on a letter from the Collector of Dharwar, I have been directed by the Right Honorable the Governor in Council to request that you will have the goodness to inform Mr. Law that Government *depend on his exerting himself to the utmost* to reduce the consumption of spirituous liquors in his Collectorate."

Letter from the Chief Secretary to Government, No. 10,098 of 1851, dated 21st October, to the Revenue Commissioner S. D.

"I have been instructed to intimate to you that Government take every available opportunity for endeavouring to impress on their local Officers that their object is not to obtain a revenue from the sale of intoxicating liquors and drugs, but to repress their use as much as possible."

Extract from reply to the Bombay Memorialists on the spread of Intemperance No. 9,838, of 1851.

A few years since we were favored with a perusal of the instructions issued at various times by the Bombay Government to the Collectors, &c., on the subject of the retail traffic in intoxicating drinks, which so far as *intentions* are concerned, are all that could be expected. We hesitate not however to say that, in many cases, these instructions have been shamefully disregarded; and such is the opinion which some of the highest and ablest servants of Government have freely expressed. But the system, however carried out, is radically wrong. As shown in our first article, instead of checking intemperance, its tendency is to break down the existing barriers against it. It hinders no one from drinking to his heart's content; on the contrary, it legalizes the dram-shops, removes in part the disgrace formerly connected with them, and thus encourages the people to drink without restraint.

Drunkards, paupers and criminals are manufactured in the dram-shops; those who frequent these places are the vicious and degraded; and yet, what care is sometimes manifested by Government lest they should be put to inconvenience in indulging the depraved appetite for strong drink! In March 1846 a letter was written to the Senior Magistrate of Police and Collector of Land Revenue, Bombay, regarding one of the abominable drinking shops in Duncan Road; the 2nd Par. of which is,—"If its abandonment *will not inconvenience the neighboring consumers*, or give rise to illicit sale, the license should not, His Honor in Council desires me to observe, be renewed." What misjudging kindness! Why not be equally careful to provide for the convenience of prostitutes, gam-

blers and debauchees? This subject is very fairly discussed in the following communication, which we extract from the Bombay Guardian of the 7th Oct., and commend to the consideration of our readers:—

GENTLEMEN.—The *Guardian* of the 23rd instant contains a communication, evidently the production of a most able and meritorious Government functionary, in reference to the retail traffic in intoxicating drinks, and the spread of intemperance among the native population, the object of the writer being to show that "*in its arrangements for the sale of spirituous liquors Government seeks not the increase of revenue, but the prevention of the vice of intoxication.*" The extracts quoted in that communiction are certainly creditable to Government, showing, as they do, that the raising of a revenue has been quite a secondary consideration in the adoption of the abkaree regulations. And it has all along been well known to those who have given attention to the subject, that Sir Robert Grant, the excellent Mr. Farish, Mr. Townsend and others have watched the increase of intemperance among the Natives with much anxiety, and that, through their influence, circular instructions have repeatedly been addressed to the local officers to use more stringent measures for checking the progress of the evil.

We are disposed to give the Government credit for the most benevolent intentions. We do not question its desire to promote the welfare of the people, nor that it has honestly sought, by means of the license system, "to abate the increasing vice of drunkenness." *But the effort has utterly failed.* Intemperance has gone forth and is still going forth through the land with giant strides. And it is proved by experiment, under the most favorable circumstances, that the attempt to restrain the monster by means of the License System is perfectly futile. As well might we think to draw out Leviathan with an hook, or to bind the rushing waters of Niagara with a cart rope!

Nay, more; the License System in India has done much to render dram shops and the use of intoxicating liquors respectable. The grog seller, who, proscribed by the authorities, was formerly compelled to pander in by-places to the depraved appetite of the vicious and degraded, now appears with a commission from Government and, casting off all timidity and all shame, spreads out temptations to intemperance in the most public places. His business is *legalized*, and he now laughs at opposition and remonstrance. Thousands too, who never would have entered, much less sought out, the disreputable shops, which by stealth or connivance formerly existed in a few localities, are now encouraged to commence the use of strong drinks. The License System by extending the countenance and sanction of Government to the retail traffic imparts to it a certain measure of respectability and greatly facilitates its extension. And thus, instead of repressing the use of intoxicating drinks, it is fast filling the land with grog-shops and intemperance.

Under such circumstances it is a poor satisfaction to be told of the *benevolent intentions* of Government. How often have deeds most unjus-

tifiable been perpetrated and measures most pernicious been adopted with truly benevolent intentions! One of the native papers, speaking of the reply of Government to the memorials on the spread of intemperance, said very properly, "*If a needle be sticking in your body, it will be little alleviation to hear that there was no intention to give pain. So when the plague of intemperance is destroying the community, it is a poor consolation to hear that the Government wishes it were otherwise.*" When the benevolent quack kills his patient, or when the misjudging kindness of the mother destroys her child, the *benevolent intentions* do not prevent the results.

The communication in the *Guardian* says very truly that Government "cannot coerce its subjects into virtue." But it can withhold its sanction from evil, and seek to punish evil doers. It cannot reform gamblers and counterfeiters; but it can break up their establishments and punish them. It can refuse to license brothels and to regulate licentiousness by law. It can withhold its sanction from whatever is detrimental to the general welfare. It can refuse to legalize the spreading out of temptations to intemperance before all classes of the people. It can refuse to commission a horde of grog sellers to carry on the business of manufacturing drunkards, paupers and criminals It can treat this as an offence against the Government and against the public, and thus show to the people that it is in earnest in seeking "*to abate the increasing vice of drunkenness.*"

The writer in the *Guardian* says truly that "the Maine Temperance Law was carried by means of an active, well sustained combination among the people." And he intimates that "some such decided popular assistance" is required "to enable the Government of Bombay to produce a material reduction in the use of ardent spirits." But alas! how different are the character and the circumstances of the people of Maine and of India! Here the people have no voice in the Government; popular combination is a thing unheard of; it is only a few of the Europeanized residents in the large towns that would dare to put their names to a memorial praying for the suppression of the grog-shops. What voice have the people of India *ever had* in the Government, and what responsibility have they ever felt in reference to its measures? To hold up to a such a people the example of the people of Maine is little better than mockery. And base indeed would it be in the Indian Government to excuse or justify any of its measures by appealing to the absence of popular combination either for or against them. As stated in the Bombay Memorial on the spread of intemperance, the people of India "are accustomed to look, not to their own voluntary efforts, but to the Government, for the advancement of social and public reforms,—for the suppression of social and public evils." And "while Government extends, its sanction to this traffic; and while, by sharing in the profits, it appears to be interested in its continuance and extension, they naturally regard all efforts put forth to check the evil as hopeless and vain. They shrink from coming into collision with Government in reference to this subject, especially when they see so little hope of success."

The same memorial adds, however, that "active measures for the sup-

pression of the retail traffic in intoxicating drinks would be hailed by nearly all classes of respectable natives as an act of mercy on the part of Government. It would be regarded by them, not as an interference with their rights and previleges, but as a praiseworthy effort to uphold the cause of morality and virtue,—as a necessary protection of the public interests against the blighting influence of intoxicating drinks."

Could the question of the Maine Law be put to vote in this country, and all the people, both Hindus and Mohammadans, be induced to give expression to their feelings on this subject, the grog shops, we are persuaded, would be closed by the vote of a vast majority,—a majority much greater than that by which the measure was carried in Maine. The wonder, as it appears to us, is, not that the people of this country have given so little, but that they have given so much and such tangible expression to their feelings in reference to the government connection with the grog-shops.

In conclusion, we would ask attention to the following language of an able European writer on Social Reform :—"The whole system of licenses seems invented for the purpose of giving the imprimatur of authority to the tippling habits of the people, and spreading snares in their path. It is not to be wondered at that many fall into the pit, when pits are constructed by public authority, on every side of us, and when the whole population are continually found walking on the very brink of them "

Bombay, 26th September, 1853. PHILANTHROPOS.

VII.—TRIUMPHS OF THE MAINE LAW IN AMERICA.

The following communication from the Rev. J. Marsh, Secretary of the American Temperance Union, to the Rev. D. Burns, Secretary to the National Temperance Society, London, is dated 26th April 1853, and gives a most cheering view of the triumphs of the Maine Law on the Western continent. Since this letter was written, the law has been adopted in Michigan, by a large majority,—nearly 4 to 1—the question having been submitted to the people for decision at the polls. In New York the law was rejected by a majority of two votes. It is confidently expected that it will be carried next year. Mr. Marsh says :—

There has been, in the year past, a decided and glorious advance in the great cause of Temperance in the United States, also in Canada; or rather, I may say, an increased manifestation of a determination on the part of the people to banish the great cause of intemperance; and thus, by removing the temptation deliver the nation from the curse. For near 200 years, in common with your own nation, we have endeavoured to regulate the traffic in spirituous and intoxicating liquors by excise laws which would confine

the sale to a few, and those few men of respectable character, and for the privilege granted deriving a revenue to the state; but it has proved only a monopoly to those few of a business whose whole tendency is to demoralise and debase the community, and fill up gaols and poor-houses with miserable tenants. The only remedy which has presented itself to us is the entire prohibition of that traffic for any but artistic and medical purposes, as a common nuisance, on the same principle that other great evils are prohibited by law. The state which has taken the lead in this matter is the state of Maine, which, in 1851, enacted a law entirely prohibiting the sale, authorising the search of suspected places, the seizure, by police officers, of any spirituous or intoxicating liquors found kept not for use, but for sale, and ordering their destruction by pouring them upon the ground. The law, though exceedingly stringent and cutting up by the roots a large and most profitable business, was throughout the state almost at once put in execution; grog shops and tavern bars were closed, and, excepting by stealth, the traffic was not known. The immediate results were of the happiest character, drunkenness ceased, intemperate men became reformed; half clad and half starved families were comfortably clothed and fed, and the commitments for drunkenness and crime and even pauperism, were most sensibly diminished, and a police system seemed scarcely to be needed. The happy operation of the law in Maine was viewed with deep interest in other states. A remedy long sought for a desolating evil was provided, and why should it not be adopted? In a short time it was adopted: first by the legislature of Minnesota, a territory in the far west; then by the states of Rhode Island, Massachussetts, Vermont, and Michigan. In the state of Vermont the law was submitted to a vote of the people, and sustained by a large majority. In Michigan it is in like manner submitted, and to be voted upon in the month of June. In the State of Maine a new Legislature have been chosen by the people, which, in obedience to their voice, instead of repealing the law, have made it more stringent, showing entire satisfaction with it. In Rhode Island one part of the law has been pronounced at variance with the constitution of the state; but this has only led to a revision of the law by the Legislature, and its re-adoption in a form to which there can be no exceptions. In Massachussetts, through the array of the wealthy merchants of Boston against it, great efforts are made to effect its repeal, but without success. In all these States, though there *is* by no means entire obedience to the law, the same happy results are daily manifest, as were seen in the State of Maine. Offensive grog and beer shops are closed; liquor debts are abolished; the young and the weak are guarded from temptation; the inebriate becomes almost of necessitya sober man; the sale of spirits is put into responsible hands: the diminution of the numbers of paupers and criminals is already about one-third, and the peace of the community is secured. The great opposers of the law are the same as once opposed the laws breaking up the African slave trade in your own country, and who continually cry, "By this craft we have our wealth:" and a comparatively few who think more of their own indulgence than of the public good. With these we are now holding a stern conflict in other

States. Great efforts are made at the ballot-box to secure such legislators as will give the people a Maine law—a prohibitory statute. Political partisans seize the excitement to favour their own purposes, and hence our progress is much retarded. But in all the States of New Hampshire, Connecticut, New York, Pennsylvania, Ohio, and Tennessee, we are not without a prospect of a triumphant victory in a few years. Indeed, we are confident that, sooner or later, this will be the legislation of all the states of the civilised world. In Wisconsin it has recently been lost by but one vote. In the south are some promising movements, particularly in the states of Alabama and Georgia. In the parliament of Canada, as you well know, the same prohibitory law has been lost only by a few votes. In New Brunswick it has become the law of the province, sanctioned by her Majesty's order in council. We see nothing at present which will cause a reaction. The peace, good order, the relief to suffering families, the diminution of taxes, are all calculated to give it increased popularity. Our chief means of gaining and sustaining the law have been the diffusion of light by public conventions, public and popular lectures, sermons on the Sabbath, and temperance papers and tracts suited to the subject. Of these last we have issued from our office in the year more than 700,000, while other offices have not been inactive in the same work. I should add that religious bodies of almost every denomination have aided us by resolutions, and much prayer has been offered that God would crown all our labours with his blessing.

VIII.—Intemperance among the Roman Catholic Population.

It is not very long since Bombay, Salsette, Bassein, Revadunda and the neighboring districts belonged to the Portuguese, and there is still in these places a pretty numerous Roman Catholic population. It is remarkable however that there are among them so few men of wealth and influence Instead of advancing, they have, it is believed, degenerated And this is owing in no small degree to the general and excessive use of intoxicating drinks.

An intelligent and very respectable correspondent "a native of Bandora and a Christian the of Roman Catholic persuasion" has sent us a long and truly painful account of certain disgraceful proceedings in connection with the election of a Vicar in one of the Parishes on Salsette. We have heard of "treating at elections" by rival candidates for civil offices and of disgraceful intemperance on the part of "independent

electors," but never did we read of such scenes as those described by our Correspondent. What could be more unseemly than rival candidates for the Pastorship of a parish dealing out intoxicating drinks to the drunken parishioners, for weeks and months in succession, in order to obtain their votes! No wonder that our correspondent denounces such Priests as wolves in sheep's clothing. And well may he declare that such a congregation, instead of being a Church of the Lord Jesus Christ, is rather a synagogue of Satan. And yet, scenes somewhat resembling those which he describes are, we fear, too common among the Roman Catholic population of Salsette and its vicinity.

The Temperance cause has nothing to do with religious controversy and sectarian strife, and we would be the last to interfere in Parish politics whether among Protestants or Romanists. But such conduct among Protestants we should unsparingly denounce; and, though with some hesitation, we have concluded to insert the following portion of our Correspondent's communication, omitting his comments on the conduct of the priests here mentioned, &c. &c. He says:—

On the death of the late *Vicar de Vara* our old Vicar was promoted to his situation. The vicariate being thus left vacant, several candidates appeared, one of whom a young man of studious habits was nominated by his spiritual superior, the Vicar General, but was opposed by another priest who though addicted to habits of excessive intemperance aspired to the vacancy. To attain the object of their ambition the priests resorted to the obnoxious and degrading practice of distributing country liquor, hoping thus to secure the votes of the parishoners. As they were eagerly anxious for the vacant place, they vied with each other in the distribution of liquor. Thus meeting after meeting was held, application after application was made to the spiritual superior of their Church, who also went again and again to the scene of disturbance to *sumjao* the people, but in vain; for the people being excited with liquor could not be unanimous; half would say they wanted the one, the other half would reject and say that they wanted the other. Three months passed and yet the people would not agree in electing a vicar for their Church; in the meantime riots and fightings were frequent. Liquor would be commenced to be served out on the evening of Fridays and continued to the afternoon of Sunday—the day when the meetings generally took place—and then the distribution was discontinued till next Friday. On the nights of these days, soon after sunset, the lanes would be filled as on the *Taboot* evenings or the *Dewalee* nights in less crowded streets of Bombay. Agents were appointed in every village by these two priests to supply liquor, which was distributed in

quantities of one, two or three *bhaties** for every village according to the number of its inhabitants. There was a clear gain to the Liquor Contractor, as also to the *Chanevalla*, since where a *bhati* of liquor was to be distributed there 4 pylies of *kurmury* were required. As the people would not agree among themselves, at last these two priests discontinued giving them liquor.

A third candidate has now come forward on the same principle of distributing liquor, and as he has no other competitor—although objected to by many parishioners—he will probably be the successful man.

Now let us see what amount of expense these priests have incurred. Supposing the liquor was distributed during the freak of the first two priests during two days—not reckoning the Sunday, although this also was not excepted—for three months, there must have been 24 days on which liquor was distributed. There are 12 villages or packaries and reckoning 18 *bhaties* at the rate of one and a half for every village, there must have been consumed as much as 500 *bhaties* of country liquor, worth about Rs. 1,250 at the rate of 2 Rs. and a half. To these add Rs. 30 given by a priest who had the least chance, and to this add again, liquor distributed by the third candidate, as also English Spirits &c. that may have been drunk by the chief partizans of these priests during their private conference, together with divers other presents, the total sum spent cannot fall short of Rs. 2,000; and the place has not been filled up! What an enormous sum spent by these priests in debasing, and corrupting the people!

MISCELLANEOUS.

1. The Coimbatoor Temperance Society.

A recent communication from the Secretary of the Coimbatoor Temperance Society gives an encouraging account of the progress of the cause in that region. The number of members in the different branch Societies, by the recent returns were, Coimbatoor 92, Errode 82, Darapooram 61, Pullachy 61, Avenashy 53, Pallardum 74, Goodaloor 48, Sattimungalum 45,—Total 516.

2. The Maine Law in Vermont.

Recently the Legislature of the State of Vermont referred the question of the Maine Liquor Law to the people, when it was adopted by a large majority. The Vermont Chronicle says:—

"When the law was first published, not a few very worthy citizens had doubts about it. In many cases, these doubts so far prevailed as to prevent their voting in its favor. But it has now had a brief trial among us. * * * It has emptied at least three of our county jails. The testimony from every part of the State is, that it operates favorably—that the well-being of the community is promoted by it."

* A *Bhati* is a measure of 5 gallons.

3. Dr. Chalmers on Temperance.

One of the latest letters written by this great and good man contains this emphatic approval of the principle of total abstinence:—

"Drunkenness is the great master evil in our land. There is a variety started lately in regard to Temperance Associations, which, I think, will take well with many who recoil somewhat from the present constitution of them. An association has been recently formed by the Rev. Mr. Reid, here, an eloquent and zealous teetotaler, named a total Abstinence Association on religious principles, and without the pledge. It hits my view better than did the former system, and I am now endeavouring to make a conscience of conforming to the object of such a Society."

4. Public House Bill, Scotland.

Parliament has just given a modified Maine Law for Scotland. By the passing of this measure, it is provided among other things:—1. That no grocer shall be allowed to sell spirits or give gratuitously a glass of wine or spirits, to be consumed on the premises in any town in Scotland.—2. No confectioner, or dealer in provisions or eatables of any kind, will receive a license to sell wine or spirits to be consumed on the premises.—3. Every inn or hotel having four sleeping apartments or upward, will be prohibited from supplying any party except lodgers and travellers, with wine and spirits before eight in the morning or after eleven o'clock at night; and no such house will be allowed to supply a public or private supper-party or ball with wine or spirits later than eleven o'clock.—4. No such inn, or public house, &c., shall be allowed to supply a townsman with wine or spirits during any part of Sunday, nor will a lodger be permitted to invite a friend to any meal when wines or spirits are required during any part of the day. —Here then, the wedge is entered. The bill contains many very important provisions, the practical effect of which will be to introduce a new era in the history of social drinking in Scotland.—*British Temperance Advocate, September* 1853.

5. The Traffic in Strong Drinks.

The traffic in strong drinks is utterly inconsistent with the happiness of the people and the prosperty of the nation. Every day it is impoverishing and degrading the people. Every day, fortunes, health, happiness and life are wasting away under its malign influence. Every hour the process goes on without ceasing, the conversion of virtuous, intelligent and industrious men and women, useful members of society, into the vicious, ignorant, idle and profligate, who are a burden to the community. Your almshouses, jails, penitentiaries, and penal colonies are full of the wretched victims of the wicked system, which has been for many generations tolerated and sustained in the United Kingdom—the manufacture and traffic in intoxicating drinks.

That traffic benefits nobody under any circumstances, promotes no legitimate trade or interest of society, while it curses the nation and the world with more and greater evils than all other causes of evil combined.—Neal Dow.

6. Nature's Beverage.

Paul Denton, of Texas, had advertised a barbecue, with better *liquors* than are generally furnished. When the people were assembled, a desperado in the crowd cried out, "Mr. Paul Denton, you have lied. You promised not only a good barbecue but better liquor. Where's the liquor?"

"There!" answered Denton in tones of thunder, and pointing his motionless finger at the matchless double spring, gushing up in two strong columns, with a sound like a shout of joy from the bosom the of earth. "There!" he repeated, "there is the liquor which God the eternal brews for all his children. Not in the simmering still, over smoky fires, choked with poisonous gases, surrounded with the stench of sickening odors and corruptions, doth your Father in heaven prepare the precious essence of life—the pure cold water; but in the green glade and grassy dell, where the red deer wanders, and the child loves to play, there God brewsit; and down, low down in the deepest valleys, where the fountain murmurs and the rill sings, and high upon the mountain tops, where the naked granite glitters like gold in the sun, where the storm-cloud breaks and the thunder storms crash, and away far out on the wide wild sea, where the hurricane howls music and the big wave rolls the chorus, sweeping the march of God —there he brews it, that beverage of life, health-giving water. And everywhere it is a thing of life and beauty—gleaming in the dew-drop, singing in the summer rain, shining in the ice-gem, till the trees all seem turned to living jewels, spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract; dancing in the hail-shower: sleeping in the glacier; folding its bright snow curtains softly about the wintry world, and weaving the many-colored sky, that seraph's zone of the syren, whose warp is the raindrops of earth, whose woof is the sunbeam of heaven, all checked over with celestial flowers by the mystic hand of refraction. Still always it is beautiful—that blessed life-water! no poison bubbles on its brink; its foam brings no madness and murder; no blood stains its liquid glass; pale widows and starving orphans weep not burning tears in its depths; no drunkard shrinking from beyond the grave curses it in the world of eternal despair! Speak out friends would you exchange it for the demon's drink, Alcohol?"—A shout like the roar of a tempest, answered "No! *Transcript.*

7. "Ten Thousand Times Demonstrated."

The question of drunkenness is becoming in every land, not simply one of the times, but one of life and death! In Great Britain, more especially in Scotland, in the United States, and in the British Colonies, it is already paramount. Let this be our apology for continuing to enlarge on the subject with so much copiousness and solicitude.

The impotency of law, such laws as have been heretofore enacted, to stay the dreadful plague, has been ten thousand times demonstrated. It remains to be seen whether the Maine Law,—the only one which goes to

the root of the matter,—will succeed. There seems but one infallible remedy, and that is for all the nations of the earth at once to have done with whatever intoxicates. But without organisation, it seems difficult to see how masses can be brought to act simultaneously and harmoniously. *British Banner*, 24 *Aug.* 1853.

8. More Jails empty—Why?

The Burlington (Vt.) Courier says that last year when the present jailer took charge of the jail, these were seven in its cells and that there have since been, at different times, thirty others; but now since the Vermont Maine Law has had times to produce its legimate effects, lockes and keys are useless, as the jail is without a tenant. This is the third jail in Vermont which has been emptied by the new prohibition liquor law. The simple truth is, the sale of liquor peoples jails—prohibiting its sale empties them—and it is in the power of the people to say which they will have.

Independent.

9. A Teetotaller's Belief.

1. I believe that drinking may very properly be likened to a tree, which bears drunkenness and all its attendant evils for its fruit.

2. I believe that to pray for the abolition of drunkenness without waging war against the cause of the evil, is inconsistent and useless.

3. I believe that the best way to battle against drunkenness is to totally abstain yourself and do all in your power, by advice and example, to discontinue the use of strong drink under every circumstance.

4. I believe it behoves especially ministers of religion, church members and Sabbath-school teachers, to abstain, as the example of one professor of religion in upholding the drinking customs does more than the example of a dozen drunkards to propetuate the evils which those customs produce.

5. I believe a person is no more justified in refusing to become a teetotaller on account of the rash conduct or inconsistencies of some teetotallers, than he is in refusing to join a christian church on account of the inconsistencies of some professors.

6. I believe that by signing the pledge, a man manifests its freedom, and that *he* is the slave who acknowledge teetotalism to be right, and wishes it well, and yet all the time cannot refuse to take a drop when his appetite or friends require it.

High Street, Southampton. T. S.

THE BOMBAY TEMPERANCE REPOSITORY.

JANUARY; M,DCCC,LIV.

I.— Scriptural argument for teetotalism.

The cause of Total Abstinence has been often and ably argued on physical, social and moral grounds. The powerful Essay of Dr. Carpenter on the use of Alcoholic Liquors has established the first of these beyond all contradiction. In these pages, we have hitherto dwelt mainly on the social aspect of the question; not however forgetful of the religious argument. *Religion* lends her sanction to the minor reasons.— Does Drunkenness impair the bodily health? is it the parent of many terrible diseases? does even moderate habitual drinking undermine the physical strength, and hurry to a premature grave? *Religion* cries: "I beseech you, by the mercies of GOD, that ye present your bodies a living sacrifice, holy, acceptable unto GOD which is your reasonable service (1)." Does Drunkenness dethrone reason, and sink man to a level with the brute? Does it permanently though insidiously, enfeeble the intellect, filling the mind with reckless gaiety or with morbid gloom? *Religion* cries again: "Be ye not unwise but understanding the will of the LORD. And be not drunk with wine, wherein is excess; but be filled with the Spirit." (2). Again, is Drunkenness the source of a very great proportion of the crimes that disgrace society, and of the evils that scourge it? Has it driven to deeds of darkness, of pollution, and of blood? is it chargeable, in its issues, with

gross licentiousness, with horrid cruelties, with revolting murders? is it in truth impossible to calculate the black amount of crime for which this single vice has to answer? *Religion* lifts her warning voice and cries: "For these things' sake cometh the wrath of GOD on the children of disobedience!" (3). Thus, as we hope our readers understand, the directly Scriptural and Theological motive is always *implied*, even when we appear to rise no higher than physical or social statistics.

In the present paper, however, we take a further step —we rise to the

"— *height* of this great argument."

We take our stand now on the infallible word of GOD. We claim no less authority than this—"Thus saith the LORD!"

Negatively, indeed, we have already approached this standing. Attempts having been made by the advocates of intemperance, to claim the Holy Scriptures as on their side, we did in a former number meet them there, and shewed that whether in the Old Testament or in the New, "*no* countenance is afforded to the use of strong alcoholic liquors.

But we are prepared to go further than such mere negative argumentation. We maintain,—and we are not willing that this first volume of the *Repository* should be brought to a conclusion, without a distinct affirmation accordingly — that the Scriptural Claims of Teetotalism — its principle and its practice are clear and imperative.

1. *The Principle of Teetotalism is positively enjoined in the* WORD OF GOD. That principle is this: that any gratification ought to be relinquished, which, though supposably innocent in itself, is pernicious to others; especially if it leads them into sin, and impedes the progress of the Gospel of Jesus.

For this general maxim or principle, there is no lack of Scripture authority. We record it in the words of Mr. New-

man Hall, the biographer of the excellent Dr. Gordon of Hull:—

The language of St. Paul, in his Epistle to the Romans, (xiv. 21,) is directly to the point. "IT IS GOOD NEITHER TO EAT FLESH, NOR TO DRINK WINE, NOR ANYTHING WHEREBY THY BROTHER STUMBLETH, OR IS OFFENDED, OR IS MADE WEAK." There is a similar statement in the First Epistle to the Corinthians, (viii. 13). "IF MEAT MAKE MY BROTHER TO OFFEND, I WILL EAT NO FLESH WHILE THE WORLD STANDETH, LEST I MAKE MY BROTHER TO OFFEND." There were many converts in the early church who retained some of their Jewish prejudices respecting meats clean and unclean, and who especially objected to eating the flesh of any animals which had been offered in sacrifice to the heathen gods. A similar cause may have made others scrupulous in drinking wine. The apostle states, that he himself felt no such difficulties. "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself." But, he adds, "To him that esteemeth anything to be unclean, to him it is unclean;" and "he that doubteth (or putteth this distinction on meats) is damned if he eat; for whatsoever is not of faith, is sin." Though he himself would not sin, by partaking of meat offered to idols, yet if his brother considered such an act sinful, that brother would sin following his example. "To him that esteemeth anything to be unclean, to him it is unclean."

But here arises the question, "Am I justified in doing that which to me is *lawful*, if by such an act I encourage another to do the same thing, though to *him* it would be *unlawful*?" To this enquiry, a clear response appears to be given by the apostle. "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall thy weak brother perish, for whom Christ died? For when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.—All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man *another's* wealth.— Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.—Let us not judge one another: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. If thy brother be grieved (or injured) with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.—For meat destroy not the work of God.— It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended,

or is made weak.—If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

The great principle involved in this quotation is evidently—that actions in themselves lawful, should be abstained from, if they encourage others to sin. Is this principle applicable to the moderate use of intoxicating drinks *in the existing state of Society?* Many consider that it is; and in support of this opinion, the reader's attention is respectfully solicited to the following propositions:—

I. That drunkenness is at the present day, and in this country, a vice so destructive and so prevalent, as to demand the special efforts of Christians to repress it.

II. That the drunkard is only secure from the danger of renewed intemperance, by totally abstaining from all indulgence in those beverages which have been the occasion of his sin.

III. That those who would successfully persuade others to the practice of total Abstinence, must themselves abstain. If "to drink wine," though it be not "unclean of itself," yet is an encouragement to others to do so who cannot refrain from indulging to excess, and to whom therefore "it is unclean;" then it becomes every Christian to consider whether, by conforming to the drinking customs of our country, we do not act contrary to the great principle of the apostle, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

II. The practice of Teetotalism is recommended by Scriptural precepts and examples.

(1.) PRECEPTS.— "*Look not* on the wine when it is red, when it giveth his color in the cup, when it moveth itself aright," (i. e. froths and sparkles.)— *Proverbs*, ch. 23, v. 31. If you look longingly, you will taste; if you taste, you will drink; if you drink, you will become drunken. "At last, it biteth like a serpent, and stingeth like an adder."

1 Thess. v. 22. "Abstain from *all appearance* of evil." May not the christian, with his moderate drinking, be unexpectedly surprised into excess? May not a peculiar state of the bodily system cause the glass, which ordinarily has no visible effect upon him, to expose him to the quick eye of those who are ever on the watch to detect the slightest inconsistency? Has not this, in fact, occurred to your own experience? "Alas, my brother!"

(2.) EXAMPLES.— The Rechabites, and the Nazarites are so far to be alleged as Scriptural precedents, that their Total-Abstinence-Pledges were certainly not disapproved of

by the LORD. See Jeremiah xxxv.— *Numbers* vi. 1-4, "he shall eat nothing that is made of the vine tree, from the kernels even to the husk."— It is observable that the *Mothers* of Samson and Samuel were abstainers, (and the former at least by Divine appointment,) as well as their sons. *Judges* xiii. 4. 1 *Samuel* i. 15.

Lastly we appeal to the example of Timothy, and the advice given to him by the Apostle Paul, (1 Tim. v. 23. A better text for a Temperance Sermon could not be alleged. It were easy to show — First, that Timothy was *a Teetotaler*; *Secondly*, that Paul knew this, and *did not reprove* him for it; *Thirdly*, that it is the *medicinal use* of wine alone which the Apostle recommends. As *Barnes* says, "he manifestly approved the general habit" [of abstaining].

We commend the Scriptural Claims of Teetotalism to the serious, candid, prayerful consideration of our Christian friends.

PHILOLOGUS.

II.—THE THRONE OF INIQUITY; OR SUSTAINING EVIL BY LAW.*

An evil always becomes *worse* by being sustained by the laws of the land. It is much to have the sanction of law, and the moral force of law, in favor of any course of human conduct. In the estimation of many persons, to make a thing *legal* is to make it morally *right*, and an employment which is legal is pursued by them with few rebukes of conscience, and with little disturbance from any reference to a higher than human authority. Moreover, this fact does much to deter others from opposing the evil, and from endeavoring to turn the public indignation against it. It is an unwelcome thing for a good man ever to set himself against the laws of the land, and to denounce that as *wrong* which they affirm to be *right*. It is a virtue to be law-loving, and law-abiding; and it is a principle which every good citizen cherishes to do what he can to give additional force to the authority of law, and not to lend the sanction of his name to that which would weaken its moral power. Hence such men are often slow

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* A discourse in behalf of a law prohibiting the traffic in intoxicating drinks; By the Rev. Albert Barnes. "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" Ps. xciv. 20.

We omit the commencement and other portions of this able address. Our readers we trust will not regret that it still occupies so much space. The subject is a most important one. *Ed.*

and reluctant in attacking that which is an undoubted evil, for the attack seems to be made upon the legal fabric as such, and to do just so much to weaken the authority of law. The good are deterred from opposing it, for they do not wish to seem to be arrayed against the laws. The bad are confirmed in their course, for they feel that they are sustained by the laws of the land, and for them that is enough. They can claim, too, some popular sympathy when they are denounced for doing that which is *legal.* They can pursue their course in spite of all that others can do. Thus the evil grows in strength by all the boldness given to them by the sanction of the laws, and by all the reluctance of the friends of reform to denounce that as *wrong* which the law affirms to be *right.*

The same thing is true, when there is an attempt, not directly to *sustain* and *countenance* the evil as such, but to *regulate* it.

The laws in relation to the traffic in intoxicating drinks in this country, have been, in the main, enacted on the principles just alluded to. The traffic has been admitted to be so full of peril that it needed to be checked and regulated, and the laws have been made on the supposition that it could not be thrown open indiscriminaely to all classes of citizens. Hence it has been supposed that a special permission or "*license*" was necessary in order to guard the traffic, and that not a license, as in the case of dry goods and tin-ware, on the sole ground of raising a revenue, but on the ground that it was dangerous, and that, therefore, it should be entrusted only to those in whom the community could confide, with the additional idea that the State had a right to raise a revenue from it, as a compensation for the protection extended to it. In our country it has never been assumed to be safe and proper that the business should be thrown open to any and all who might choose to engage in it, as any persons who choose, and as many as choose, may engage in the business of farming, or gardening; of making hats, or shoes, or coffins; of building houses, or manufacturing ploughs or wagons. It is assumed in the laws that it is to be a *regulated evil* and the object is not to prohibit it but first to keep it within certain bounds, and then to provide for the evils which grow out of it, by taxing the virtuous and industrious to bear the expenses of the crime and pauperism which it was anticipated would be produced in spite of all the precautions of the State. There was once such legislation about lotteries; there has been such, in some countries, about licentiousness; but, with some few exceptions, it is believed there is no such legislation on any other subject now in the world.

The time has come when it is proper to enquire whether this is the true principle on this subject; whether a great and acknowledged evil can ever be suppressed in this way; or, whether the traffic should be wholly prohibited by law, accompanied with suitable penalties. The evils of intemperance are in all respects so great, and are, in spite of all the legal enactments now existing, so far spread and spreading in the land; the loss to the nation in its moral character, and in its productive industry, is so great; the costs of prosecuting for crime committed under the influence of intoxicating drinks, and the taxes to support paupers made by intemperance

are so great; the failure of the appeals made by argument and moral suasion are, in painful respects, so manifest; the woes and lamentations caused by intemperance come up still so loud and so piercing from all parts of the land; the ruin of the body and the soul of a human being is so dreadful; and the fact that tens of thousands of our countrymen are annually sent to a dishonored grave as the result of the "drinking usages of society"—these things are forcing the enquiry upon the public mind, whether it is, or is not, proper and practicable to prohibit the traffic altogether, and whether, this is not the point which legislation must reach, and should reach, in regard to this great evil. * * * *

What is asked for, is not that there *should be* legislation but that legislation should be *right*. The principle now assumed in the legislation on the subject is, that an acknowledged evil which, if left to itself would only spread wo and ruin through a community, is to be *tolerated* and *regulated;* that a business always dangerous tot he health and morals, and souls of men, is to be restrained, but not *forbidden*. We ask *that it should be prohibited altogether.*

The principles in legislation to which I referred as bearing on public evils, are five in number.

1. First, society has a right *to protect itself.* I do not know that this would be called in question, for it is universally acted on; but the importance of the principle itself, and its connection with the point before us, demands that it should be well understood, and that its bearings should be clearly seen. It is important to understand that there is such a right in fact, and to see clearly to what it extends. * * * *

On these principles of self-protection, society legislates against lotteries against gaming, against counterfeiting the public coin, against drunkenness, against profaneness, against poisonous or corrupted drugs, against any employment that in its nature tends to endanger the public health, peace, or morals. No man, on this principle, is allowed to set up and prosecute a public business, however lucrative it may be, which will have either of these effects—for the public good is of more consequence than any private gain could be. If, for instance, a man should set up a *bakery* in this city, in which by the infusion of a deleterious drug into his bread he would endanger the public health, society would not hesitate a moment in regarding this as a proper subject of legislation, and would never dream of tolerating it, or taxing it, or regulating it, or licensing it. If from the bakeries of this city, bread of such a character should go forth for a single morning, and there was a general concert and understanding among the bakers to continue this practice as the regular line of their business—if there was not *law* enough in the community to put a stop to it, there would not be *patience* and *forbearance* enough to prevent a storm of public indignation that would in a day lay every such bakery in ruins.—There are not as many bakeries in this city, as there are houses for selling intoxicating liquors.

2. I lay it down as a second principle in regard to legislation, that society should not by its laws *protect evil.* This perhaps is sufficiently

clear from the remarks already made, but the importance of the principle in itself, and in the application which I intend to make of it, requires that it should be made a little more distinct and prominent. The position is, that the purpose of society in organizing a government, and the purpose of a government under such an organization, should not be to *protect evil in any form*. The law is made "for the lawless and disobedient; for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for those that defile themselves with mankind, for men-stealers, for liars, and for perjured persons," (1 Tim. i. 9,) and not to *protect* those who practise these vices, or to *protect* any thing which will give facility in practising them. The true object of legislation, is to *prevent* not to *protect* evil. God never instituted a government on the earth with a view to its throwing a protecting shield over vice and immorality; he has never commissioned men to sit in high places to accomplish any such work. The end of government, so far as it bears on that point at all, is to suppress crime, to punish wrong-doers; to remove iniquity; to promote that which is just and true. And it matters not what the evil is, nor how lucrative it may be made, nor how much capital may be invested in it, nor how much revenue may be derived from it, nor how many persons may have an interest in its continuance,—the business of the lawgiver is to suppress it, not to protect it; to bring it to as speedy an end as possible, not to become the panderer to it, or the patron of it. What would be thought of a government that should, under any pretext whatever, take under its protecting care, thieves, counterfeiters, and burglars?

3. A third principle in regard to legislation, is equally clear, and equally important. It is, that society should not undertake *to regulate evil by law*. Its business is to *remove it*; not to *regulate* it. This principle, also, would seem to be plain enough on its very announcement, but it bears so directly on the point before us that it is proper to dwell on it a moment longer. What would a government be that should undertake to regulate murder, arson, adultery, burglary, or theft? What would laws be that should "license" such crimes in any circumstances, and under any restrictions?—What would a law be that should undertake to derive a revenue from the act of poisoning innocent children under suitable restraints and safe-guards, or that should authorize the burning of a house or barn by night under proper checks, and with suitable security in regard to the good moral character of him who did it?

I admit that there have been times and countries in which the principle against which I am now speaking, has been regarded as a proper principle in legislation. Theft was tolerated and encouraged in Sparta when properly regulated; in France, at one time, it was regarded as proper that licentiousness should be taken under the protection of law, and should be licensed and regulated; and so gaming has been licensed and regulated and so lotteries have been, and so horse-racing has been, and so bull-baiting, and cock-fighting, and brutal contests between man and man have been. You may find countries, I admit, where these things are still done;

but the progress of the world is towards that point which I have laid down as a principle in all just legislation—that the object of law is not to *regulate* but to *remove* evil. We have applied this principle to lotteries, to horse-racing, and to gaming. We have applied it to the crimes of arson, theft, murder, treason, duelling, adultery, and polygamy. We have practically applied it to the barbarous sports of the amphitheatre, to bull-baiting, and to open and disgraceful contests between man and man. But we have *not* applied it to all things. There is one great evil that still lingers among us, where the principle is adopted and acted on, that it is to be regulated and not removed; that it is to be placed under suitable restraints, and made subservient to the purposes of government, by raising a revenue. This stands by itself, perhaps the solitary instance of this kind of legislation in our land. In all other cases the grand principle is adopted and acted on that no temporary benefit— no profitable investment of capital—no purpose of raising a revenue—would justify a legislative body in tolerating an evil, and regulating it by law. The doctrine which I am defending is, that this principle should be adopted in regard to *all* that is evil; that the great purpose of government is to remove it, not to patronize and regulate it.

4. I state as a fourth principle in regard to legislation, that society has a right to take efficient means to prevent or remove an evil. * * * *

Nuisances or evils that individuals or society have a right to protect themselves against, are such things, as defined in the law-books, as the following:—a man's building his house so near to mine that his roof overhangs my roof; erecting a house or other building so near to mine that it obstructs my ancient lights and windows; keeping noisome animals so near to the house of another that the stench of them incommodes him, and makes the air unwholesome ; a setting up and exercising an offensive trade—as a tanner's or a tallow chandler's ; erecting a smelting house for lead so near to the land of another that the vapor and smoke kills his corn and grass, and damages his cattle. And so to stop or divert water that uses to run to another's meadow or mill, or to corrupt or poison a water course, by erecting a day house or lime pit for the use of trade in the upper part of the stream, is a nuisance which society has a right to abate. —3. Blackstone, 217, 218. "So clearly," says the great author of the Commentaries on the laws of England, "does the law of England enforce that excellent rule of Gospel morality, of doing to others, as we would they should do unto ourselves." And so the same great writer, in another place, says, "all disorderly inns, or ale-houses, bawdy-houses, stage-plays unlicensed, booths and stages for rope-dancers, mountebanks and the like, are public nuisances."—4. Blacks. 167. So lotteries have often been declared public nuisances, and have been suppressed by law as such; and so the selling of fire-works and squibs, or throwing them about in the street, is a nuisance.—4. Blacks. 168. On these principles, our own Commentator on American law, says:—"The government may by general regulation, interdict such uses of property as would create nuisances, and become dangerous to the lives, or health, or peace, or comfort of the citizens. Unwholesome trades, slaughter-houses, operations offensive to

the senses, the deposit of powder, building with combustible materials and the burial of the dead, may be interdicted by law, in the midst of dense masses of population, on the general and rational principle, that every person ought so to use his property as not to injure his neighbors, and that private interest must be made subservient to the general interest of the community.—2 Kent, 340. These then are nuisances that may be abated; these are uses of property that may be interdicted by law for the sake of the public health, peace, and comfort. Private interest is to be sacrificed to the public good, and society is to take care that property shall not be so used as to be detrimental to the public happiness. * * *

The property that does the most mischief, either under the protection of law, or without the protection of law, that does the most to increase the public burdens by making paupers and by multiplying crimes; that causes most estates to melt away, and that most diminishes the productive industry of the nation by indisposing or disabling men from labor; that produces the most wretched forms of bodily and mental suffering; that consigns most persons to the grave and to perdition, is that which is employed in the manufacture and sale of intoxicating drinks. All the property employed by tallow chandlers, and the makers or sellers of squibs, and by dyers, or in any other forms of nuisance, or that would be employed if there were no laws to prohibit it, and all the injury done to the prosperity or happiness of a community by employing property in such operations, is a nameless trifle compared with the evil done by the manufacture and sale of intoxicating drinks. It would be impossible to induce men by any protection which the law could give, to employ property so as to do as *much* mischief in any other way.

5. A fifth principle in regard to legislation is, that society has a right to prevent or remove an evil, by destroying private property, or rendering it *valueless*, if necessary.

This principle is recognized in a case where other property, or where life may be endangered, as in blowing up a house to stop the progress of a conflagration. It is recognized in the confiscation of goods in a contraband traffic. It is recognized in the case of damaged hides or corrupted drugs, or tainted meat in the market, or the tools and implements of counterfeiters. * * * * *

The right to destroy such property is a right inherent in society, and the owner of damaged hides, or corrupted drugs, or the dies and stamps used in counterfeiting the coin, can have no right to complain, even if his property is rendered worthless, or is destroyed. And, if the seller of corrupted drugs, or the owner of the dies and stamps of the counterfeiters *should* complain, and should assert that he had the right to use his property as he pleased, or if the owner of tainted meat in the market should assert that society had no right to dispose of his property, there would be but one voice and one feeling in an indignant and outraged community on account of a claim so monstrous. Moreover, if, instead of destroying such property, or in some other way putting it beyond the power of doing evil, any municipal body should authorize the business,

though under certain restrictions, and should attempt to derive a revenue from it at the expense of the life and health of large numbers of its citizens, it would be an outrage on all legislation, and would excite the scorn and abhorrence of the whole civilized world. Yet there is no property that so certainly and so uniformly works evil in a community as that which is employed in the manufacture and sale of intoxicating drink; and all the capital on the face of the earth invested in damaged hides, and corrupted drugs, and tainted butcher's meat, and counterfeiter's tools, is not doing an appreciable quantity of the mischief that is done by the property that is invested in this business.

These principles seem plain, and are such as are acted on in the ordinary course of legislation. It remains, then, only to inquire whether they have a proper applicability to the immediate matter before us—the evils, the woes, the wrongs, the desolations of intemperance. And in reference to this there are two inquiries.—*(a)* why should we invoke the aid of legislation at all? and *(b)* why, if legislation is necessary and proper, should the principles which have been laid down, lead to an entire prohibition of the traffic?

(a) The first of these inquiries is, why should we invoke the aid of legislation at all? That is, in other words, why should we not leave this, as we do other points of morals, and as we do religion, to the influence of argument and moral suasion, to the reason, the conscience, and the interest of mankind? This inquiry can be soon answered. I admit that argument and moral suasion; that appeals to the reason, the conscience, the self-interest of men; appeals founded on the injury that intemperance does to individuals and to the community—to the bodies and souls of men; appeals founded on the due regard to health, to happiness, and to salvation, *should* be plied on every hand; and I admit that much may be done by this, as there has been heretofore done, to stay the progress of this great evil in our land. I admit that in reference to large numbers of our fellow-citizens, it has been, and it will be, all that is needed. But I wish to show you, in few words, why this is not *all* that is necessary, and why the temperance reformation can never be complete and triumphant except by that kind of legislation which I am advocating.

1. First, then, the State has *not* chosen to leave it to argument and moral suasion. It has chosen to *legislate on it.* It has felt that it would not be safe to leave it, as it does religion, and charity, to the conscience and the good feeling of mankind. It has felt that it would not be safe to leave it as it does religion, to God, and to his Providence and Spirit. It *has* legislated upon it. It authorizes the *sale.* It seeks to regulate it. It attempts to derive a revenue from it—as it does *not* from damaged hides, and tainted meat, and corrupted drugs. We only ask, since the State will and must legislate on it, that it legislate in regard to this as it does to any other evil.

2. Secondly. You do not rely on argument and moral suasion in any similar case. Why not rely on moral suasion and appeals to the conscience in regard to lotteries? Why not continue to license them, and regu-

late them, and derive a revenue from them; and if, after every precaution, there are still evils in regard to them, why not endeavor to check those evils by appeals to the consciences and the reason of the men engaged in selling lottery tickets? Why not pursue the same course in regard to gambling establishments, and to horse-racing and bull-baiting; and if there are still evils in regard to them, seek to persuade the men engaged in these pursuits *not* to carry them too far and if there are young men liable to be led astray, endeavor by moral suasion to induce them *not* to do that which the law allows? And why not extend the same principle to horse-stealing, and burglary, and arson, and rely on moral suasion in checking these evils? Yet, not one of these evils does an appreciable part of the mischief in our land which is done by the traffic in ardent spirits.

3. Thirdly. There is a class of men, and those most deeply interested in the matter, that you can never influence by moral suasion. There *is* a portion that you can. The conscientious you can. The men that truly fear God, you can. The men that ordinarily convene in a Christian house of worship, you can. Many young men you can. Many farmers, mechanics, professional men, you can. Many men engaged in the traffic has been long continued, and is deemed respectable. I began my ministry in a place where there were twenty stores in which ardent spirits was sold, and where there were nineteen distilleries in which it was manufactured. In my youthful ardor I made an appeal to my people as well as I was able, on the subject. I had the happiness of seeing the traffic abandoned in eighteen of those stores, and of seeing seventeen of those distilleries cease to pour out the streams of demoralization and death on the community, through the influence of moral suasion. But after all that you can do in such a case, do you not know that there is a class of men in every community that you cannot reach by moral suasion, and that must be restrained by law? They are men who enter no sanctuary; who place themselves aloof from argument; whose hearts are hard; whose consciences are seared; whose sole motive is gain; and who, if the moral part of the community abandon a business, will only drive it on themselves the faster—What are you to do with such men? Are you to protect them in their business against the general sense of the community? Are you to throw the shield of law over them, and sanction all that they do? Are you to license them, and derive a revenue from their business? Are you to make supplementary provision to sustain all the paupers they will make and to pay the costs of all the prosecutions for crime that shall result from their employment? How are you to check, restrain, control, such men? Is it to be by moral suasion? All our acts of legislation answer, No. You may go far in the temperance reformation by moral suasion, but it has failed in removing the evil, and from the nature of the case, must always fail, just as anything else would, while the State throws its protecting shield over the traffic; and while there are men principled and unprincipled, who will take advantage of such protection, and resist your arguments, and soothe their consciences, in the plea that what they do is *legal.*

4. And fourthly, the existing legislation does not prevent the evil, nor

can any legislation that proceeds on that principle prevent it. All such legislation must be ineffectual on any subject. It is a wrong principle to authorize any thing by law from which men are to be dissuaded by moral means; a wrong principle to bring the laws into conflict with those arguments which must be used to restrain men from vice and crime. I venture to affirm that all the laws ever made to prevent intemperance under the system of licensing persons to sell intoxicating drinks, always have failed, and always will and must fail. Is any man restained from becoming intemperate by the license law? Do not men drink just as much as they choose? Are there any fewer intemperate men in any community in virtue of those laws? Is it not for the interest of men who pay a revenue to the State for a license, to sell as much of their article of traffic as they can? Are they not authorized to do it to any extent, and to all persons, and to persons in all circumstances, and is there any thing in the nature of the case, or in their contract with the State, to prevent it? Or if there is *can* you prevent it? When a traveling merchant has paid a tax to the State for the privilege of selling his wares, does he not feel authorized to prosecute his business to any extent, and does he not feel that he has paid a consideration—an equivalent—to the commonwealth for this very privilege? Are not men *authorized* to sell ardent spirits, by a tavern license, and is not this the very thing for which it was granted? And what ground of appeal have you to such men as long as they can plead the sanction of the laws of the land, and the authority of the State? Let a father approach such a man, and remind him that his business is ruining his own son. That is an affair, he would say, of the State, and he has only, in the face of such an appeal, to show his license. Let a wife come to him with tears, and tell him of the wo and poverty and wretchedness that his business is introducing into her once happy home. He has only to exhibit his license. Let a neighbor remind him of the evils that intemperance does in a community, and entreat him for the love of God and humanity, to abandon the business. He has only to show his license. Let the ministers of religion plead, and let them set forth the awful consequences of that business on morals and religion—in time and in eternity, and he has only coolly to show his license. He is doing a business which is *legal*—as legal as the work of the farmer, the mechanic, the professional man. He throws off responsibility. He pleads the authority of the State, and shelters himself against all arguments, and all appeals, and all persuasions, under the broad shield of that protection. And I repeat, therefore, the declaration, that, considered as a restraint on intemperance, *the whole license system has failed, and must always fail.* Just as many men become intemperate as choose. No man is restrained from procuring the intoxicating cup. Intemperance in the land is under the solemn sanction of the laws.

(*b*) But why, if legislation is necessary and proper, should the principles laid down in this discourse lead to an entire prohibition of the traffic? I may now answer this question in a very summary way:—because society has a right to protect itself, from one of the greatest—if not the very

greatest, evils ever inflicted on humanity; because society should not protect such an evil by acts of legislation, or make that *legal* which good men are seeking to remove by moral means; because society should not attempt to *regulate* an evil, but should seek to *remove* it; because society has a right to make use of all proper means to prevent or remove an evil; and because, if necessary, in doing this, it has a right to render property embarked in a particular business, worthless, or to destroy it. On these broad principles I advocate the propriety of endeavoring to obtain the passage of such laws as shall effectually prohibit, under proper and effective penalties, this whole traffic. I start no metaphysical and abstract question, about its being a sin *per se* to drink wine, or brandy, or any other intoxicating drink. I look at the broad fact of the evil in the land, and say that an evil so great, *ought* to be restrained; that the principles of legislation applied to other subjects *ought* to be applied to this; and that there is no other conceivable evil that *would* be protected, patronized, shielded, regulated, as this is, in a civilized and Christian land.

It was ascertained some years since, that thirty thousand American citizens at least, died annually from intemperance; and that more than three hundred thousand of our people were intemperate in the proper sense of the word. It was ascertained that a very large proportion of these were young men—the bone and sinew of the republic—the hope of the Church, and of the State, and many of them connected with the best families of the land. It was ascertained that they sustained all the most interesting relations of human life—as fathers, husbands, sons and brothers. It was ascertained that the vice was usually accompanied with every other vice, and was the fruitful source of every kind of crime. It was ascertained—or there was strong reason to suspect—that among the number of the intemperate, were some thousands of females—sustaining the various relations of wife, mother, daughter, sister. It was ascertained, on the most diligent enquiries, that from three-fourths to nine-tenths of the prosecutions for crime sprang in some way out of intemperance, and that from three-fourths to nine-tenths of all the expenses necessary to maintain the paupers in the community, sprang from the same source. It was declared by the great body of physicians, and as far as I know by all whose attention was called to the subject, that there is no *nutriment* in alcoholic drinks; that they furnish no permanent strength to the body; that they are dangerous to health, and that on the tissues of the stomach they act like a slow poison, producing ultimate disease; that among the maladies produced is one of the most frightful forms of insanity; and that the regular effect of indulgence, however hardy the frame may be, will be ultimately, death. It was proclaimed by the ministers of religion that there is no other single cause that gives occasion for so much discipline in the church; that nothing stands so much in the way of the success of the gospel which they preach; and, as the physician made a statement about *the body*, so they proclaimed that nothing does so much effectually to destroy *the soul*. These and kindred truths were proclaimed through the land; and there were none to gainsay them—for it could not be done. * * * * *

Should an evil like this be protected by law; should it be assumed that it is to continue to exist; should an attempt be made merely to regulate it; should it have the patronage of the State, and be made legal; should a virtuous community consent to be taxed to sustain it; should intelligent and pious men lend their countenance to it? Shall a man be restrained from setting up a slaughter-house, or a glue manufactory, or dye works at my door, and allowed to open a fountain that is certainly destined to corrupt the morals, and the peace of the neighborhood; that is to multiply crime and pauperism, that will ruin the bodies and the souls of men?

III.—Memorial of the Onondaga Nation in favor of the Maine Law.

The Onondaga tribe of Indians, now greatly reduced in number, still dwells in the western part of the State of New York on a tract of land reserved for their use. The following Memorial was recently forwarded by them to the State Legislature:—

To the Senate and House of Representatives, Albany:

Dear Fathers and Brothers: We understand you are at the great Council House at Albany, and that the great Council Fire is now burning, and that our White Brothers all over the State are sending wood to put on the Council Fire, but we 'fraid the Council Fire will not burn bright and clear without more help; so we send this to make it burn. Now, Brothers, what we want to say is this: We hear about our brothers in the State of Maine: we hear that they find Great Rogue; this Rogue he get folks' money; sometime he burn houses; sometime he kill people; sometime he make family very poor; sometime he take 'way senses; sometime he make 'em very cross and ragged, and dirty, and sometime he freeze 'em to death.

Now, we hear our Brothers there; they try to stop him; they try talk about him, see if can stop him a little; but he won't stop. We hear at last our Brothers won't bear it no longer; so they make law to knock him on head, any where they find him: in barrel, or jug, or bottle, in tavern, grocery or barn, anywhere, knock him on head. Now, we want to tell you, Brothers, that this big *Rogue* has been here to Onondaga; he has made us great trouble. Some of our people would be very good if this bad fellow would keep away. We try; our people try some too, but he will not. Now we ask you to make law—such as our Brothers in the State of Maine have made. We have tried coax him, but he won't be coax; we try scare—he won't scare much; he still make a great deal trouble; we

think better make law to knock him on head—then he make us no more trouble. We Christian party ask it, and some Pagan too—most all ask it —you make this law.

Now, Brothers, our people sold our land to white people, and white people make treaty—he say he be good to Indian. But he let this *Rogue* trouble us most too long. Now, Brothers, we was once great people, and we have gone to war for our white brothers; but now we are few, and our white brothers are strong. We want you help us—we want you make this law, so when we find this *Rogue* we will kill him. We see him great many times, but we mean to be good and peaceable, and so he get away; but if you make this law, then we kill him, and then we live happy and friendly; no more cross; no more ragged; no more fight, but raise corn, wheat, oats, beans, cattle, horses, and some children too; no more get drunk; no more freeze to death; work and get good things like white men

DAVID HILL, } Chiefs.
DAVID SMITH, }
And 61 more Onondagas.

IV.—THE REV. CANON STOWELL ON THE LICENSE SYSTEM.

THE Rev. Hugh Stowell of Manchester, as part of an address delivered in the presence of high ecclesiastical dignitaries and peers of the realm, declared:—"I do not hesitate to say that the whole economy of our public-houses, gin-shops, beer-shops—the whole economy, in short, of the drinking system of this country—requires a searching investigation at the hands of the Legislature. We pray day by day to our Father in heaven, 'lead us not into temptation,' and have we any right to lead our poor fellow-sinners and poor fellow-countrymen into temptation every day and every hour? They cannot pass out of their dreary cellars or their impoverished dwellings; they cannot go out at an early hour to the factory, but there is the gin palace decked out with all its glittering meretricious attractions. The blazing gas is lighted to catch their glance, and the tempting *liqueurs* with the sparks shining through them, appear the more attractive to their wistful eye. Weary, benumbed, and half awake, at the early hour in the morning, it is not unnatural for them to step in and drink the liquid fire. And

then begins the fatal habit which so often ends in premature old age, debauchery, misery, and death. And what shall we say of those more pestilent sources of temptation and mischief, the beer-shops of England?—I do not hesitate to say that there never was a more immoral or mischievous measure passed by the legislature of this country than the beer shop system of England. These beer-shops have diffused and scattered the seductions of intemperance. They have furnished facilities for continual crime, for unhallowed combinations, and unhallowed resort to an extent that it is not possible to over-estimate. If, then, we acknowledge the existence of this evil, why not grapple with it manfully, christianly, nobly, and effectually as we ought to do? The Bishops on the bench—the Clergy of the Church of England—the Prime Minister and his colleagues in the Cabinet—the whole body of our Legislature are called upon for the sake of their country to put an end to the evils and mischief of the beer-system. My Lord, are we to be told that they are become vested property? that so many landlords have a great deal of money invested in them? that we shall disturb and dislocate the whole property of the country, if we touch the beer-shops? And is it come to this, that we are to measure the morals, the well-being, and the spiritual integrity of our country by pounds, shillings, and pence? Oh, what a wretched fiscal mode of reasoning! Leave it to the worshippers of Mammon! Away with it from the worshippers of the living God! How little good can we expect to have done in the back streets and alleys of Manchester, when for one church or chapel you have ten dram-shops and twenty beer houses—one Church of God, and thirty synagogues of Satan—one solitary agency of good, and thirty mighty agencies of evil. Can we wonder that the state of the working classes is such as we deplore?"

V.—Native sentiment.

It is well known that previous to the introduction of English rule, the use of intoxicating drinks was regarded as

disreputable by all the better classes of the Native population. And the present License System they still regard as a monstrous evil; a curse to the country and a disgrace to the Government. That Government extends its sanction to these sources of demoralization and ruin with a view to limit their number and to diminish the evils which they produce is generally regarded by the people as a lying and shameless pretence. They see these shops multiplying from year to year, spreading intemperance and degradation on all sides,—they see the revenue from this source constantly increasing, and they maintain that Government in licensing these shops, not only exhibits a heartless disregard to the wishes and the welfare of the people, but that it deliberately, for the sake of gain, enters into league with the powers of evil. Such a feeling on the part of the Native population is greatly to be deplored. Still we cannot wonder that such a feeling exists.

Previous numbers of the Repository have contained translations of articles from the Native Periodical Press, designed to show the prevalent feeling in reference to this subject. This feeling, instead of being disregarded, ought to be complied with and cherished. And thus, while staying the progress of intemperance, Government would secure an additional measure of confidence and good will.

Whether right or wrong, the following articles translated from Native periodicals express the feelings of the great body of the people. And, as such, they cannot be perused without a painful interest. The first is from the *Prabhákar*, of 19th June 1853:—

"To the editor of the Prabhakar,

"Sir, Latterly grog-shops and places for the sale of opium and *chandol* have so increased that one is lost in astonishment when contemplating their number, especially when he considers that they exist under the sanction of Government. Under the Maráthá Government, no place was allowed to these shops; but now, in passing along the great road by Kálbadeví to Byculla, not less than a thousand may be seen. Formerly it was difficult to procure spirits even as a medicine; but now, in how many houses may bottles be found by the dozen! Many of the Bigáris and Kamátí people, when returning at night from their work, stop at these shops to drink spirits. Ask them why they do this, and they will reply, "we have

labored all day and are weary; two pice worth of strong drink makes us *feel much better.*" *But alas! after drinking the spirits, they too often are not able to get home. Instead of being revived, they often lie like dead men in the gutters, or roll like swine in the mud.*

After describing the intemperance of the Kolis, the writer proceeds:—

"The upper classes are indeed greatly opposed to the use of intoxicating drinks, &c.; but not a few of them now use *Bha'ng, Ganja, Chando'l,* and Opium. Especially on Saturday and Sunday, do many use *bha'ng* for the purpose of excitement, and then, thinking themselves very happy, they exclaim, "This is the way to enjoy life! Come, let us have some sport; let us take a drive," &c. These people maintain that bháng is very useful even when used daily; that it enables them to get through much work, &c.

After expostulating with the people on their use of intoxicating liquors and drugs, the writer proceeds to censure the Government, as follows:—

"By sanctioning the existence of these destroyers, Government manages to extract a large revenue from the people. It is pretended that the object in view in receiving money for licensing these shops is to reduce their number; to prevent their unnecessary multiplication. Bravo! Capital! as if a mere child could not see through this pretence! Why did not people establish these shops under the Maráthí rule, when little or nothing was received for licenses? And why is it that now, when Government licenses these shops and makes them a source of revenue, that intemperance increases at such a rate? The Native Government would not let loose these destroyers for the sake of profiting thereby. This is a sufficient and obvious explanation of the matter.

Were the Bombay thieves to apply for permission to ply their business under Government sanction, saying that if Government would extend its countenance to the profession, as it does to the keepers of tippling-houses, they would pay double the amount received from the Grog-shops; what would be the reply? Would Government say we will grant you a license, but you must pay for it at least four times as much as is paid by the dram-sellers for theirs? Were such a course adopted the people would soon complain loudly of what had been done. But the Government might very coolly reply, 'Thieves and robbers are certainly a great evil; we have no sympathy with them whatever, and in order to free the country from them as far as possible, we never grant them a license except on the payment of a very large sum.' Truly, a most satisfactory answer!! Should not all applaud such a course as this? Or rather, who, in that case, would not feel that the reign of anarchy and demons had come? And when the future historian shall learn the course pursued by our present enlightened Government in reference, to the evils of intemperance, he will not fail to record a

fact so discreditable. Let the Government then anticipate the verdict of posterity and no longer tolerate those shops which are so destructive to the best interests of the community.

The following, on the same subject, is translated from a recent number of the *Dnyánprukásh*:—

"It cannot be denied that Intemperance is rapidly on the increase in the Maráthí country; already there is a heaven wide difference between the present state of things and that which formerly existed. Grog-shops now abound where formerly there was not one;—where once spirits could with difficulty be procured for medicinal purposes, there they are now drunk as freely as water. Where formerly a drunken man would have been surrounded by astonished spectators, there drunkards have become so common as not to attract the attention even of the dog in the streets. Many who once would have thought themselves defiled by contact with spirits now constantly use them on the pretext of religion. Formerly the man who used spirits was deemed unfit for Government employ, now the Government elevates such to the most responsible stations. If a man is only in his place at the regular hours, Government no longer inquires about his drunkenness and misconduct at home.

"Formerly Government, instead of seeking to raise a revenue from intoxicating drinks, did all in its power to prevent their use; now, if the revenue prospers through the use of spirits, no account is made of the poverty and wretchedness which result therefrom. For evidence of this we need only state that the revenue from spirits at Belgaum is now Rs. 12,000 a year while formely it was but Rs. 36; at Bagalkot, where formerly it was Rs. 300, it is now Rs. 5,000. In places where a dram-shop was formerly unknown, Government now raises a great revenue from this abominable business, as for instance at Poona, where the liquor contract is now farmed for Rs. 52,000 a year, and is constantly advancing. And throughout all India, a similar state of things is beginning to prevail.

"For this deplorable state of things Government is chiefly responsible inasmuch as it licenses the grog-shops. In reference to this matter the Government is most blameworthy;—

"1st. Because it is the duty of Government to guard the interests of the people; but instead of this, it lends its sanction to these shops which are filling the land with immorality, ignorance, poverty, disease and ruin. Surely none can deny that this is a great reproach.

"2nd. It is pretended that the object of the license system is to restrain an acknowledged evil. But the money raised from this source is the price of blood. Far better to take the money of the people by violence, than for the sake of gain, to seduce them into evil courses. If spoiled by violence, the people simply are reduced to poverty; but through the use of intoxicating drinks they are corrupted and ruined;—they cast off the fear of God, destroy their families and become ripe for perdition. And can it be right for Government to sanction these fountains of evil?

"3rd. The present Government is far more enlightened than either the Hindu or the Mohammadan Governments were. And in various respects it is superior to them. Why then should it sanction, and share in the profits of these dram shops and thus deliver over its subjects to ruin? Surely the Great Judge of all will make inquisition in regard to this matter. He will call the guilty to account.

"4th. The people of this country are generally ignorant, poor, and weak; and if they once form an appetite for strong drink, their doom is sealed. To allow grog-shops to be planted at pleasure among such a people is like pouring oil into a burning house instead of seeking to extinguish the fire.

"5th. Government at great expense and trouble, has suppressed various evils, such as Sati, the Khond sacrifices, casting children into the Ganges, &c. It has also put down the Thags, the plundering Ramushis, &c. But an evil far more fearful and destructive it openly sanctions! The liquor dealers first seduce and then plunder the people under authority from Government.

"6th. The earnest desire of the respectable inhabitants is that the grog-shops should be suppressed; and repeatedly have memorials to this effect been forwarded to Government. But Government has strangely hardened its heart against all such appeals.

"7th. The habitual use of intoxicating drinks is opposed to the Jewish, Christian, Mohammadan, Hindu, Jain, Buddhist, and all other religions. How blameworthy then is Government in allowing this ruinous and shameless traffic to be carried on under its auspices to the impoverishment and ruin of the people!

"We call upon the Government then, in the name of Justice, Religion, and Humanity to suppress the grog-shops. The evil is increasing at a fearful rate and, in consequence, the people are likely soon to be clothed with nakedness and rags. If nothing is done, it requires no prophet's ken to see that the Hindus will soon be among the most poverty-stricken, degraded and wretched people on the face of the earth. Let then every friend of his country earnestly pray that God may graciously avert these evils, and that the happy day may soon come when the land shall be delivered from the curse of grog-shops and strong drink."

To attempt forcibly to suppress the liquor-shops in opposition to the wishes of the great mass of the people would be of no avail. But were Government to adopt such a measure, it would have the sympathies of nearly all the more respectable classes. And it is deeply to be lamented that the general feeling should be outraged by allowing these fountains of crime and wretchedness to be planted throughout the land. Future generations will bewail the blind, suicidal policy now pursued.

VI.—Intemperance among the Roman Catholic Population.

Our readers will remember the facts stated in the last *Repository* regarding the intemperance of the Roman Catholic population of Bombay, Salsette and vicinity; and particularly the disgraceful conduct of certain priests, as described by a correspondent. It will be understood that the writer, who is himself a Roman Catholic, speaks not of the priests of that church as a body, but of certain individuals, whose conduct he justly denounces. We would earnestly urge both the priests and the Roman Catholic laity to unite in a hearty effort to banish the drinking customs and the consequent intemperance which prevail among that community. Our correspondent says:—

Sir,—For the last No. of the *Repository* I wrote a letter on the disgraceful proceedings of some of the Roman Catholic priests in connection with the appointment of a successor to the Vicar of the Church at Bandora. By a reference to it, the reader will see it stated that there were four candidates for the vacant vicariate and that all of them had distributed liquor to the parishioners with a view to securing their votes. The third candidate who was said to have had a fair chance of success has been nominated to the place.—And I am sorry to say that similar disgraceful scenes have begun to take place in the parish of which he was the vicar, though not to such an extent as at Bandora. This is a bad omen to the Roman Catholic population. If they begin to look for liquor whenever a public place becomes vacant and their priests in order to secure such places distribute liquor, then the time is not far distant when this small section of the Indian population will become altogether extinct. They have already been made slaves to intemperance, ignorance and superstition by these priests who, under the cover of being the leaders of the church, are giving to their flocks lessons that will lead them to misery and woe. They are introducing degrading and vicious habits, just at a time when the people ought to be made to reap the benefit of liberal education;—when libraries, educational establishments, debating societies, lectures, &c. are being instituted on all sides for the improvement of the mind. One could wish that these priests had never been born; and unless they change their course, the sooner the earth takes them back the better;—their remaining will only tend to add to the multiplied miseries of the poor people.

VII.—The physiology of temperance.*

In 1849 a prize of one hundred guineas was awarded to Dr. W. B. Carpenter for his truly valuable Essay "On the Use and Abuse of Alcoholic Liquors in Health and Disease." Of that work, which is specially addressed to the Medical Profession, two large editions have been published, and the Author has now given the substance of it to the public in a more popular form, substituting matter of more general interest in the place of purely professional details. This we are glad to see published in 'Bohn's Shilling Series', as it is thus brought within the reach of all classes.

In the work before us the following propositions are discussed, and we see not how any one can candidly consider the facts and arguments adduced in support of them without being convinced "That Total and Universal Abstinence from Alcoholic beverages of all sorts would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race:"†—

I. The action of Alcohol upon the animal body in health is essentially *poisonous;* producing such a disturbance in the regular current of vital action, as, when a sufficient dose or succession of doses is administered, becomes fatal.

II. The consequences of the habitual *excessive* use of Alcoholic Liquors, as proved by the experience of the Medical Profession, and generally admitted by Medical writers, are precisely such as the study of its effects in poisonous doses would lead us to anticipate; various Diseases being thus induced in the organs whose actions are peculiarly liable to derangement from the presence of alcohol in the system.

III. The habitual *moderate* use of Alcoholic Liquors has a tendency to produce morbid actions in those organs especially acted-on by them, which ultimately manifest themselves in various chronic diseases of advanced life.

IV. The preceding conclusion, as to the remotely injurious effects of

* The Physiology of Temperance and Total Abstinence; being an examination of the effects of the excessive, moderate, and occasional use of Alcoholic Liquors on the healthy human system; by William B. Carpenter M. D., F. R. S., F. G. S., examiner in Physiology in the University of London, Professor of Medical Jurisprudence in the University College, &c. &c. &c.

† This statement has been subscribed by more than 2,000 of the Medical Profession in England, and by a large number in India. See first number of the Temperance Repository for information on this subject.

the "moderate" use of Alcoholic Liquors, is borne out by the comparative rapidity with which similar results develope themselves in tropical climates.

V. The capacity of the healthy human system to sustain as much bodily or mental labour as it can be legitimately called on to perform, and to resist the extremes of heat and cold, as well as other depressing agencies, is not augmented (as commonly supposed) by the use of Alcoholic Liquors; but, on the contrary, their use, under such circumstances tends positively to its impairment.

VI. Although there are certain exceptional cases, in which occasional, or even habitual, recourse may be had to Alcoholic Liquors with apparent advantage, the number of cases in which permanent benefit is gained by their use is much less than is generally supposed; their effect being rather to palliate the results of departures from the laws of health, than to antagonize or remove their causes; and any temporary increase of power being usually purchased at the expense of a greater subsequent diminution in the capacity of exerting it.

VII. Whilst the habitual use of Alcoholic Liquors, even in the most moderate amount, is likely (except in a few rare instances) to be injurious rather than beneficial, great benefit may be derived in the treatment of Disease from the *medicinal* use of Alcohol in appropriate cases.

The Author next explains that under the head of Alcoholic Liquors he includes all those beverages which contain Alcohol in sufficient amount to produce its characteristic action on the system. Some, while admitting the noxious effects of distilled spirits, labor under the impression that unbrandied wines and malt liquors are not injurious. This belief is shown to be erroneous, the immediate effects of these liquors on the system varying with the relative quantity of alcohol which they contain. The Introduction closes with the following brief glance at the moral grounds for abstinence from the use of intoxicating drinks:—

Although this Essay is only designed to investigate the Physiological bearings of the Abstinence question, yet the Author cannot allow it to go forth without expressing his conviction, that whilst there are adequate *physical* reasons for abstinence from the *habitual* use of even a "moderate" quantity of Alcoholic Liquors, there are also strong *moral* grounds for abstinence from that *occasional* use of them, which is too frequently thought to be requisite for social enjoyment, and to form an essential part of the rites of hospitality. Few, save those who have expressly inquired into the subject, have any idea of the extent of the *social* evils, resulting from Intemperance, or of the degree in which they press upon every member of the community. He believes that among those who *have* thus inquired, there is but one opinion as to the fact, that, of all the causes which are at present

conspiring to degrade the physical, moral, and intellectual condition of the mass of the people, there is not one to be compared in potency with the *abuse of Alcoholic Liquors;* and that, if this could be done away with, the removal of all the other causes would be immeasurably promoted. Every one who wishes well to his kind, therefore, must be interested in the inquiry how this monster-evil can be best eradicated.

Now the Author considers, that the best answer to this inquiry has been found in the results of experience. A fair trial has been given, both in this country and in the United States, to societies which advocated the principle of *Temperance*, and which enlisted in their support a large number of intelligent and influential men; but it has been found that little or no good has been effected by them, among the classes on whom it was most desirable that their influence should be exerted, except where those who were induced to join them really adopted the *Total Abstinence* principle. Though he agrees fully with those who maintain, that *if* all the world would be *really temperate*, there would be no need of Total Abstinence Societies, the Author cannot adopt the inference that those who desire to promote the temperance cause may legitimately rest satisfied with this measure of advocacy. For sad experience has shown, that a large proportion of mankind *cannot*, partly for want of the self-restraint which proceeds from moral and religious culture, be temperate in the use of Alcoholic Liquors; and that the reformation of those who have acquired habits of intemperance, *cannot* be accomplished by any means short of entire abstinence from fermented liquors. Further, experience has proved that, in the present dearth of effectual education among the masses, and with the existing temptations to intemperance arising out of the force of example, the almost compulsory drinking-usages of numerous trades, and the encouragement which in various ways is given to the abuse of Alcoholic Liquors, nothing less than entire abstinence can prevent the continuance, in the rising generation, of the terrible evils which we have at present to deplore. And lastly, experience has also proved that this reformation cannot be carried to its required extent, without the co-operation of the educated classes; and that their influence can only be effectually exerted by *example*.

There is no case in which the superiority of example over mere precept is more decided and more obvious. "I practise total abstinence myself," is found to be worth a thousand exhortations; and the lamentable failure of the advocates who cannot employ this inducement, should lead all those whose position calls upon them to exert their influence, to a serious consideration of the claims which their duty to society should set up, in opposition to their individual feelings of taste or comfort. There is surely no case that more imperatively demands the exercise of that Christian self-denial which was practised and enjoyed by the Apostle Paul; who felt himself called upon to abstain from every indulgence, however innocent in itself, which could endanger a brother's soul. For though he regarded flesh and wine as "good creatures of God," yet he nobly lays down as his own rule —"*If meat make my brother to offend, I will eat no meat while the world*

standeth, lest I make my brother to offend." And this same rule he urges upon the individual members of the Churches he addressed. "*Take heed,*" he says to the Corinthians, "lest by any means your liberty become *a stumbling-block to those who are weak.*" In a like spirit, he enjoins the Romans "*not to put a stumbling-block, or an occasion of falling, in a brother's way,*" and he gives to this general precept the following special application:—"*It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.*"

Surely there *never* was a case to which these warnings had a more special or pointed application, than they have to the use of Alcoholic beverages, as ordinarily practised in this country; for these, even if they could be proved to exert no prejudical influence on such as employ them in "moderation," must be admitted to become most fatal stumbling-blocks to myriads with whom "moderation" in their use is practically impossible.

VIII.—Hereditary Predisposition to Insanity among the Children of the Intemperate.

In the second chapter of his recent work, 'The Physiology of Temperance,' Dr. Carpenter shows that the habitual use of Alcoholic liquors is one of the most frequent causes of *Insanity* or settled Mental Derangement. Upon this point, says he, "all writers on the subject are agreed, however much they may differ in their appreciation of the relative frequency of this and other causes. The proportion, in fact, will vary according to the character of the population on which the estimate has been formed; and also according to the mode in which it has been made. For, whilst the supervention of insanity is often distinctly traceable to alcoholic excesses, some other cause may often perform a more ostensible part. There can be no doubt that those who have weakened and disordered the nutrition of the brain by habitual intemperance, are far more liable than others to be strongly affected by those other causes, moral or physical, to which mental derangement may be attributed; so that the habit of intemperance has contributed, as a *predisposing* cause at least as much towards its production, as what is commonly termed the *exciting* cause has done. In fact, of predisposing

causes generally, it may be remarked, that their action upon the system is that of slowly and imperceptibly modifying its *nutritive* operations, so as gradually to alter the chemical, physical, and thereby the vital properties of the fabric; and thus to prepare it for being acted on by causes, which, in the healthy condition, produce no influence. And although *that one* of the conditions in previous operation is often singled out as *the cause*, from which the result may seem most directly to proceed, yet it frequently happens that it has really had a far smaller share in the production of the disorder, than those remoter causes whose operation has been more enduring and really more effectual.

In the Statistical Tables, published by the Metropolitan Commissioners of Lunacy, in 1844, comprehending the returns from ninety-eight asylums in England and Wales, we find that out of 12,007 cases whose supposed causes were returned, 1,799, or nearly 15 per cent., are set down to the account of Intemperance; but besides these, 551 or 4·6 per cent. are attributed to Vice and Sensuality, in which excessive use of alcoholic liquors must have shared. Moreover in every case in which Hereditary Predisposition was traceable, *this* was set down as *the* cause; notwithstanding the notorious fact that such predisposition frequently remains dormant until it is called forth by habitual intemperance, and that it is very frequently the result of intemperate habits on the part of the parents. Of the 2,526 cases, then, in which the disorder is attributed to hereditary predisposition, a considerable proportion might with equal justice be set down to the account of intemperance. And there can be no doubt that the same practice had a great share in the production of the disease in the 3,187 cases set down to bodily disorder, and in the 2,969 for which moral causes are assigned.

If we turn from this general statement to the experience of individual Asylums, we freqently find the proportion much higher. Thus, in the Report of the Edinburgh Asylum for 1852, out of 180 cases of Insanity in which the cause is specified, no fewer than 50 are set down to intemperance. Curious variations are sometimes observable between the

returns for successive years; thus, in the Glasgow Lunatic Asylum, according to the Report of Dr. Hutcheson, the proportions which intemperance bore to other causes during seven years, varied from 13·4 to 25.3 per cent.

In the report of the Aberdeen Lunatic Asylum for 1847, we find Intemperance specified as the cause in 17 cases out of 93 admitted; but of these 93, there were 8 cases in which hereditary predisposition, and 11 in which predisposition from previous attacks, was assigned as the cause; and there can be no doubt that of these 19 cases a considerable proportion might be set down in part to the account of intemperance. In the report of the Dundee Lunatic Asylum, we find that 8 out of 52 cases admitted are set down to intemperance; 7 were hereditary; and in 4 the cause was unknown. In other Asylums, the proportion of cases returned as due to Intemperance is much greater than in those already referred to. Thus, in the commissioners' report already cited, we find that in nine provincial private asylums, the proportion which the cases assigned to intemperance alone bears to those assigned to other causes, is no less than 32·62 per cent.: independently of 5·67 per cent. which are set down to the account of "Vice and Sensuality." There is an asylum in the east of London, where the proportion of cases attributed to intemperance alone amounted to 41·07 per cent.; and those arising out of this in combination with other vices, to 22 per cent. of the whole number whose causes were assigned. And it is stated by Dr. Macnish that of 286 Lunatics at that time in the Richmond Hospital, Dublin, *one half* owed their madness to drinking."

Most lamentable is it to behold so many of our fellow men deprived of the power of self-control—deprived of reason—by indulgence in the use of intoxicating drinks. But, if possible, still more lamentable is it to witness the insanity, debility, and idiocy which the intemperate so often entail upon their descendants. On this point Dr. Carpenter remarks as follows:—

It is scarcely necessary to accumulate further proof in support of the assertion, that, of all the single causes of Insanity, habitual Intemperance is the most potent, and that it aggravates the operation of other causes

We have now to show that it has a special tendency to produce idiocy, insanity, or mental debility, *in the offspring*. Looking to the decided tendency to hereditary predisposition in the ordinary forms of insanity; looking also to the fact that any perverted or imperfect conditions of the nutritive functions established in the parent, are also liable to manifest themselves in the offspring (as shown in the transmission of gouty and scrofulous constitution); we should expect to find that the offspring of habitual drunkards would share with those of lunatics in the predisposition to insanity, and that they would, moreover, be especially prone to intemperate habits. That such is the case, is within the knowledge of all who have enjoyed extensive opportunities of observation; and the fact has come down to us sanctioned by the experience of antiquity. Thus Plutarch says, "One drunkard begets another;" and Aristotle remarks that "drunken women bring forth children like unto themselves." Dr. W. A. F. Browne, the resident Physician of the Crichton Lunatic Asylum at Dumfries, makes the following statements:—"The drunkard not only injures and enfeebles his own nervous system, but entails mental disease upon his family. His daughters are nervous and hysterical; his sons are weak, wayward, eccentric, and sink under the pressure of excitement, of some unforeseen exigency, or of the ordinary calls of duty. At present I have two patients who appear to inherit a tendency to unhealthy action of the brain, from mothers addicted to drinking; and another, an idiot, whose father was a drunkard."* The author has learned from Dr. Hutcheson, that the results of his observations are precisely in accordance with the foregoing. On this point, however, the most striking fact that the writer has met with, is contained in the Report on Idiocy lately made by Dr. Howe to the Legislature of Massachusetts. "The habits of the parents of 300 of the idiots were learned; and 145, or nearly *one-half*, are reported as 'known to be habitual drunkards.' Such parents, it is affirmed, give a weak and lax constitution to their children, who are, consequently, 'deficient in bodily and vital energy,' and predisposed by their very organization to have cravings for alcoholic stimulants; many of these children are feeble, and live irregularly. Having a lower vitality, they feel the want of some stimulation. If they pursue the course of their fathers, which they have more temptation to follow, and less power to avoid, than the children of the temperate, they add to their hereditary weakness, and increase the tendency to idiocy in their constitution,—and this they leave to their children after them. The parents of case No. 62 were drunkards, and had seven idiotic children."†—There is a prevalent and probably correct impression, that idiocy is particularly liable to occur in the offspring of a procreation that has taken place when one or both of the parents were in a state of intoxication. A striking example of this kind is related in the "Phrenological Journal" (vol. vii. p. 471); both the parents were healthy and intelligent, and one at least habitually sober; but both were partially intoxi-

* "Moral Statistics of Glasgow," by William Logan, 1849, p. 20.

† "American Journal of Medical Science," April, 1849, p. 437.

cated at the time of the intercourse, and the offspring was completely idiotic.

Hence there is every reason to believe, that the monomania of inebriety not only aggravates, and renders more deleterious, whatever latent taint may exist in the individual; but that it vitiates or impairs the sources of health for succeeding generations. That the effects of drunkenness are highly inimical to a permanently healthy state of the brain, is often proved at a great distance of time from the course of intemperance, and long after the adoption of regular habits.

IX.—The Rev. James Mitchell of Poona.

After thirty years of active and zealous labor in Western India, this esteemed and honored missionary has been obliged, in consequence of ill health, to revisit his native land. He sailed for Scotland with his family on the 23rd ultimo, with the hope of being able to return to India in about two years. Believing that the prevalent drinking customs have a most pernicious influence not only on Europeans but upon the Native community, and especially, that the observance of these customs would be inconsistent with the welfare of the infant Native churches, Mr. Mitchell has for years been a consistent and active teetotaler. He was one of the founders of the Poona Association for the Promotion of Temperance on Christian Principles, and by his pen, by public addresses and more private exhortations, as well as by his own example, he has done much to advance the cause. In Dec. of 1847 he delivered a Temperance Lecture, in the American Mission Chapel, before the Bombay Temperance Union, which has been printed as a tract. From this we take the following extracts in the hope that some of Mr. Mitchell's numerous friends may be influenced by his reasoning and his example:—

Intemperance is eminently a crime *against society;* it unfits a man for one and all of his duties to his fellow men, and excites him to the performance of almost every evil and abomination. The drunkard, for instance, can neither be a good husband, nor a good wife; a good son, nor a good daughter; a good neighbor, nor a good subject; a good magistrate, nor a good master. He violates every relationship of life. The ills he inflicts on all connected with him are unutterable. Do you see a wife broken hearted and abandoned, and ask her the cause of her calamity, and

ten to one she tells you that her husband is a drunkard. Do you see children in rags, and picking up their food in the streets, even contesting the possession of the crumbs of your tables—the refuse of your houses—with the dogs and their other companions which prowl about the city; you may be almost certain that the dissipation of their parents is the cause of their moving wretchedness and misery. Drunkenness and its attendant evils have reduced them almost to the level of the lower animals—the beasts which perish;—has put it out of their power to attend to health, to mental training, to the acquirement of the humblest branches of education, and the knowledge of that system of religious truth, which would at once sanctify and save their souls. We would pause and ponder over their dreadful situation, and shed tears of bitterness over their misfortunes.

Intemperance is further a crime against *self*, against the physical and organic laws of our constitution. What is the great cause of disease? The agent which fills the infirmaries and hospitals of our land with loathsome and painful bodily affections,—which sends hundreds daily to premature graves? What but Intemperance! What else has paralyzed the hand of that young man, enfeebled his lately robust frame, and unsettled his firm and manly step, reduced him, in fact, to second childhood; so that he can neither provide for himself nor for his family? His wife, interesting and confiding, pines away in sorrow by his side; a hidden fire, as she looks on the change that dissipation has wrought, withers and burns up her energies. His children, innocent and unconscious of crime, feel the dire effects of a hateful vice. They feel the pangs of hunger,—they ask bread but there is none,—the playfulness of youth departs from them, never to return;—the flowers of health and beauty decay, and fall from their countenances—they are pale, they are emaciated, they die! Their father has in effect destroyed them, and their blood will ere long be required at his hand. * * * *

It has been found in this, as in all great movements for the benefit of our race, that little could be done whilst the friends of Temperance fought single handed and alone. Wisdom and experience have pointed out the advantage and necessity of combined exertion. Societies have been formed and pledges administered for the purpose of engaging the sympathies of the community, and of giving the more weight, and intensity to the movement. Thousands have enrolled themselves under the banner of Temperance and Teetotal Associations, and many manufactories of ardent spirits—one of the greatest engines of Intemperance—have consequently been shut up. Many individuals have been recovered from the ranks of the enemy, and many more, no doubt, saved from being led captive by the hateful and degrading vice.

Whilst almost every person declares his abhorrence of drunkenness and the drunkard, there are still many who object to the means, which have been employed to stem the torrent of Intemperance. Some Christians especially object to the forming of associations in reference to the matter at all. They say, why not leave this evil to be corrected by the more common means of instruction and the administration of Church discipline?

When these can be employed, we say ply them with all diligence. But as hitherto they have confessedly proved insufficient, why despise any other hopeful means? * * * * * *

What is there wrong in our constitution? We profess to wage war with the demon of intemperance. We make all truth, human and Divine, that comes in our way, to subserve this end. We state the danger to the body and to the soul, which lurks in intemperance. We collect and publish facts to illustrate this danger, and to fix the attention of men upon it. We take, as it were, our department of holy exertion, and we ply it with diligence. We wish, singling out this vice, to bring it into the light of particular observation, to fix men's eyes and thoughts upon it, convinced, as we are, that so foul, so horrible, so loathsome and disgusting is the spectacle, that men not already peculiarly hardened, will stand aloof in horror and amazement. They will see, in fact, that intemperance is the quintessence of deformity and mischief,—the root of crime, and the mother of wretchedness. Whatever men may say of our constitution and our arms, we have the consolation to know that our labors have been crowned with no inconsiderable amount of success. Men have been startled and roused to a sense of insecurity by the disclosures which have been made. The *rulers* of nations have been called to consider the matter;—to inquire for the statistics of drunkenness, and in their official capacity to publish the results:—to appoint Committees of their body to deliberate and report. *Churches* have also been roused from comparative indifference on the subject;—they have enquired, and they have found that drunkenness has been making dreadful havoc among their members;—that by far the greater number of cases of discipline have had a reference to this vice; and that the most of other cases, though ranked under other categories of crime, are still to be traced to this radical wickedness;—and they too have appointed committees to consider and devise. Even in the more retiring intercourse of the family our influence is acknowledged. There are but few respectable families who now bring the brandy bottle, or the liquor stand, to the table, as was the case on almost every occasion, even on that of a prayer meeting, before we commenced our exertions. Whether men will or will not, we are forcing upon them propriety in these matters. The drinking usages which were in vogue not many years ago, are now being disused; drinking of healths, and pledging one another in cups of wine at table, are now much disused in good society; and I have no doubt that soon such practices will be altogether abandoned as an entire vulgarity. We have no reason then to be discouraged, though "borne on evil days, and evil tongues." Let us go on, and ABOUND more and more—proclaim our specific truths, and hold up to the affrightening and the appalling of the world, the drunkard's life, the more horrible picture of the drunkard's death, and the yet more harrowing picture of the drunkard's eternity.

I would here take the liberty to suggest, that the Government of this Presidency should be applied to, to discontinue its connection with drinking and drunkards, by abstaining from granting licenses to tippling houses. In the city of Poona no licenses are granted, and none are required; but

in the Camp, almost every second shop is a dram shop, and more are demanded. I understand that lately a certain individual has obtained a license to set up such shops in the various villages of the district; a thing entirely new in the Deccan. In these places, up to this time, drunkenness has been unknown, but soon it will be otherwise. The farmer of the spirit contract will exert his every power to present in as tempting a shape as possible his deceitful and ensnaring spirits to the people, and soon their wretchedness will be complete; in their poverty and sorrows they will fly for relief to the bottle, which can only soothe them to destruction. What the Government thus gain in revenue, they lose in respectability, and in the happiness and prosperity of their subjects. Under the native Government, such a thing as a license to sell spirits was never known, and drunkenness there was not; yet a Christian Government grants it, as a boon shall we say? And drunkenness instantly raves, and quarrels, and wallows in the mire of our streets. * * * * *

The prevailing and besetting sin of our nation and of our churches, is now undoubtedly intemperance. It is an enemy coming in as a *flood*, and we are by our pledge lifting up a standard against it; we will rally around this standard, and will enroll our names. Who ever heard of an army without its oath and its muster roll? I myself feel no scruple to subscribe to what I consider to be so scriptural in fact, and so beneficial to my brethren, my kinsmen according to the flesh. I have been from my early days enamoured with the deeds and the daring of covenanting forefathers, who signed their names, and swore, with hands uplifted to God, to use all proper means to oppose and exterminate what they believed to be ruinous to the state, and ruinous to the church. I with many of my countrymen have been taught from infancy to consider it as a "moral and religious duty" to enter into solemn and public covenant with God, to promote good and holy objects. And I hope that soon the present sons of Scotia—the sons of godly fathers, will with equal unanimity, and with a corresponding determination, though in another cause, subscribe to our temperance covenant or pledge. I cannot understand how a covenanter can object to fight against intemperance by the same weapon, he is willing to fight against error and tyranny. In rejecting wine, &c., as a food or a beverage, an agreeable indulgence of the palate is doubtless given up; but what is this to the rejection of place and power, of the friendship and favor of men in authority, which were the consequence of the conduct of our ancestors?

The duty of *habitual drinking*, and of course the evil of giving up, are not to be found within the bands of the Bible; yea I believe that habitual and daily drinking, even in moderation, is evil and a snare. Why may we not pledge ourselves against it? I say, why? As far as scripture makes it a duty to drink, any man may do so without withdrawing his name, or ceasing to be a member of our Society. That to which we pledge ourselves is a voluntary surrender of what any man has a right to sacrifice, a mere indulgence of the palate. No man is obliged by any law human or Divine to eat every thing that is eatable:—he may certainly here be guided by

his judgment, and by what is for edification there is no law that can bind a man to drink all that is drinkable, or any thing that his judgment does not approve in given circumstances. Surely then it appears that our pledge does not require us to abandon any thing the Bible enjoins. It does not then infringe on our Christian liberty. But I know that tippling has often made men slaves all their lives.

Paul was a teetotaller in principle, and composed a pledge; and declared that, whenever there should be an occasion requiring his acting up to it, he would do so!—He says distinctly, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth." How noble this of Paul! He would by no means hurt a brother—he would give up all and every thing rather than lead him into sin—no sort of drink, nor of food would he spare—yea, he would even, if necessary, persevere in his abstinence to the end of the world—a strong expression, meaning as long as he had any existence in the world. Here then is a splendid teetotal pledge.

X.—Wine from the best London and Parsee Makers.

The Repository for July contains an article on the "Mysteries of the Wine Trade" which shows the character of the wine generally consumed by Englishmen, not only in their own country but in India also. And from the following extract from the Bombay Times of Dec. 21st, it appears that our enterprising Parsee friends, not satisfied with "doctoring" beer, manufacturing poisonous country spirits, &c, are learning to *manufacture* "Old Port" &c, for the benefit of their wine-loving customers. In tropical India, wine and strong drink, even when unadulterated, are cleary injurious to persons in ordinary health;—how much more such vile mixtures as those here refered to! The Times says:—

A Bombay Native shop-keeper, advertising the other day, specified his wines with a degree of veracity equally commendable and unusual among his class, as being by "the best London *Makers*." We wonder whether he *really* told the truth willingly, or whether it was merely a case of "*in vino veritas*?" Truth however it most certainly is. Our wines are really, in far too many instances, by the best London makers—innocent of grape, redolent of log wood and red saunders. Black strap, into which brandy and elder berry juice largely enter. Sherry, whose great bulk is cider. Champaigne, which veritably and properly play. "old gooseberry" with the drinker. Hock and Moselle, which never grew on the sunny slopes of the *Vaderland*. Rhenish, which never saw the banks of the beautiluf

Rhine. Claret whose only chateau was the cellars of a London maker; and so on to the end of the chapter. We are no foes to the juice of grape, but we really cannot help putting aside the sparkling glass in disgust when we call to mind the iniquitous process of manufacture. The unwholesome brandied concoctions we are often compelled to imbibe, do, we are convinced, hurry many of the English in India to premature graves; and we feel convinced that the "mysteries of the Wine trade," fairly exposed, form one of the most powerful, as well as the most legitimate weapons with which teetotalers can assail our drinking usages. Fancy such a mixture as the following, the recipe for which is taken from that very interesting and valuable publication "The Victualler's Guide," going down Christian throats; and that too in torrid Ind:—"forty-five gallons of cider, six of brandy, two gallons of sloes boiled in two gallons of water, and eight gallons of port-wine (already adulterated)—one four penny worth of bread to all this intolerable deal of sack." By way of improvement,—to produce a nice crusty old port such as the Briton loves, we are further directed that "a tea spoonful of powdered catechu being added to each bottle will produce a fine crusted appearance quickly;" again "the ends of the corks being soaked in a strong decoction of Brazil wood, and a little alum will give them the appearance of age!" Nay the "best London makers" are not even content with this, but we learn also that bottles are specially manufactured, containing free lime, or sulphate of lime, on which the acid of the wine (by courtesy) acting will produce this fine crusty appearance at the expense of the drinkers' stomachs. We are also inclined to think that this choice manufacture is not confined to the "best London makers," but extends to "Parsee makers" as well, inasmuch as we once witnessed, by accident, the conversion of spoiled *vin ordinaire*, into "port" in this very town. Sherry is as bad—it is never imported pure even into England. What it undergoes there we have neither time nor inclination to trace. Such is the stuff for which, gentle reader, we are victimized at a cost of from eighteen to four and twenty rupees per dozen!

XI.—The commerce of bombay.

The following, which we extract from the Bombay *Guardian* of Dec. 16th, does not give a very satisfactory view of the commerce of Bombay;—

The *Bombay Times* having kindly analyzed and epitomized the Report of the Commerce of Bombay for the year ending July 31, 1853, informs us that the value of imports was 15½ crores of Rupees, 3 crores in advance of the average for the last five years, and that of exports was a little over 12¼, being 1¼ in excess of the average. We take the following from their article:—"Hodgson, Bass, Alsop and Co., have extracted close upon *four* and *a half lacs* from our pockets. We blush when we chronicle our consumption of French Brandy as Rupees 1,88,517, and of British do. as

Rupees 1,88,521. Gin and Rum do not seem to be greatly approved of, but Arrack is consumed to the amount of 3,59,572 gallons. Wines cost us more than seven lacks : and we cool our potables with sixteen hundred and seventeen tons of ice. We of the Press are represented by twenty four thousand rupees in the item of printing presses and type ; and "silks and satins" find customers to the extent of more than ten lacs of rupees. Our dark friends protect themselves, and their complexions with 3,25,935 umbrellas, we should think a local manufacture of this article might therefore be made to pay ; the majority are of Chinese manufacture. Opium has decreased in value Rupees 1,71,050, with which we suppose the Chinese war may have some thing to do; and with this sample of the curiosities of Custom House literature we shall close our present report ; merely adding in conclusion that the shipping-arrivals within the year have been 522 square rigged and 41,719 country vessels, the tonnage of the former being 2,27,751, and of the latter 6,79,696½ tons, while the net customs collections were Rupees 27,54,333, being some fifty thousand in excess of last year."

Thus we have French and British Brandy, Rs. 3,77,038; Wine, more than seven lacs; Beer, four and a half lacs; being Rs. 15,27,038, besides the cost of 3,59,512 gallons of arrack, and all that is expended on gin, rum, various kinds of country liquor, &c. &c. &c. How much better for the health, morals, industry and happiness of the community had this vast sum, with all the drinks for which it was expended, been sunk in the ocean! Admit, if you please, that the use of these drinks may have proved useful in some cases; yet how trifling the benefit compared with the indolence and dissipation, the ruined health and character, the weeping and strife, the poverty and degradation which have been produced through their means! The less there is of this traffic, the better for the people.

MISCELLANEOUS.

1. The Bombay Temperance Union.

At the last Quarterly Meeting of the Union, which was held in the American Mission Chapel on the evening of Monday the 12th Nov., the Rev. A. Hazen was called to the chair, and addresses were delivered by the Chairman, the Rev. Messsrs Fairbank and Bowen, Mr. Brodhurst and Mr. Bhowánt Vishwanáth. The attendance was encouraging and, at the close, several persons signed the pledge of the society. The *Waratmán*

Dipika', in connection with a report of the proceedings, remarks, "We ought to be thankful to those who have established the Temperance Society, as, through its means, many of our people will be saved from intemperance. There is no use in memorializing Government in reference to this subject. It is too intent on acquiring revenue to open its ears to any of our representations. But we entreat our people to consider how India is impoverished and ruined by intoxicating drinks. Let them at length awake! and let them never again enter the shops of these cruel, hard-hearted dealers in strong drink. What care they though your children perish, and though you are all reduced to nakedness and starvation though intemperance! They are dead to all feelings of compassion, and think only of their gains."

2. A Vernacular Temperance Tract.

Mr. Bhawání Vishwanáth, a teacher in the General Assembly's Institution, Bombay, has recently written and published a Maráthí Temperance Tract, in which he endeavovers to arouse the attention of his countrymen to the alarming spread of intemperance under British rule, and the evils which the use of intoxicating drinks entails on individuals, families and communities. He argues that the *habitual* use of these drinks, even in moderate quantities, must be pernicious in the case of persons in ordinary health; also that this moderate use tends to create an unnatural, vicious appetite, aad thus leads mulitudes to poverty, disgrace and ruin. The writer justly complains that the drinking habits of Europeans have done much to spread intemperance in India. The course pursued by Government in licensing the liquor-shops is also strongly condemned. Like most of his countrymen, the author approves of the course pursued during the rule of the Peshwa in reference to intemperance and the grog-shops. And while commending the British Government for its encouragement of education, &c. &c., he deplores the mistaken policy which, by facilitating the spread of intemperance, is filling the land with poverty, crime, and degradation.

3. Wonderful Judicial Wisdom!

The *Prabha'kar* of the 5th inst., says:—"A Mohammadan law officer in the North West recently delivered a very wonderful judgment in a case that was referred to him. It is a principle of Mohammadan law that a man may do what he will with all that belongs to him. A person named Bhím Sing had a quarrel with a neighbor, when, with a view of involving him in trouble, he took his own child which was only twenty days old, and with great force throw it down on the ground and killed it. The father was immediately arrested as a murderer and the crime of murder was on the trial distinctly proved. Of course he was condemned to be hung. The judgment having been sent up to the Sudder Adawlut for confirmation, the Mohammadan law officer of the court decided that "according to the Mohammadan religion a father may do what he pleases in the case of his own child; the Government therefore cannot interfere in this case." To

this foolish opinion the Court gave no heed whatever; but as it appeared that the father at the time he killed his child was intoxicated, the sentence of death was reversed and the criminal sentenced to be transported!

"We are astonished at the reason assigned by the Judge for mitigating the punishment in this case. It cannot be that by drinking until he is drunk a man acquires additional liberty to do evil: at least such is not the meaning of the law. Instead of this, crimes committed under the influence of intoxicating drinks should rather be punished with additional severity and thus the people be taught to regard drunkenness itself as a crime."

We know nothing of the case here referred to, but the tenderness so often exhibited towards drunken criminals in the English courts of this country is matter of common remark among the natives. The impression is wide spread that crimes committed by a drunken man are lightly punished; hence drunkenness is now often pleaded in the courts, by offenders, as a palliating circumstance. And as men sometimes feign insanity in hopes of escaping punishment, so there is in India a temptation to feign intoxication for a similar reason. The course sometimes pursued by the courts in this country in reference to this subject is most reprehensible, and the influence on the native public must be pernicious. Intelligent natives often speak of it with astonishment and disapprobation.

Dnyánodaya 15 *Jan.* 1853.

4. European Soldiers and Sailors.

We understand that the Senior Magistrate of Police has received instruction from Government to carry out the provisions of Article IV. Regulation II. of 1812. It is to the effect that no spirituous liquor shall be sold, directly or indirectly, to European soldiers or sailors.

We imagine there will be at first some difficulty in enforcing this clause, and there can be no doubt it will require an efficient Police Establishment to carry it out. If it can be enforced effectually, much good will result from it, though we have a notion that Jack and his brethren in arms will have their grog, despite of the Governor General of India and his Legislative Act. At present, however, the liquor-shops on the Island are so numerous as to be nuisances, and we rejoice at any check that is given to their extension. The poor fellows who resort to them are half poisoned by the stuff sold, and then robbed and plundered. *Bombay Gazette*, 24 *Dec.*

"The stuff sold" in the Bombay Liquor-shops is as deadly to the poor natives as to the European soldiers and sailors. And it not only kills the body, but it stupifies, corrupts and degrades the poor wretches who use it. These shops are an unmitigated curse to the community, and the more numerous they are the greater the evil. Were one half or three fourths of them closed, those remaining would still be a nuisance. They would, as now, send forth poverty, disease, crime and wretchedness. These fountains of evil are licensed, and yet an effort is to be made to prevent poor Jack and the European soldier from yielding to the temptations here spread out before them! Our contemporary says very truly that this "will re-

quire an efficient Police Establishment to carry it out." How much better to close these shops altogether and thus remove the temptation before which so may fall!

5. Opium Eating Natives.

The *Dnya'nodaya* for Sept. 1st, speaking of an opium-eating native convert, who had recently apostatized and come to a miserable end, says;—

"Should any of our readers be in the habit of using opium, bhang or other intoxicating substances, we would exhort them, as they value their happiness in time and in eternity wholly to abandon the use of these things. There is no peace to the confirmed opium eater, and no confidence whatever can be placed in him. His good resolutions, and his promises of amendment are utterly worthless. He is the bond slave to appetite, and, as a general rule, it is vain to hope for his deliverance. The sufferings which he experiences are truly terrific, and to escape from these he knowingly and wilfully hurries on to ruin None can with greater truth say,—

"Me miserable! which way shall I fly
"Infinite wrath, and infinite despair?
"Which way I fly is hell; myself am hell;"

There can be no confidence in the piety of one who refuses to abandon the use of opium, bhang and such like substances. And such persons should not be received into the Christian Church. They may make great professions of penitence, and avow their entire confidence in Christianity; but unless they utterly renounce the use of intoxicating drugs, their tears, their penitence, and their professions are alike worthless. They are on the high way to perdition: and the Church has nothing but shame and sorrow to hope for from their admission within her pale. And the same may generally he said in regard to those professed native converts who will not abstain from the habitual use of intoxicating drinks. One of the most devoted and successful Indian missionaries has stated it has the result of his experience, "Whenever a native commences the practise of using intoxicating drinks, I regard him as *lost* for time and eternity."

6. Drinking in England.

Dr. Bailey, of the *American National Era*, now in England, writes home from London:—"I have never before been so profoundly impressed with the policy of the Maine Liquor Law, never before felt so deeply grateful to the persevering advocates of Temperance in my own country. Intoxicating liquor in some form or other is universally used in London. You can not spend a sociable evening with a friend, without the decanter being produced; and if you call at a clergyman's house you are asked to refresh yourself with a glass of wine. It is useless to attempt any reform among the poorer classes, while this bad habit prevails among respectable and wealthy people. This is a lesson long ago learned in America; but they have yet to learn it in England. They do not recognise the truth, that drinking in high places encourages it in low places; that the common

use of intoxicating spirits is in itself an evil, an abuse; that temperate leads to intemperate drinking, and is appealed to in mitigation or excuse of its enormity. Ragged schools, dormitories for the poor, bath-houses for the working classes—all are doing a good work; but they can accomplish very little, comparatively, so long as the poor spend their earnings, waste their substance, and make brutes of themselves by gin drinking."

7. Opium in Assam.

A correspondent of the Englishman declares that the population of Assam is rapidly decreasing from the consumption of opium. Our contemporary questions the fact, as he is doubtful, whether such a result ever followed an abuse of the kind. There are many different opinions as to the extent of opium smoking in Assam, but we know that the Missionaries, who have watched its progress for years, are inclined to believe that it has exactly the effect mentioned by the writer. It is certain that some races perish under stimulants. Whole tribes of the North American Indians have disappeared in this manner, and we believe that in Australia its effects have been noted even in single families. *Friend of India. Nov. 3rd.*

8. Temperance among the Armenians.

In speaking of the success of the efforts made in behalf of temperance, the brethren say that the number of persons pledged to total abstinence [in aintab] is about 300. "It is a matter perfectly understood in Aintab, that as soon as a man becomes a Protestant, he abandons his cups—one of the first steps, indeed, towards Protestantism is entire abstinence from all that intoxicates. Temperance has become a kind of test of Protestantism; so that when an Armenian is suspected of leaning towards it, the inebriating bowl is presented to his lips, and according as he receives or rejects this, he is pronounced an Armenian or a Protestant."

Evangelical Christendom, Nov. 1853.

9. Mr. Cobden on the Liquor Trade.

The following letter was lately received, in answer to an inquiry addressed to Mr. Cobden as to the best mode of "opening the trade in spirits."

"Midhurst, Nov. 9, 1853.— Sir,— In reply to your inquiry, I venture to suggest that the best way of dealing with the monopoly of sprits is to abstain from drinking them, which for upwards of twenty years I have done. Depend on it they are nothing better than slow poison, even if taken moderately. What they are when taken in excess, the records of our jails, lunatic asylums, and coronors' inquests will inform you.—I am, sir, your most obedient servant, Richard Cobden."

10. Increased use of Opium.

The Bomby *Guardian* of the 6th inst. says, "39,203 chests of opium have been sold last year in Calcutta on Government account, against 33,451 chests sold the preceding year. Receipts last year 3,77,84,895 Rs. against 2,66,35,985 Rs. the preceding year. The increase was enormous."

THE
BOMBAY
TEMPERANCE REPOSITORY.

APRIL; M,DCCC,LIV.

I.—Report of the Bombay Temperance Union for A. D. 1853.

The Temperance Reformation, now happily in progress in almost every land, is based on facts and principles which cannot be gainsayed and which must, eventually, secure its universal triumph. It is established by evidence which must convince the most incredulous, if they will but give it a candid consideration, that the habitual use of intoxicating drinks, even in the most moderate quantities, is, in the case of persons in ordinary health, neither necessary nor beneficial, but on the contrary, is injurious both to body and mind. The natural effect of these drinks is to disturb healthy action, to induce and aggravate disease, and shorten life. Again, the habitual moderate use of these drinks tends to the formation of an artificial and dangerous appetite, which gains strength in proportion as it is gratified; an appetite which has often led the strong man captive, and which proves fatal to the reputation and happiness of very many of our fellow men. In the case of multitudes who are never counted in the ranks of the intemperate, the effect of these drinks is to impair the understanding, deaden the conscience, and corrupt the heart. The power of motives to do right is weakened, and the power of motives to do wrong is increased. Thus the moral character receives serious injury, and the way

is prepared for entering upon evil courses, which too often terminate in sorrow, shame and ruin.

At least two-thirds of the poverty, degradation and crime, which prevail in the most highly civilized countries, may be traced to the influence of intoxicating drinks. Indulgence in these leads to irregular habits, reckless extravagance, disregard of character, and fearful indifference to the claims of God and eternity. In this way, men are trained for the penitentiary and the prison: they become the terror of their families and the scourge of society. Thus many desolate homes are filled with lamentation and weeping; and thousands of families, without any fault of their own, are doomed to ignorance, want and ignominy.

The present drinking customs are hostile to the best interests of society. He who upholds, or conforms to these customs exposes himself to pernicious influences; he helps to spread a snare which may prove fatal to his dearest friends and kindred; his influence goes to perpetuate the reign of intemperance, and to retard the progress of truth and righteousness. To say nothing of religion, how can humane and philanthropic men justify their conduct in upholding, by their example, these drinking customs? Can they plead as an excuse that the use of intoxicating drinks, as a beverage, is necessary or beneficial? Or rather, can they deny that, when habitually taken even in moderate quantities, such use is injurious? Can they deny that these customs are fruitful of evil, and lead many, very many, to ruin? Can they deny the truth of the statement to which more than two thousand physicians in England, besides a large number of the most eminent medical men in this country, have attached their signatures, that "A very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors *as a beverage*;" and that "Total and universal abstinence from alcoholic and intoxicating beverages of all sorts, would *contribute to the health*, the prosperity, the morality, and the happiness of the human race?" If the truth of this statement be admitted, then the drinking customs of the

present day are wholly unjustifiable ; and those who uphold and perpetuate them incur a fearful responsibility.

It is easy to pity and condemn the miserable drunkard. It is easy to cast him out of our churches, to spurn him from our society, and to leave him to perish. Nay, it is easy to say that he should become a teetotaler, and to advise him, as a forlorn hope, to go and subscribe the temperance pledge. But how is it that this man, once so respectable, once perhaps our equal, our associate, has become the slave of appetite ? Did we, by our example, encourage him in the use of intoxicating drinks? Did we uphold those drinking customs through which he gradually, perhaps unconsciously, became ensnared, and which have made him the victim of intemperance ? If so, then are we not sharers in his guilt ? And must we not, before God, and before our own consciences, be held responsible for the influence which our example, directly or indirectly, has exerted upon him?—nay, perhaps, upon hundreds like him!

Would respectable and influential men generally abandon their cups ; would they refuse any longer to conform to the drinking customs of the present day, it would be like proclaiming the year of jubilee to the miserable slaves of intemperance. All those to whom he looks up for example having abandoned the use of intoxicating drinks, there would be hope for the drunkard ; there would be hope for those " moderate drinkers" who, in such numbers, year by year, swell the ranks of the intemperate. Then, their drinking habits being no longer countenanced by their companions and superiors, the practice of total abstinence might, with some hope of success, be urged upon them. But if we continue to sip the intoxicating cup ; if when the drunkard, or one on the verge of drunkenness, has become a teetotaler, we turn and " drink his health," or call upon him " to drink the health" of another, then we become a stumbling block in his way ; we spread a snare for his feet ; we tempt him from his purpose ; and we need not wonder if, while we " drink his health," the appetite which had enslaved him

should regain its ascendancy, and he be led to drink that which must prove to him the cup of shame and ruin.

Men generally do not like to be singular. They do not like to encounter the gibes and sneers of their companions. They shrink from opposing customs which prevail in all ranks of society; hence many who have no love for drink reluctantly conform to the drinking customs of the day. Many who would gladly abstain, drink to please their friends, or to avoid being singular. They submit, hesitatingly perhaps, to the tyranny of an evil custom, and thus uphold its dominion. But, if the prevalent drinking customs are inconsistent with the general welfare, if they lead to more than useless expenditure, if they naturally and surely produce a vast amount of intemperance with all its attendant ills, then do they not exhibit a want of moral courage, a want of high and holy principle, in thus having fellowship with evil? Ought they not to withold their countenance from customs so pernicious! Ought they not, at least by their example, to protest against these customs? Nay, ought not all those who mourn over the wretchedness, degradation and ruin caused by intemperance, to combine in one grand effort for its removal, and for the removal of those customs through which it is perpetuated?

It is now admitted on all hands that intemperance is the prolific source of wretchedness and degradation, and that it destroys more lives than war, pestilence, and famine. Even drunkards and drunkard-makers freely confess this. But how shall the evil be removed? How shall the desolating plague be arrested. How shall the victims of intemperance be rescued from the grasp of the destroyer! How shall the demon by which they are possessed be expelled, and they be restored, clothed and in their right minds, to their friends and to society? Is there any way by which this most desirable result can be secured? Nay, are there any means by which it can be secured even to a limited degree? If so, then who will not put his hand to the work? What true philanthropist will not be willing to incur expense, to practise self-denial, and to put

forth vigorous efforts in behalf of so benevolent and holy an enterprise ?

The plan which the Temperance Societies propose for the removal of intemperance and the multiplied evils to which it gives rise is beautifully simple ; and, whenever and wherever adopted, it is *sure.* It calls for no great expenditure of treasure, no sacrifice of life. No dangers are to be encountered, no trials and hardships to be endured, in contending,—and contending successfully, with one of the most malignant and deadly enemies of human happiness. Let the principle of total abstinence from intoxicating liquors and drugs be adopted, and intemperance is a conquered foe Let her victims adopt this principle, and they are set free. Let it be adopted by those thousands of moderate drinkers who are hastening forward to the drunkard's doom, and they may be saved from impending ruin. Let it be adopted by the Ministers of Religion, by the members of the Medical Profession, by all those in influential stations, by every friend of his species, by the community generally, and intemperance will be banished from the earth. And *in proportion as this principle is adopted* will the great object in view be attained.

But are there no sacrifices to be made in adopting this principle? Yes! it is required that an artificial and dangerous appetite should be renounced ; in many cases an unnatural craving for intoxicating drink must for a time be endured ; we must cease to conform to the pernicious drinking customs of the day ; so far as our influence extends, we must discourage the habitual use of intoxicating liquors and drugs. And we ought to do it openly, firmly, conscientiously, as a sacred duty to God and to Society.

While intemperance is slaying its thousands and its tens of thousands ; while it is filling the land with weeping and desolation, we have no right to remain unconcerned and idle spectators. We have each and all, an influence to exert, a duty to perform. And in reference to this matter, there is, there can be, no neutrality. He that is not with us is against us. Not that we denounce those who for any reason, do not join this or that society. But it is plain that those who

uphold the prevalent drinking customs, are responsible for the evils to which these customs naturally give rise. Their influence goes to perpetuate the reign of intemperance and to retard the progress of the Temperance Reformation.

The Committee do not think it necessary to go into lengthy details regarding the progress of the Temperance Cause in various parts of the world. They need only state that the Quarterly Meetings of this Society have been better attended than usual during the past year, and that forty-six persons have become members by subscribing the pledge of total abstinence from all intoxicating liquors and drugs. It is believed that there is among the European community a growing conviction that the *habitual* use of intoxicating drinks is neither necessary nor beneficial, but the reverse; and that the prevalent drinking customs are fruitful of evil and ought to be abandoned. The number of those who are "almost" teetotalers, and who plead for the liberty to conform to an evil custom only on special occasions, is increasing. The day has gone by when, in the best society, it is considered necessary for the host to urge his guests "to drink with him," each one being left at liberty to follow his own judgment in this matter.

Among the more intelligent and public-spirited Natives there is much concern in view of the spread of intemperance among their countrymen, and a growing conviction that vigorous measures should be adopted to check the progress of the evil. The Native Press continues its indignant and earnest remonstrances against the present License System, as being opposed alike to the wishes and the welfare of the people. It loudly complains that Government, instead of suppressing the liquor shops, as being fountains of poverty, degradation and crime, converts them into a source of revenue, and by granting them a formal license, invests them with a certain measure of respectability,—thus enabling the liquor-dealers the more easily and effectually to corrupt and pauperize the people. Almost no Native, unless from a fear of offending those whom he serves, will attempt to justify the connection of Government with the grog-shops; on the

contrary, they with one voice pronounce this connection dishonorable and unjustifiable. In the eyes of the whole Native community, the Government stands convicted of being in league with the corrupters of morals and the worst enemies of the public weal,—a position which nearly all the better classes regard with mingled feelings of astonishment, indignation, and contempt. As showing the general feeling on this subject, the Committee refer to various articles in the successive numbers of the Temperance Repository, translated from the native periodicals. One of the latest of these, after expressing astonishment that Government should allow "this ruinous and shameless traffic to be carried on under its auspices," concludes by saying;—"We call upon the Government, in the name of Justice, Religion and Humanity to suppress the grog-shops. The evil is increasing at a fearful rate and, in consequence, the people are likely soon to be clothed with nakedness and rags. If nothing is done, it requires no prophet's ken to see that the Hindus will soon be among the most poverty-stricken, degraded, and wretched people on the face of the earth. Let then every friend of his country earnestly pray that God may graciously avert these evils, and that the happy day may soon come when the land shall be delivered from the curse of grog-shops and strong drink." In thus disregarding the almost universal feeling of the better classes of the Native population, Government, it is conceived, exhibits a culpable indifference in regard to its reputation, and fails to secure that confidence and sympathy which it might otherwise possess. Surely every friend of British India should deplore the fact that Government, by its connection with the grog-shops, is extensively regarded as countenancing vice for the sake of gain,—as madly seeking to profit by the demoralization and ruin of the people. Would that those in authority might consider the peculiar circumstances of India in reference to this subject, and legislate, not with a view to the realization of revenue, but in such a way as shall be fitted to check the ravages of intemperance and to perpetuate the hitherto existing sobriety of the native population. At present, under the sanction of

Government, grog-shops are springing up in all directions, and intemperance, like a desolating flood, is pouring in upon the land.

During the past year the Committee have had little communication with the kindred Societies at Poona, Madras, Agra, and other places. They believe, however, that throughout India the cause is gradually gaining ground, and especially, that the conviction is everywhere deepening that some decided measures are required to arrest the alarming progress of intemperance among the Native population. The Bombay Temperance Repository published Quarterly by the American Missionaries, and the South India Temperance Journal, the organ of the Madras Society, continue to furnish much valuable information on this subject, so important in its bearings on the welfare of British India.

During the past year the United Kingdom Alliance for the Suppression of the Liquor Traffic has been organized in England, and branches are being formed in the principal towns. The connection between the drinking customs and the poverty and crime of the country is being more generally felt and acknowledged. And there can be little doubt that the grog-shops, those fountains of crime and wretchedness, will, in due time, be suppressed, as being decidedly hostile to the welfare of the community.

In America, the principle of the Maine Law continues to gain ground, especially in the Northern States. In five of the States, the retail traffic in intoxicating drinks, instead of being licensed, is treated as an offence;—the keeper of a grog-shop being not only punished as a violator of the law, but being justly regarded as an enemy of the public weal. In the State of New York, it is understood that a Legislature has just been elected by the people decidedly favorable to the principle of the Maine Law; and in several of the other States, the retail traffic in intoxicating drinks will ere long be suppressed. In Canada, too, vigorous measures are being adopted to secure the triumph of the Maine Law in the Colonial Legislature, and there seems reason to hope that these effects will be crowned with success. In various other

parts of the world also, the Temperance cause is awakening a new interest; and we firmly believe that its friends will never cease their exertions until the prevalent drinking customs are abolished; until the retail traffic in intoxicating drink shall be regarded with just and general abhorrence, and until the grog-shops shall be completely swept from the face of the earth.

The Committee cannot close their Report without referring to the loss which the Temperance cause has sustained in the absence of the President of this Society,—the Rev. D. O. Allen, D. D.,—who, after 25 years of active service, has been compelled by ill health to revisit his native land. For many years, Dr. Allen has been the warm friend and the consistent, able advocate of the principle of total abstinence from intoxicating liquors and drugs. As a member of the Committee; as Secretary or President of this Society; as a frequent speaker at the public meetings; as a contributor to the pages of the Temperance Advocate during the seven years of its continuance, and for a considerable period as the Editor of that publication; by liberal pecuniary contributions, and by his own example, he has done much to promote the cause. If we except the late excellent and truly venerated Archdeacon Jeffreys, no one in Western India has laid the friends of the Temperance Reformation under more weighty obligations.

II.—Proceedings at the Annual Meeting of the Bombay Temperance Union.

The Annual Meeting of the Bombay Temperance Union was held in the American Mission Chapel on the evening of Monday the 23rd January, on which occasion the house was crowded, many being compelled to stand during the whole time.

The chair was occupied by the Rev. Joseph Taylor of the Belgaum Mission, who opened the meeting with prayer.

The Annual Report for the preceding year, was read by

the Rev. R. W. Hume, Secretary of the Union. The following Resolutions were then adopted:—

1. On the motion of the Rev. Wm. Ferguson, seconded by Dr. Bhawoo Dajee;—

RESOLVED, that the Report just read be adopted as the Report of this Society and be published for circulation under the direction of the Committee.

2. On the motion of the Rev. Geo. Candy, seconded by J. Brodhurst, Esq.;—

WHEREAS, it has been established by the testimony of thousands of physicians and the personal experience of millions of total abstainers in various countries and climates that the use of intoxicating liquors and drugs is not beneficial to persons in health but the contrary, therefore

RESOLVED, that an enlightened regard to our own welfare would lead to the practice of total abstinence from all that can intoxicate.

3. On the motion of W. W. Peyton, Esq.;—seconded by F. Crisp, Esq.;—

WHEREAS, the prevalent use of intoxicating drinks invariably produces a vast amount of pauperism, wretchedness, crime, disease, and death, therefore

RESOLVED, that a due regard to the welfare of our fellowmen and to the glory of God would lead us to abstain from the habitual use of these drinks, from trafficking in them, and from countenancing in any way the drinking customs of Society.

4. On the motion of the Rev. A. Davidson, seconded by H. Miles, Esq.;—

RESOLVED, that as it has been abundantly proved that the prevalent drinking customs are injurious to the health, the morals, and the general welfare of the community, those who by their example or otherwise uphold these customs may justly be held responsible for the fearful evils which result therefrom.

5. On the motion of the Rev. Náráyan Sheshádrí, seconded by Mr. Hurree Kessowjee;—

RESOLVED, that, adopting the language employed by the Missionaries of Western India in their recent Memorial to Parliament, this meeting "contemplate with exceeding alarm the state of intemperance among the "Natives of Western India; it being an undoubted and melancholy fact "that intemperance has greatly increased for years past, and is still ra-"pidly increasing,—this being especially remarkable in the Maráthí "country, in which, previously to its occupation by the English, the use "of intoxicating drinks was very limited." We "are convinced that "the licensing system at present in operation tends to the increase of the

" fearful evil of intemperance, especially because it removes, in the esti-
" mation of the Natives, the stigma of disgrace which the Native Govern-
" ments and the Natives generally have hitherto attached to it," and we
" cannot divest ourselves of the apprehension that unless recourse be had
" to some more potent check than any now in operation, the most fright-
" ful demoralization and degradation are in consequence inevitable
" throughout a large portion of the Native community."

6. On the motion of the Rev. Geo. Bowen, seconded by Mr. Byramjee Dadabhoy;—

RESOLVED, that this meeting express their hearty concurrence in the following declaration of the General Council of the United Kingdom Alliance for the suppression of the Liquor Traffic, *viz.*;—

1. That it is neither right nor politic for the state to afford legal protection and sanction to any traffic or system that tends to increase crime, waste the national resources, to corrupt the social habits, and to destroy the health and lives of the people.

2. That the traffic in intoxicating liquors, as common beverages, is inimical to the true interests of individuals, and destructive of the order and welfare of society, and ought, therefore, to be prohibited.

3. That the history and results of all past legislation in regard to the liquor traffic abundantly prove that it is impossible to satisfactorily limit or regulate a system so essentially mischievous in its tendencies.

4. That no considerations of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in result, as the traffic in intoxicating liquors.

5. That the legislative prohibition of the liquor traffic is perfectly compatible with national liberty, and with all the claims of justice and legitimate commerce.

6. That the legislative suppression of the liquor traffic would be highly conducive to the developement of a progressive civilisation.

7. On the motion of Mr. Geo. Gilder., seconded by Mr. Raghonáth Náráyan;—

WHEREAS the opening of a liquor-shop in a particular locality tends to diminish the value of the adjacent property, subjects the residents to painful annoyances, exposes to temptation the thoughtless and inexperienced, encourages the vicious in their depravity, adds to the public burdens for police, prisons, &c., diminishes the safety of property and life, and provides an unfailing source of poverty, wretchedness and crime, therefore

RESOLVED, that the existence of these shops is opposed to the general welfare, and that Government, instead of extending its sanction to them by a formal license, ought to seek their entire suppression; as is done in the case of gambling houses and counterfeiting establishments.

8. On the motion of Mr. Wilson, seconded by A. Dunlop, Esq.;—

Resolved, that the following gentlemen be requested to act as office bearers of the Society during the coming year, *viz.*;—

President, Rev. Geo. Bowen.

Committee.

Rev. S. B. Fairbank,	Dr. Bhawoo Dajee, Esq.
Rev. Wm. Ferguson,	Mr. Hurree Kessowjee,
Rev. N. Sheshádrí,	Mr. Byramjee Dadabhoy,
Mr. H. Miles,	Mr. Baba Pudmonjee,
Mr. J. Brodhurst,	Mr. Geo. Gilder,
Mr. J. Williamson,	Mr. F. Crisp.

Secretaries, The Rev. R. W. Hume and Mr. A. R. Dickson.

And that Messrs. Miles and Crisp be requested to audit the accounts of the past year.

III.—Addresses at the Annual Meeting of the Bombay Temperance Union.

The following addresses, delivered at the recent Annual Meeting of the Bombay Temperance Union, are taken in a slightly abridged form from the *Bombay Times*. They will doubtless be read with interest. On moving the first resolution, the Rev. Mr. Ferguson of the Church of Scotland's Mission, spoke as follows:—

In moving this resolution allow me to say that I feel honored in being called upon to address this meeting in such a noble cause as that in which the Members of this Union are engaged. This is the first public audience I have had the privilege of addressing since my arrival in Bombay. And to show that I have some right to speak on this question I hope I shall be excused if I use the liberty to state that this is no new question with me.—I am not an abstainer of yesterday—I have not embraced the cause only since I came to this country. I have been an abstainer upwards of 15 years. And though this is the first time I have appeared as a public advocate of the cause either in this or in any other country, still total abstinence is a subject which has occupied a considerable portion of my reading and attention. I flatter myself I have thus acquired a right to speak on this great question, and to urge the claims of this important cause upon my fellowmen. And where such an Institution as this is required I connot excuse the coldness of those who refuse their warmest sympathies and zealous co-operation.

The question which we are most disposed to put to ourselves is—How shall I *get* the most good? But the inquiry we ought to address to ourselves is this—How shall I *do* the most good? Let a man pursue happiness for its own sake, and it will flee from him—but let a man in his zeal for another's weal disregard his own, then happiness, true, genuine, substantial, will pursue him. The sweetest roses we can cull as we journey along the path of life, grow only on the goodly tree of disinterest, self-denial, and active benevolence. To be allowd to cull those flowers is indeed a high privilege—but there is a pain attending this pleasure. It is painful to a truly benevolent mind that there is so much misery in the world—and it is sad to reflect that that country is almost unknown where the degrading habit of drunkenness does not to some extent prevail. Thus no sooner have I set foot on the shores of British India than I am called upon to assist in casting out the demon of intemperance, in lifting the degraded drunkard, my fellow, my brother—from that grovelling position into which his habits have sunk him.

I have not been able by personal observation to judge as to the extent to which the evil against which we contend has already gone in this country,—but to find in existence such an Institution asth is sufficiently testifies to the painful fact that the plague has begun. I know from personal observation what a fearful states of things has resulted from the habitual nse ofintoxicating beverages in great Britain. In that country, such is the mortality from drunkennes alone that there is upwards of sixty thousand prematurely cut down, and annually carried to the grave of the drunkard and the drunkard's eternity. Even Scotland—that favored land—a land of Education and of Bibles—is, if we except Sweden, the most drunken country in the World.

Natives of India, as you love your country—as you love your children—yea, even as you regard your own personal safety, listen to the sound of alarm. Hasten to the rescue—there is danger, fearful danger. The enemy is already in the midst of you. He has begun among yourselves his work of devastation. Take warning then ere it be too late; prevention is better than cure.

It is stated upon the highest physiological authority that there is in all men naturally a love of stimulants—and all stimulants create in the individual habitually using them a love of their influence. Let no one then who habitually uses intoxicants as beverages be confident of his safety. He may flatter himself upon the self-command which he possesses, and upon the strength of his principles. To such we would utter the voice of warning in the language of an apostle,—"Let him that thinketh he standeth take heed lest he fall." I know that those who advocate (because they feel it most agreeable to their likings to practice) the moderate-system can point to many illustrious examples, men both great and good who have indulged in the moderate use of those intoxicants, and yet have never once in the course of a long life brought a stain upon their characters. True! I rejoice that it is so. But this is no guarantee for my safety. For it is equally true, and those moderationists cannot be ignorant of the fact, that

there are numerous examples on the other side—men learned, yea even good men, have fallen victims to this vile custom. Men of learning I need not specify. Alas! alas! they are everywhere too easily found. That good men in the highest sense of the term have stained their characters through the influence of intoxicating drinks I need only point to Noah and Lot. Where then is my safety if I use those drinks? Who can assure me that I shall always be able to withstand their bewitching influence? I cannot assure myself—therefore I cannot, I dare not, risk myself in their use.

But this is low ground. It is not myself alone I must care for, but my neighbour as myself. Possibly I might indulge and yet never be disgraced, I connot say, never suffer –for as the report has well stated even the moderate use of intoxicants is hurtful to the physical constitution. But it is not necessary to enter upon this ground. It is enough to our purpose to have such abundant medical testimony that these liquors are not at all necessary to the health of the human race. Well! this admitted, I say though from the use of these beverages I were to come off unscathed, my neighbour may not do so, and by my indulgence, have I aided to pull him out of the fire or to thrust him into it? I must have done either the one or the other. Every one unconsciously influences his fellow and is influenced in return in a much greater degree than either are aware of. Did the moderate use of intoxicants never lead to intemperance I should not complain. But whence drunkenness, unless from this so called moderation!

Were I now addressing an audience in my native country, I might ask with little or no hope of a reply, where is the family, none of whose relations have ever been or are addicted to intemperance? Let the drinking customs of Britain be introduced among the inhabitants of Hindustan and who can tell the dread evils which would result. I have remarked already that prevention is better than cure. Let me then earnestly invite all who lay any claim to be regarded as patriots and philanthropists boldly to come forward and lend their aid in stemming the torrent which threatens to deluge this ancient country. Let the young especially—those beginning life, whom the chain of custom has not yet fettered, let those show a determined front to this ensnaring foe, and we shall soon see him trodden under foot. The weapon which we wield is a tried weapon. The remedy which we apply is a sure remedy. When firmly applied it has never once been known to fail. Total abstinence is the only sure antidote to this bane.

There are thousands who acknowledge the necessity of doing something to cure and prevent intemperance, but they cannot approve of total abstinence. And there are thousands more who bear testimony to the good which has resulted from the abstinence movement; and who think total abstinence most proper for the intemperate, but who can see no reason why they should be expected to adopt the same practice. I am most unwilling to qarrel with any one if he only endeavour to his utmost to bring about universal temperance. But what are those objectors to total

abstinence doing? What is the remedy which they propose for this evil? I hold that every man is bound to do something, and I believe all will acknowledge this obligation.

Let those who object to teetotalism propose some scheme presenting a remedy adeqate to cure this evil and I most readily embrace it. I am not aware that any teetotaller is so much wedded to teetotalism as to be unwilling to relinquish it whenever it is superseded. Let me have something better than the remedy proposed, and I renounce my teetotalism tomorrow. Anything, I care not what it be, only do let us have the stain of intemperance wiped off humanity.

The remarks of Dr. Bhawoo Dajee on seconding the first resolution correctly represent the feelings of the great majority of the Hindu community. The hearts of millions in all parts of India respond to the following sentiments:—

The intelligent classes of my countrymen view with great sorrow and alarm the rapid spread of intemperance in this country. As yet but little has been done to stem the torrent which threatens to deluge our land with ruin and misery. The evil is deeply felt by the great mass of the people, but no steps are taken to remove it or to check its increase. With characteristic humanity and perseverance, we hear a few foreign voices proclaiming to the Government and to the people, the sad fate which awaits them, and suggesting means for staying the progress of the evil. The question is often asked, is it just and noble, and is it upright in the Government of India to receive a revenue from the liquor shops and to license those fountains of intemperance and crime which allure the population of the British dominions into depraved habits? To this vital question there can be but one answer. It is a great mistake to suppose that the license system checks the progress of intemperance. It amounts to this that a number of cunning and venal agents are employed to corrupt and pauperize the people; and that this object of destruction is carried on with certainty and rapidity is proved by stubborn statistical statements. The Abkaree duties are yearly increasing at the expense of the health and morals of the people. As a Medical Practitioner my experience brings the terrible effects of intemperance frequently before my eyes: and among those who have enquired into the social evils resulting from it, there is but one opinion as to the fact that of all the causes which are at present conspiring to degrade the physical, moral, and intellectual condition of the mass of the people, there is not one to be compared in potency with the abuse of alcoholic liquors, and that if this could be done away with, the removal of all the other causes would be immeasurably promoted. Every one who wishes well to his kind therefore must be interested in the enquiry how this monster evil can be best eradicated. The best answer to this has been found in total abstinence.

Whilst a large portion of the Native community is not addicted to drinking, it will be comparatively easy both for the Government and the advocates of total abstinence to prevent the spread of intemperance. Any

steps that Government may take for promoting this most desirable end, will be sure to enlist the sympathy of nearly all the people, and no act of Government can possibly gain for it a higher sense of gratitude and attachment, than the boldest measures for suppressing an evil which is at once opposed to the religious and moral feelings of the people. And I cherish the sanguine hope that Societies will shortly be formed amongst the Natives themselves to carry out more effectually the objects of the Temperance Union.

Many of my Native friends who are so well qualified to lecture, will I trust ere long take this subject in hand and endeavour to reproduce the correct sentiments in regard to drinking and the vending of intoxicating liquors and drugs which have been long entertained in India.

Those people among whom drinking habits have prevailed for centuries are fast abandoning them and learning to look upon them as dishonorable and infamous; whilst in India, the reverse is taking place from a variety of circumstances, not the least important of which is vicious example in high places. There is a sun burst upon foreign hills, but darkness is fast enveloping these shores. Let us hope that this will soon pass away.

We regret that the excellent address of the Rev. Geo. Candy on moving the second resolution was not reported. Mr. Brodhurst on seconding the resolution, said:—

The Resolution which you have just heard, as noticed by its able mover, can be divided under two heads, a fact, and a reason. First then the fact,—"It has been established by the testimony of eminent Physicians and the personal experience of millions of total abstainers in various countries and climates, that, the use of intoxicating drinks is not beneficial to persons in health but the contrary." Here you have no hypothetical assertion but a fact stated by some of the most eminent practitioners, both in England and India—men who are well qualified to judge as to what is most conducive to health, and they plainly tell you, that, the use of intoxicating drinks is not beneficial to health but the contrary. This opinion has been given by men who have made the human frame their study; they understand all its machinery, they know how it works, they are aware how it is constructed and they have come to the conclusion that the use of *intoxicating drinks* is injurious to health. Is it not then, with such startling evidence before us, the work of a maniac to act in direct opposition to such sentiments and allow depraved habits so to master our better judgment as to render us totally unfit for society. The drunkard, when the fit is on him is perfectly unconscious of where he is or what he is doing: in fact, he is dead to himself, and in this miserable state of unconsciousness, he remains until the fumes of the liquor have worked out of him. Who can describe what his feelings are when he recovers himself? No one! it beggars description. No one can entertain any adequate idea of his state unless there be one present who has seen a man, after a paroxysm of "delirium tremens."

I now come to the second head, "that an enlightened regard to our own welfare would lend to the practice of total abstinence from all that can "intoxicate." Would that we did at all times and in all our actions permit reason to be our guide; but alas! the principal cause of most of our failings is, that, we pay little or no heed to reason; hence the lamentable instances that we have daily before us of the miseries of intemperance. Did we exercise our reasoning faculties in the manner in which it is intended that we should do, there would be no necessity for so constantly adverting to the benefit arising from temperance, for it is as clear as noon day to every reflecting mind. The chief cause of our stumbling in this particular vice, is that innate love which is peculiar to the natural man of doing every thing to please himself, without reflecting upon the evil consequences of such self-gratification.

Mr. Peyton, on moving the adoption of the third resolution, remarked:—

My proposition declares a doctrine and a fact. The doctrine that intemperance is misery; and the fact that drunkenness is the most appalling form of intemperance which we have to confront in these days. It would occupy too much time to carry you through the statistics of the subject. But why need I do so? It is a fact uncontradicted, uncontradictable, and familiar to us all that drunkenness is the parent of all those more aggravated vices under which this world is groaning, and of those more aggravated crimes which disgrace the history of human nature—vices and crimes, the recital of which might make a man ashamed of the form he possesses, and the nature he wears. There are the pale and haggard looks of the thousands of garret sweepers, who sip their bottle of brandy over night, and tumble tipsy or drunk into bed; there are the thousands of the debauched and diseased, in destruction's way, and fast on the door of a wretched death. There are thousands of beggared families with, hungry, houseless infants and children, with broken-hearted mothers and wives—over whom is it poetry to say, that angels are weeping heavenly tears, and devils exulting in infernal joy—all attesting to this tremendous curse on nature. And who has been or is proof against it? Drunkenness is not confined to the poor and illiterate classes. The aristocracy, both of rank and learning, has been snared fearfully by it. Geniuses and intellects like Sheridan, Byron, and Burns, have withered and sunk under this evil.

And now in the second place, my resolution declares a duty—the duty of doing something for a world laying under the curse of this master passion. Shall we allow the evil to pass on unchecked? Shall the tide of human misery flow on unstemmed, accelerating, widening and deepening in its onward course. It is enough and more than enough that 7,000 persons die annually in Britain from accidents caused in a state of drunkenness. Shall we allow that number to be centupled to 700,000, which will be the number who shall have so perished in a century. There are 500,000 confirmed drunkards, 1,000,000 occasional drunkards and 2,000,000,

of rare drunkards in Britain. There are 208,000,000 cases of drunkenness in a year. Centuple it and it becomes 20,800,000,000 which will be the number of drunken cases in a century; if the evil is allowed to go on simply unchecked.

What is there to stem this ever increasing flood of human tears and human blood, misery and death! We are met as a society for this purpose. And will this Society effect this? But on this subject—on what Teetotal Societies are effecting—there has been a diversity of opinion, tending to extremes, injurious to this Society and to the cause of truth. In the first place our Society has been declared at best impotent for this purpose. To such we would say, read the history of the Society. We cannot allow any *a priori* abstract reasoning about unfitness, here. The Society has past its probationary period, and there are facts now before us to deal with. The Society has existed more than a quarter of a century, and there are sufficient historical not mythical facts to shew that an incalculable amount of good has been done. If it had accomplished only one tenth, or one twentieth part of what it has done, it would be entitled to our advocacy. Societies for moderate drinking were formed and failed; while the voice of history unimpeachably declares that the principle of Total Abstinence, is the principle on which must proceed the moral influence which is to bear against this curse of human nature.

Our Society here has done good, and will do much more, if catching up the spirit of my resolution, we offer a bold front to the drinking customs of the day, and ply with facts the wise and good government under which we live, that, as Lord John Russell has already declared, other statesmen may declare, to the value of such Societies. And we may hope that the Government will be constrained to put a stop to this trafficking in human blood and human misery.

The fourth resolution was moved by the Rev. A. Davidson of the Church Mission.

Mr. Davidson in moving the fourth Resolution preferred to bring forward a few illustrations of the evil effects of intoxicating liquors, rather than dwell on the abstract statement contained in the Resolution. At the last meeting of the Juvenile Temperance Association in London, Exeter Hall was crowded to excess with above 6,000 Juvenile total abstainers, and the Strand and Exeter Street were filled with vans and vehicles of various descriptions, filled with young people who were unable to gain admittance into the Hall. Hundreds were obliged to return home, disappointed at being unable to attend the meeting; but rejoicing that they were prevented by such a cause.

In illustration of the statement of the Resolution, Mr. D. alluded to two Institutions in London; which had for their object the Reformation of offenders; viz. the "Reformatory for adult criminals" under the Presidency of Lord Shaftesbury and the "Pentonville Model Prison." On enquiring of the inmates of the Reformatory what was the cause of their getting into such a state of degradation and crime as to require their en-

trance into the Institution, the general reply given was that the cause of their sinking so far, was the indulgence in spirituous liquors. And on asking the further question what led you to indulge in the habit of drinking? the reply was to the effect that they had been requested by some friend to go with him to spend a pleasant evening at a liquor-shop where they would meet with agreeable companions. Once joined to their company they found it impossible to leave them; and going on from bad to worse they became drunkards and companions of thieves and robbers, till at length coming beneath the power of the law, and losing their character, they became reckless of every thing and desperate. Such was not the remark of any particular individual but it was the general statement of the majority of those there. They had come to avail themselves of the opportunity afforded for reformation, and one of their first steps in reformation was to become total abstainers from all intoxicating liquors. They had learnt the necessity of this by a sad experience which deserves the consideration of others. The same remarks that were made with respect to this Institution, might with scarcely any variation be made with respect to the "Pentonville Model Prison." Though its specific object was the punishment of offenders yet it also embraced that other proper office of justice viz. the reformation of the offender. The sentiments expressed by the prisoners were in substance the same as those that have already been mentioned.

The sixth Resolution was moved by the Rev. Geo. Bowen of the American Mission.

Mr. Bowen considered the resolution itself so much to the point and so comprehensive that he would make but a single remark, viz: that the language of it would have been thought mere declamation a year or two ago, but now since the state of Maine has embodied this very resolution in a law and carried that law into successful operation, it claims our serious attention. The Law of Maine was a pure novelty in legislation and took the world by surprise; but it was incontestible that admirable results had sprung from it. Other States had followed in her steps; and it was now understood to be not at all improbable that New York, a state where numerous and powerful and wide-spreading interests were vested in the upholding of the liquor traffic, that even this State would introduce the Maine Law into her code. These facts tended to give great weight to the language of the Resolution.

The Rev. Náráyan Sheshádrí on moving the adoption of the fifth resolution, said:—

This Resolution brings to our notice a fact that is connected with the Natives of Western India. It is not necessary that I should here prove the existence of that fact by any lengthened process of reasoning. The resolution styles it "an undoubted;" and, indeed, it has of late acquired a world-wide notoriety. The report of the evils of intemperance has gone far and wide; it has even reached the Imperial Parliament of Great Britain.

We are told that for years past intemperance has greatly increased, and is still rapidly increasing, especially in the Maráthí country. And who can doubt this? No where is this fact brought before us more powerfully than in those parts of the country that have recently been occupied by the English. In these, formerly, grog-shops, comparatively speaking, were unknown; but now they are to be seen in great abundance. I believe for centuries back drinking amongst the Bráhmans, the highest class of the Hindus, was not known; but now, not a few of them are confirmed drunkards!

Our resolution declares that "the licensing system tends to the increase of intemperance." This is very strange, indeed. In the estimation of some short-sighted and cold-hearted politicians, this system is the very thing that diminishes intemperance! But experience has demonstrated, beyond all doubt, that the result of the licensing system has been quite the reverse. I could have laid before the meeting, had time permitted, long and correct statistics to prove this point. I shall mention only a few facts which will be quite enough for our present purpose. The annual revenue from spirits at Belgaum, some years ago, was only Rs. 36; but now it has risen to Rs. 12,000! At Bagalkot, it was Rs. 300, but now it is Rs. 5,000; at Puna where grog-shops were formerly unknown, the liquor contract is now framed for Rs. 52,000 a year!

Finally, our resolution declares "that unless recourse be had to some more potent check than any now in operation, the most frightful demoralization and degradation are in consequence inevitable throughout a large portion of the Native community." It is a matter of thankfulness that there are checks in operation to counteract the evil of intemperance. Why, your being assembled here to-night in such large numbers, is of itself a powerful check! I might mention some others. The eyes of the higher and more enlightened portion of the Native Community have been opened to the soul-destroying effects of drinking. The Native Press, both here and throughout the Presidency, from time to time, contains excellent articles condemning this monster evil. Some years ago teetotal societies were looked down upon, and its warm advocates were almost regarded as fanatical; but now we see that their cause is gaining ground in high quarters. The fact of the whole Missionary body of Western India of every denomination, having come forward to advocate zealously, as they have done in their recent memorial to Parliament, that cause which we all have at heart is to be looked upon as a sign for good. I sincerely hope that their benevolent exertions may be abundantly crowned with success.

On moving the seventh resolution, Mr. Gilder said:—

The statements advanced in the preamble of the Resolution just read will, I am confident, be found to withstand refutation. It needs but a few minutes walk through the streets to convince one of the existence of vast numbers of liquor-shops in this island, and these too, (at least in many places) in such offensive proximity to each other that they cannot but be

sources of much annoyance to the peacefully disposed inhabitants of the neighbourhood. And you will admit that no sooner is a liquor shop established in a street inhabited by those unaccustomed to the annoyances that of necessity follow the opening of such places, than that street is, in a short space of time, deserted and the landlords compelled to look upon their property as a burden. And no wonder, because so long as the nuisance exists, the incessant drunken brawls, and the obscene language that assails the ear must render the place a perfect nuisance, and, consequently uninhabitable. Besides which, the danger the surrounding property is exposed to from the existence of grog-shops in the immediate vicinity is too apparent to need being pointed out by me.

You will also admit that the opening of a liquor-shop invariably proves to be a source of dissipation, proverty and crime ; this fact has been most ably set forth in the report just read. For example, take the poor laborer.—Enticed by the sparkling venom that is exposed to his view he enters the grog-shop and tastes of the poisonous cup, and the little he has earned after a day's hard working, is here laid out in purchasing the ruin of his own soul! The thoughtless and inexperienced fall into the snare here spread ; the vicious and depraved here abound, and from these grog-shops emanate crimes which bring the unwary culprit to the prison, nay often to the gallows. As a corroboration of this fact I here quote from memory what I noticed in this morning's issue of the "Telegraph." It appears that during the past year, there were 1,039 cases of drunkenness brought before the police in this Island in which 1,403 prisoners were concerned; that of this number one fourth were Europeans, the rest being natives of the laboring class.

It is high time therefore that something was done, not by Teetotallers alone, but by the public in general in the matter.

But we have a formidable foe in the LICENSE SYSTEM. It has been argued by some that a large portion of the public are not aware of the *actual* intentions of Government in introducing what is termed the liquor license system. Government they say, seek not an increase of revenue, but the suppression of the vice of intoxication. But however disinterested the intentions of Government may have been when introducing the system, its results have proved it to be a complete failure. We admit that the *illicit sale* of liquor has been suppressed, but you will admit *drunkenness* has not ; on the contrary, the vice, now under Government sanction, is increasing. Long and continued has the cry been that Government should withhold licenses, but all to no avail. The license system, I say, encourages drunkenness, for, thus countenanced by Government, the evil is making its appearance in places where, formerly, public opinion and the fear of the law prevented its being seen.

It has been very truly affirmed that the detrimental effects produced on the general welfare of the community by gamblers, counterfeiters, and thieves are trifling compared with those which emanate from liquor-shops ; and if Government consider the former as pernicious to the well being of

Society, and enact laws for their suppression, against the latter which are the fountains of far greater evils, society should also be protected.

IV.—Apathy of public men regarding native feeling and the spread of intemperance in India.

A gentleman, who has passed many years in India, who possesses in no limited degree the confidence and esteem of all classes, and who is intimately acquainted with the language, literature and feelings of the Native community, writes as follows to the Editor of the Repository:—

"I have, for many months, been wishing to write to you, but I have not found time, and now I must *make* it.

"Respecting the Temperance Repository it is quite clear to me that neither the Governor nor the Councillors *see it.* Those frightful, appalling, soul-harrowing statements of wide-spreading degradation, of ruin, physical and moral, which appear in every issue, could hardly fail, if seen, to move to the adoption of the proper procedure:—at the least, that strong language of censure and even abuse with the Native Journals employ, and of which the Repository presents specimens, could not fail to arouse anger and effect some action. But the Government know not (except in some general hearsay manner) the intense popular feelings of indignation and contempt, nor the terrific ruin of the whole Native community which is proceeding so rapidly.—Is there no one in high places of wisdom and manliness enough to take up this Repository and place it upon the very right hand of the Governor and his co-assessors?

"Again, I have felt assured that even if the *Government* read this pamphlet or know the awful facts and predictions, the subject of it,—the Hon'ble Court of Directors read it not and know not its matters:—i. e. they know not the angry disrespect (should I not say the plain contempt and abuse?) addressed against them and their Government by the universal voice of the upper Native classes throughout India. Is no suitable channel to be found to enlighten such darkness and to arouse from such ruinous calmness? * * * *. * * * * * * * * * * * * * *

There doubtless is too much occasion for the above remarks of our correspondent. It is however gratifying to know that a number of persons in high stations read the Repository with deep and painful interest. And there are not wanting among them those who would gladly see a radical change in the present policy of Government in reference to the License System. Such have too long kept silence from an apprehen-

sion that all efforts to produce such desirable change would be wholly unsuccessful.

One who occupies a prominent position in the Government and who possesses in an eminent degree the respect and confidence of both the Native and European public, not long since sent in his name as a subscriber for several copies of the Repository, saying;—

"Every effort to check the spread of intemperance amongst the Natives is worthy the encouragement of all humane men, and I wish you much success in your philanthropic endeavours.

"For myself, I deplore the connection of Government with the dram-shops, and I think that the means which were found effectual to check intemperance under the native rule would, if enforced, again be attended with the same result.

"These means are of a nature which are not altogether in accordance with modern received ideas. The sellers and the drinkers of drams, or at least those who did either to excess and openly, were alike subject to punishment and annoyance from the authorities, and were looked upon as in a measure disgraced.

"It would be well if the evil could be checked by some stringent measure of this nature, and I wish for the good of the people that the experiment were tried."

A few months after the Repository was commenced, we received a letter from a distinguished member of the British Parliament with whom we had never had any communication, in which he spoke as follows of the first number;—

"I have read its contents with the most painful interest. The melancholy picture it presents of the spread of intemperance among the Natives of India, mainly through the indifference or avarice of the Government in caring nothing for the morals of the people provided the revenue is augmented, and through the example of the public functionaries and ministers of religion, who in the use of intoxicating drinks give their open sanction to the practice, cannot be contemplated without profound regret. At the same time it is matter of sincere congratulation that some have risen up to sound the alarm throughout the country and to warn both the Government and People of the inevitable injury to the interests of both which must result from the demoralization of the masses."

The writer still further expressed his conviction that great good would result could a copy of the Repository be sent "to every member of both houses of Parliament and to every Minister of Religion in India and in England,"—adding, "It would be impossible for them to read the articles contained

in it without the strongest convictions of the evils resulting from the present state of things, and without a desire to aid in some way towards its amelioration."

We suppose that none of the above extracts were intended for publication; but as they go to show that the attention of some in high places is directed to the alarming progress of intemperance among the Native population of India, and that such publications as the Repository are not issued in vain, we have taken the liberty of turning them to account. And the writers, we are persuaded, will rejoice if what they have written should serve in any degree to awaken attention to a subject in which they feel so deep an interest. Moreover, it is not improbable that feelings similar to those expressed by our excellent correspondent regarding the apathy of these in power in reference to this subject may prevail in an undue degree, and that many in consequence are discouraged from putting forth appropriate efforts to arrest the spreading evil. Apathy most culpable, on the part of those in authority, there certainly is, but it is gratifying to know that it is not universal.

V.—Native sentiment.

Previous numbers of the *Repository* have contained translations of articles from the Native Periodical Press regarding the spread of intemperance in India and the connection of Government with the dram-shops. These articles are a correct and unmistakeable expression of the general feeling of the Hindu and Mohammadan population—a feeling which ought to be respected and encouraged, but which, unhappily, is systematically outraged. As we have before said, Government, by its connection with the grog-shops, appears to the Native Community to stand forth as the encourager and patron of intemperance. By extending its sanction to these fountains of crime and degradation, it apparently, for the sake of revenue, enters into league with the worst enemies of the general welfare—a

state of things which cannot be too deeply deplored. Were Government to consult the feeling of the better classes, it would treat the dram-shops as public nuisances, punishing those who open them not less severely than it does counterfeiters, thieves, and incendiaries. Indeed, in the estimation of multitudes, the thief, who only takes his neighbour's property, is far less a culprit than the heartless wretch who seeks to profit by spreading intemperance, poverty, and ruin among the community around him. And is not this view of the subject perfectly correct?

The following, translated from the *Wartamán Dípiká* of Jan. 28th, is a very mild expression of the feeling which prevails among the better classes of the Native community in reference to the licensed dram shops and the spread of intemperance:—

We cannot witness the rapid increase of intemperance among us, without experiencing emotions of deep sorrow. A letter signed ANTI-LIQUOR, appeared in our last issue, giving an instance of the evils that result from intemperance. Another painful instance came under our own observation, last Tuesday evening, in the small alley of Phanaswádi. An individual who was wandering about in a state of intoxication, was robbed of his clothes by a wrestler, and a great disturbance arose in consequence. That a being whom his Maker has endowed with such capacities for the acquisition of knowledge, should sink himself to the level of the brute, is something that no reflecting man can contemplete without pain. The least consideration would show these *da'ru*-loving persons, that so far from promoting their happiness, either temporal or eternal, they are doing themselves great injury. They lose the confidence of the community, enfeeble their bodies, become bankrupts in money and in reputation, and disgust their friends. In the beginning they roar like lions, but before long they wallow like swine in the gutters, and not only ruin themselves, but endanger the lives of others. Under the former government we were comparatively free from this evil; now it is very rapidly increasing. Our kind missionaries, our Temperance Union, and the authors of certain treatises and poems on the subject, have exerted themselves to portray the evils resulting from the use of *da'ru*, and to effect a reformation; but who can point to the slightest change that has been effected by their efforts? In fact, the action of the Government is essential in this matter, and without it, all the rest is in vain. But alas! Government stirs not. If it aims to derive a large revenue from the people of this country, let it not pursue a course that tends to impoverish and brutalize them. Many sources of revenue may be discovered more consistent with the welfare of the people

than that which is derived from liquor; and it would give us great pleasure to see such adopted by Government in place of the latter.

The following is a translation of a Maráthí letter which appeared some time since in the *Dnyánodaya* and which has been reprinted in various parts of the world as a just and forcible expression of native sentiment. As such it is worthy of a place in the Repository:—

Sir,—Since the establishment of the English Government in this country the use of intoxicating drinks has greatly increased in the native community. Even many of the Bráhmans now make the use of these drinks, first presenting them as an offering to the goddess Devi, in order to screen themselves from censure. The reason of this increased consumption is that the Government, for the sake of money, permits people to establish as many grog shops as they please, even in the very lanes, and in the most retired, unfrequented places. This being the case, whoever pleases may procure intoxicating drink without difficulty.

It was very different from this during the rule of the Peshwa. Then the Government allowed intoxicating drinks to be sold only here and there in one or two places, and it was a settled principle that whoever went near these places, did so to the no small injury of his reputation. The various kinds of intoxicating drinks were in consequence used to a very limited extent.

But do you think the Government did not know that a great revenue might be gained by licensing numerous grog shops? It knew this very well. But it could not in any way lend its countenance to such an evil business. It had some compassion upon the people. The English Government, on the contrary, is like those animals which devour their offspring, or like those unnatural parents who for a paltry sum, sell their own children. The Government ought to regard the people as its children, and watch over their interests with the greatest care. But on this matter it bestows not the least consideration. In the spirit of utter selfisness, it seeks only to fill its own coffers.

Or, to use another comparison, the Government is like a short-sighted, miserly cultivator, who is so intent on getting money, that he sells the very seed which is necessary to sow his fields, and then in the time of harvest, when he has nothing to reap, he laments in vain over his former folly.

Why does not the Government consider whether it will always be able to fill its coffers by such means as this? It may be assured that by allowing the sale of intoxicating drinks to go on without restraint, the Ryots are by degrees reduced to a miserable condition and rendered unfit for any useful business. And when they shall be reduced to the lowest state of wretchedness and degradation, then whence will the Government obtain the necessary revenue? Was there ever a religion known that rendered it the duty of the people to use intoxicating drinks? Surely no such precept can

any where be found. And if it be not absolutely the duty of people to drink, then let the Government consider how much loss arises from the use of these drinks, and whether it should not anxiously seek wholly to prevent such a practice. Besides, this is not a solitary evil. It always comes accompanied with a crowd of relatives. These are licentiousnes, gambling, theft, strife &c. But why should I enumerate? Intoxicating drinks are like a destructive river, on which float poverty, wretchedness, and the whole catalogue of crimes. If this river of death be allowed without restraint to flow over the land, then alas for the best interests of the people! And the Government will, in the end, learn to its sorrow, that there is neither glory nor profit in reigning over a nation of drunkards.

If you, Mr. Editor, will publish this letter, it is possible that the Government may direct its attention to the subject, and be led to remove the evils of which I have spoken. At least our people may read and reflect, and thus be on their guard against this pernicious habit of using intoxicating drinks. Europeans who have begun to drink may perhaps be able, on reflection, to abandon the practice. But it is not so with us. If our people once begin, they go on step by step until they are utterly enslaved and ruined. I therefore would earnestly entreat them to consider, while they may, how ruinous is this practice of using intoxicating drinks. Well will it be for them if they will renounce this practice before it is begun. Cherishing a settled aversion to evil habits I remain,

Yours, &c. A HINDU.

In connection with the above, the Editor of the *Dnyá'nodaya* gave a brief history of the measures adopted during the administrations of Sir Robert Grant and Mr. Farish to check the progress of intemperance and to diminish the number of the liquor-shops. The letter was published as an expression of native sentiment. Among other things the Editor said regarding it:—

The above communication, we are persuaded, expresses the feelings of a large portion of the community. The impression is very general that the object of Government is to raise as much revenue as possible by means of the license system, without any regard to to the public welfare. Were this impression correct, then, in our opinion, the censure of "A Hindu" would be none too severe. We believe however that the Government views with much concern the evil referred to, and that it sincerely desires to check the progress of intemperance.

The *Dnyá'nprakásh* of 9th March 1854 draws a comparison between the British Government and that of the Peshwa, and says that the former deserves commendation for suppressing the Thugs and abolishing Satí &c. It is added, however, that, at most, the Thugs slew but two or three hundred

persons a year, and that the number of widows burned on the funeral pile was very small;—whereas, since the introduction of British rule, thousands of persons perish through strong drink, while poverty, crime and demoralization are spreading on all sides through the same cause. The blame of this, it is argued, rests upon the English Government which licenses thousands of liquor-shops and thus lends its influence to spread intemperance and ruin through the land. The evil which Government has introduced, or which at least, under its sanction, is spreading at an alarming rate, is pronounced to be far greater than any or all of those that have been suppressed.

In all this there is no small admixture of truth, and such views are widely spread among the people. Surely Government can have little conception of the feelings with which the better classes regard its connection with the dram-shops.

The first number of the *Hindu Harbinger* (11th March 1854) complains bitterly of the connection of Government with the grog-shops and the indifference of public men to the spread of intemperance among the people. The style is so bad that we confine ourselves to the following extract, which is a genuine exhibition of Native feeling;—

Whilst our esteemed Supt. of Repairs is spending thousands of Rupees for sanitory purposes, one captain of Police is acquiring thousands of Rupees by the almost daily increasing number of liquor & toddy shops; and again, look here, our friend the Police Surgeon is counting thousands in his mortality returns, some drowned, others killed, and so forth, all this under the fumes of intoxicating spirits, so that, it could clearly be proved that had there been a monopoly of the spirituous liquors confined to the British only for sale and use too, since the establishment of the British sway here, we could have one third at least of our municipal resources increased, with the increase of population, which could have been then effected from the absence of spirits; which to our sore mortification carry to the grave thousands of our brethren. The evil of drinking is so fast progressing that the other day whilst conversing with our friend opposite to a liquor shop we had, during the interval of an hour, no less than five minutes to pass away before either a native or Portuguese &c. &c. (even women) was scarcely not to be seen engaged either at drinking or cautiously folding the bottle under his garment to carry home. And when such a consumption of liquor is to be met with at one shop, it would be better to imagine than to describe the quantity of such spirits dispatched at so many, scattered in

almost all the streets and lanes of such a small island as Bombay. If therefore spirits are so widely used, how can we under the hateful aspect they present, expect to have our country placed on a better footing?

VI.—Character and sources of crime in England.

The Rev. Joseph Kingsmill, Chaplain of Pentonville prison, London, in his work entitled "Chapters on prisons and prisoners," gives various painful details of what has passed under his own eye, as well as some valuable statistics illustrative of the character and sources of crime in England. He states that the daily average of prisoners in England and Wales (including debtors) is about 18,000, who are supported at the cost of more than £ 20 each per annum. The expenses in Scotland and Ireland, on the same account, with the cost of convicts to Government, will swell this sum to about a million of pounds sterling, *exclusive* of the capital sunk in prison buildings, expense of the police force, the cost of the prosecution and trial of offenders, and the enormous charge of an immense standing army of constabulary and soldiery to prevent or punish crimes of lawlessness and violence. Of the loss to the country in property stolen it is not possible to form any correct estimate. On this point our Author speaks as follows:—

Some approximation to the amount of property stolen may be arrived at from such facts as the following:—The total number of convicts—that is persons sentenced to transportation in England and Wales is, *communibus annis*, about 3,000. Now in one year, I ascertained that 500 prisoners of this class, taken as they stood in order on the register-book, had stolen property to the value of £ 10,000 as estimated upon their trial for the offences for which they had been transported. But as these men had, on an average, been convicted of theft once before, this sum may be safely doubled on that score, which will give £ 120,000 as the aggregate *discovered* amount of property stolen by the total number of convicts. Now, to this may be added, at the most moderate calculation, as much more, on account of depradations committed by the same parties when they escaped detection, making in all about one quarter of a million's worth of property taken from its rightful owners by 3,000 convicts, *i. e.* by about one-thirtieth part of the total of individual criminals who annually pass through our prisons; so that it does not appear unreasonable to suppose —making very large allowance for the more advanced stage of crime in the

convicts, or transported class—that the entire loss to the community, in annual depredations, does not fall short of two millions sterling.

To give other data for the calculation of loss to the public in stolen property, it may suffice to say that thieves in London and all our great towns act on a system of aggression, concealment, and defence, as complete as can well be imagined; that they are, as a body, more than ordinarily clever, fertile in resources by study and practice, and incomparable as actors; that the whole business of thieving is subdivided in some measure like that of a manufactory, so that each one obtains as great a facility in his branch as ingenious artisans in their respective trades. The consequence is, that fraternities of such persons often share enormous sums, each, however, if at all possible, defrauding his fellow, &c. &c.

The volume before us mentions one person who in the course of a few years was imprisoned seventeen times, and was also apprehended and discharged for want of evidence, fourteen or fifteen times. The loss inflicted on the public through his means was enormous. When giving evidence before Lord Brougham's Committee in 1847, Mr. Rushton, the Magistrate of Liverpool, made the following statement concerning fourteen criminal children:—

"The average cost of these fourteen prisoners, during their confinement, exceeded sixty guineas each, exclusive of the expense of transportation, subsequently, of the greater part" which upon a moderate calculation, he estimated at forty more, or a total loss to the public of one hundred guineas each. And what was the result of all their imprisonment? "Four years afterwards," says Mr. Rushton, "I went back to these fourteen cases, and I ascertained what had become of them. Ten out of the fourteen had been transported; one had died; one is now in custody; one is among the criminal population; and of only one is there any hope of reformation, and that one I have never heard of."

Our author states in reference to the prisoners under his care that of the first 1000 convicts on the registry of the prison (the history of subsequent thousands not being materially different) 845 had attended some kind of school for periods averaging about four years. More than half however could not read with understanding, nor write their own letters; and 758 had no knowledge of any rule in arithmetic beyond addition. Those who could read with intelligence were readers only of the light and trifling productions of the day. Of the 1,000, not less than 15 were men of liberal education. "The cause of the ruin of these individuals was plainly marked—frequent-

ing taverns, and other places of resort, where their abilities enabled them to take the lead."

As might have been expected, "the knowledge of revealed religion, in all classes, was less than of secular subjects." "Of children, trained at all aright, the number is small indeed, which we have had the pain of seeing here in the character of the felon and the outcast." The following statements regarding the character and circumstances of the prisoners will be read without surprize:—

Let the *social condition* of my unhappy people antecedent to legal criminality, now be viewed. The proportion of the married to the single amongst these convicts (whose age is from about twenty to forty years), is the very reverse of that which exists in a sound state of society. Three-fourths were without the means appointed by God for the security of man against a sin which most prominently marks criminals, and which is so conspicuously disastrous in its consequences to youth, not in the matter of crime only, but of social degradation, and bodily and mental disorder also. In considering the causes of legal crime in those convicts, we have, in fact, been only viewing so many profligate persons, who, not having the fear of God before their eyes, and driven by their dissolute habits to the urgent want of money, were led to commit acts of dishonesty to right themselves, and again go on in their licentiousness. With regard to the married convicts, the greater part had no excuse for the wicked course they pursued, in the character of their homes. Beginning with drinking, and the neglect of their families and place of worship, for the excitement of the ale-house, or other improper place of resort, they went on to form associations with abandoned women and men, and consummated their career by crimes from which they would, at first, have shrunk with horror.

The want of a home stands prominent in the history of my whole people. The greater part were without its blessed influences: a good number through their own sad wilfulness and a desire to be *free;* some from unhappy circumstances,—as the death, or profligacy of parents. * * * *

The *total absence of religion* in these men previously is even a more prominent feature of their condition than the want of home associations. That one expression in our ancient form of law, "Not having the fear of God before their eyes," describes their previous state in this respect. In the greater number of instances, this fear had never been implanted; and in the rest, by indulgence in sin, it had almost disappeared. * * * * *

"The usual process," said the late chaplain of Clerkenwell, speaking of the descent into crime of 100,000 prisoners, "has been impatience of parental restraint, violation of the Sabbath, and the neglect of religious ordinances. I do not recollect a single case of capital offence where the party has not been a Sabbath-breaker. Indeed I may say in reference to prisoners of all classes, that in nineteen cases out of twenty, they are persons

who have not only neglected the Sabbath, but all religious ordinances." They had cast off the fear of the Lord, and lived in open violation of those institutions and of that authority which the Creator has placed at the foundation of all social well-being and religion.

As a matter of course, special prominence is given to the drinking habits of the people, these being every where the chief cause of crime and wretchedness. Our author says:—

Of the 28,752 prisoners tried at the last year's assizes and sessions in England, 10,000 may be put down, without fear of exaggeration, as having been brought to their deplorable condition, directly or indirectly, by the public-house; whilst of the 90,963 summary convictions, 50,000, I fear not to state, were the result of the drinking habits of the individuals themselves, or their parents, producing poverty, idleness, vagrancy, &c. Yet, as I am led to think, the evil results of drunkenness are to be looked for elsewhere, even more abundantly than in prison, especially among women. Drunkenness is in truth a monster evil in the land—a drain upon the national resourses—a stain upon the character of England—a plague in the midst of us, more fatal than any malady which ever visited our shores. Not one single vice contributes more towards filling with wretched inhabitants the poor-house, the hospital, the asylum, and the gaol. In the year 1836, as a parish clergyman (in the Staffordshire Potteries), I was led to make the following remark in an address to my parishioners:—"The people of this place take an awful part in this pernicious expenditure. In our population of 12,000 people, there are 158 public-houses or beer-shops that is, one for every 76 persons! All these houses are filled on Saturday night, and the early part of the week; that is, while the working classes have any money to spend; but on Thursday, Friday, and *Saturday morning*, riot and drunkenness have ceased, and all is quietness and peace." It is too true, I fear, yet of the same place, and of thousands of others in this country. When I entered on that parish, in the spring of 1833, the evil of the Beer Bill was beginning to be felt. That measure had for its object the drawing people off from public-houses, by affording them the means of purchasing a wholesome beverage to be consumed at home at their meals; but the effect was, that a lower style of drinking-place was opened in every quarter, and by a trifle more tax and house-rent, the beer might be "drunk on the premises;" thus the temptation of an inferior public house was brought to every poor man's door. Frightful immoralities became common in the place, and the vice of gambling was rapidly generated.

The opinions of 47 chaplains of gaols on the Beer Bill, are given. Of these the following may be taken as specimens:—

"It would be hard to overstate the extent to which the beer-shop is connected and mixed up with the crime of the country. I am at a loss for words to express the amount of evil every day produced by the multipli-

cation of these dens of inquity and curse of the poor."—*Rev. Richard Burnet, chaplain af Sussex gaol.*

"By far the greater proportion of prisoners committed have been in the habit of frequenting beer-shops."—*Rev. Thos. Langharm, chaplain of Warwick gaol.*

"Drunkenness has increased in proportion to the facilities given by the licensing of beer-houses."—*Rev. John Wharton, chaplain of Westmorland gaol.*

"I have found them the resort of all sorts of thieves, young and old, and places where the young find a ready instruction in crime."—*Rev. Edward Faulkner, chaplain of Worcester gaol.*

"A very considerable portion of crimes may be traced to the habits of idleness, intemperance, and profligacy engendered in beer houses."—*Rev. John Adlington.*

"Beer-houses one among many causes which tend greatly to the production of crime."—*Rev. Thomas Sutton, chaplain of York gaol.*

"I believe it is impossible for human language to describe the misery and wickedness added to the previous sum of our moral and social ills by beer-houses."—*Rev. J. Clay, chaplain of the Preston House of Correction.*

After quoting the opinions of 47 chaplains of jails, the writer adds, "Of the dram-shop, worse must be told even than of the beer-house."

And if such be the effect of dram-shops and beer-houses in England, what must be their effects in Bombay, and other parts of India? As yet, the evil is here but commencing. To the great body of the people, the use of intoxicating liquors is forbidden by their religion. The restraints of caste and the general sentiment combine to check the progress of intemperance. But when the religion of the people shall have lost its power over them, when, caste restraints shall have been discarded, and when by the introduction of the drinking customs of the rulers of the land, the public sentiment in regard to the use of intoxicating drinks shall have undergone an entire change, then who will be able to count the victims of intemperance? Who will be able to check the ravages of this fell destroyer? See what strong drink has done in Britain. See what it has done among the North American Indians, among the inhabitants of the South Sea Islands and other unevangelized parts of the world, and then endeavour to picture the poverty, degradation, and ruin which it must entail upon the people of this country when they shall have

renounced their prejudices and adopted the drinking customs of Europeans. Then the spirits of darkness may hold jubilee;—then Bacchus will be the Jagannáth of Hindusthán.

But let us hope for better things. Let us hope that, ere it be too late, Government will renounce all connection with the dram-shops and suppress them as being prolific sources of demoralization and crime. Let us hope that all Europeans who care for the welfare of India will unite in seeking to save the native population from those drinking customs which have wrought such ruin in other lands. And let us hope that the rising Native churches and all the more influential classes of the native community will set their faces against those drinking customs and thus save themselves and their country from the grievous ills which are sure to result from the general use of intoxicating drinks.

VII.—The publican's confession.

From the work on Prisons and Prisoners mentioned in the preceding article, we take the following very suitable confession, which has been widely circulated as a tract in Norway. It may help the keepers of dram-shops and others who deal in spirits to see the real nature of the business in which they are engaged—a business the tendency and sure result of which is to lead multitudes to poverty, shame, and ruin:—

"Having just re-opened my spirit-shop in a commodious situation, I hasten to inform the honored public that, in my new premises, I continue my old trade, and make people into poor wretched drunkards upon the most reasonable terms,—as the industrious and temperate portion of Society may thus understand.

"I shall trade in an article which makes people into robbers and murderers, and thereby lessens the safety of the community, and increases its expenses. I will as quickly as possible provide inmates for hospitals, poor-houses, and prisons.

"I will sell an article which shall cause mischievous accidents, multiply the number of wasting sicknesses, and make maladies incurable which before were easily curable.

"I shall trade in a drink by which some shall be deprived of life, many of reason, most of propriety, and all of contentment; which shall make

consorts to be at variance, wives to become widows, children to become fatherless, and all beggars.

"I shall cause youth to grow up in ignorance, perfidy, and dishonesty, and to become a burden and plague to society. I shall seduce men to murder their defenceless wives, mothers to forget their helpless babes, and maidens to lose their innocence. I shall hinder the spread of the Gospel, soil the purity of the Church, and cause corporeal, spiritual, and eternal death. My intentions are soon summed up: I shall do everything in my power to deluge the country with crime, and poverty, and wretchedness. You ask me why I am so hard-hearted as to bring so great miseries upon my fellows? I answer honestly, 'It is for money.' I have a family to provide for; society is willing to encourage the sale of intoxicating drink; I have the permission of the magistrate; my trade is protected by the law of the land; men, who profess themselves Christian, countenance it: if *I* bring not these mischiefs upon the country, another will do it. For I live in a free land, and I have purchased the privilege thus to undermine health, shorten men's days, weaken morality, and murder all spiritual life in them who please to honour me with their custom. I know that the Bible says, 'Thou shalt not kill,' and that it cries woe to the man 'who misleads his neighbour into drunkenness.' I acknowledge that the holy Scripture warns me 'not to place a stumbling-block in my brother's way.' I read also in the same sacred book, that 'no drunkard can inherit the kingdom of heaven;' and I acknowledge, I do not expect that he who makes drunkards shall have a better fortune: but—what can I do?"

VIII.—Bishop Burgess on the Maine Law.

The Rt. Rev. Geo. Burgess, Protestant Episcopal Bishop of Maine, was recently applied to by a friend residing out of the State for his testimony as to the effects of the Prohibitory Liquor Law. He replied as follows;—and his opinions carry the greater weight, as a tribute to the utility of the Law, from what he adds at the conclusion respecting the attitude of his own mind, and his public position hitherto, in regard to it:—

Reverend and Dear Sir:—To your queries I reply briefly in their order.

Q. 1—"Did this Prohibitory Law originate in the schemes of politicians for other purposes, or did it stand in the Legislature upon its own merits."

A. I have very little knowledge of the operations of politicians among us; and undoubtedly, individual leaders or others, members of parties, may have been influenced by their political interests in sustaining or opposing this measure. But I suppose that, beyond all question, the law originated

with persons who were solely concerned for the suppression of intemperance: and that it was passed only because it was believed to be demanded by a great majority of the people, for its own merits.

Q. 2—"Has it justified the expectations entertained of it by its friends at the time of its passage?"

A. What were the actual anticipations, I cannot venture to say; but every reasonable expectation must have been more than satisfied. Whatever it is in the power of prohibitory law to accomplish without extreme severity or inquisitorial scrutiny, this law has generally, in my opinion, accomplished. Those who are bent upon obtaining liquor, can and do succeed; but it has ceased to be an article of traffic; it has ceased to present an open temptation; the young are comparatively safe, and all the evils of public drinking shops and bars are removed, together with the interests of a large body of men in upholding them for their own pecuniary advantage.

Q. 3—"Have there been any reactions in public opinion, so as to induce the belief that at a future day it might be repealed?"

A. In my opinion, quite the contrary. Should the law be repealed, which seems in the highest degree improbable, it will be the result merely of political arrangements; but I do not believe that any political party would venture on a measure so hazardous to its own prospects. Undoubtedly many discreet and conscientious persons saw strong objections to some features of the law, and still feel their force. But multitudes who doubted the expediency of adopting it, would, I believe, regret and resist its repeal.

Q. 4—"Has the law been generally executed, and the amount of intoxication been specially diminished in the State in consequence?"

A. The law has been, I believe, generally executed, though not everywhere with equal energy; and the amount of intoxication has been, in consequence, most evidently, and even I think, I may say, wonderfully diminished.

Q. 5—"Has the health, wealth, morality, and general prosperity of the State been apparently promoted by it?"

A. Unquestionably.

Q. 6—"Has the law been found in its operation to be oppressive to any citizens not guilty of its violation?"

A. So far as I know, not in the least.

In thus answering your inquiries, I would avoid every thing like the intrusion of an opinion respecting the practicability or wisdom of such a measure elsewhere. I never appeared here as its public advocate: and I am not blind to such arguments as may be urged against legislation, which, though it is peculiarly humane in its operation upon *persons*, is so sweeping with reference to *things*. Nevertheless, I am most devoutly grateful for the practical working of the law; and believe that to every family in Maine it is of more value than can be easily computed.

I am, very faithfully, your friend and brother.

GEORGE BURGESS.

REV. C. W. ANDREWS, D. D.

IX.—The Rev. Geo. Candy.

By the Steamer for Suez of the 28th March, the Rev. Geo. Candy, Minister of Trinity Chapel and Secretary to the Corresponding Committee of the Church Missionary Society, left for England, with the hope however of returning in a few months. It is more than thirty years since Mr. Candy came to India as an officer in the army, and for about half of this time he has labored very diligently and acceptably as a Minister of the Gospel. He has secured in an eminent degree the confidence and love of his congregation, and few men in India are more generally and justly esteemed. On several occasions he has taken a part in the public meetings of the Bombay Temperance Union, and a Temperance lecture which he delivered in 1847 has been extensively circulated as a tract. At the annual Meeting of the Union in Jan. 1853, he moved the adoption of the Report in an excellent speech which may be found in the Repository for April of last year. And, as may be seen on another page, he moved the adoption of the second resolution at the Annual Meeting in Feb. last. As showing the views which Mr. Candy was accustomed to advocate we quote the following from the Lecture just referred to:—

That which naturally leads to drunkenness or puts us in great jeopardy of it, cannot be according to God's mind. He that is displeased with the result, cannot approve of the means which produce that result: and such I consider to be the free partaking of the POTENT beverages now commonly used. I am fully sensible that I am now treading upon delicate and difficult ground; and I readily admit the truth that the *abuse* of a thing is no argument against the right use of it. All our senses and appetites may be and have been abused; but who would therefore forbid the right use of them, for which indeed God was pleased to bestow them upon us. But I do not admit that a desire for strong drink can be ranked in the category of *natural appetites:* it is an acquired taste, just as truly as the infatuated craving for opium. No one not habituated to strong drink, feels the lack of it. Drunkenness is indeed too agreeable to our corrupt nature; and as a development of evil is ranked among "the works of the flesh;" but that does not constitute it a natural appetite. There is no moral obligation or natural necessity for drunkenness; nor can we be said to be placed by

God in the way of drunkenness any more than in the way of opium-eating. I conclude therefore that to run into the way of drunkenness, and to incur the danger of it is to go contrary to the will of God.

The free partaking of the potent liquors now generally used, *does* so endanger a man. Does this need proof? Cannot your own experience and observation furnish you with instances in point? Whilst sitting at the social board, have you seen no occasion for watchfulness? Let a person follow out the system of pledges, and does he incur no risk of drunkenness, or at least of approaching to the verge of it? This danger is more or less imminent according to the several constitutions of people, or their particular states of body at the time. * * * * * * * * * * * * *

The practiser of Total Abstinence has at all times (with reference of course to this one particular cause) a *cool head* and a *clear mind*, and so is prepared for any emergency that may arise. He is saved from the necessity of incessant watchfulness in this important matter, and runs no risk of misleading a brother into drunkenness. In addition to which, he preserves himself from many diseases which are the fruit of intemperance, besides possessing a better general health. To establish this I need but refer you to the certificates of the most eminent physicians both in this country and in Europe, as well as in America. The Total Abstinence man has also more means to procure necessaries and comforts for his family, and more means for contributing to the relief of the needy and destitute. Few take the trouble to calculate how much may be saved for these good purposes by this abstinence. And at what cost are these benefits gained? In this Total Abstinence there is no infringement of a divine precept, no transgression of God's law: for to say the least, we are *at liberty* to abstain, if we so choose. The command to the Nazarites and the absence of all disapprobation of the Rechabites, certainly show this. In this Total Abstinence there is no wrong done to a fellow creature, and none to ourselves. We only conquer a carnal appetite, daring therein to be singular and to set a good example to others. Thus the advantages flowing from Teetotalism (under God's providence) are a *cool head*, a *clear mind*, *good health*, and a *full purse*.

Even moderate drinking, when *habitual*, is proved to be injurious to health, insidiously laying the seeds of disease; occasioning very commonly great waste of time, swallowing, if available, pecuniary resources; so that for the sake of this indulgence there is sometimes a deficiency even of necessaries for the family; and almost invaribly the exercise of charity is stinted and hindered. How often is the reply heard, "I can't afford to give any thing," when the truth is, that the money spent in liquor would have enabled you to give liberally. Added to which, is the danger of leading those of weaker constitutions and more pliant minds to intoxication, though you may yourself keep within the bounds of moderation. Upon what ground is this moderation defended? for the sake of compliance with the customs of those around us, and the gratification of an acquired appetite.—Talk they of liberty! which of these is the free man? the practiser of Total Abstinence; or the practiser of Indulgence?

The third division consists of replies to objections against the practise of total abstinance from intoxicating drinks, such as that it is giving up our Christian liberty, that the use of view is not condemned in Scripture, that to advocate teetotalism is to set up our wisdom above the wisdom of God, &c. Mr. Candy's object was especially to meet objections made to total abstinence from its supposed opposition to Scripture. "These objections" said he "when made in simplicity and sincerity, being the genuine sentiments of the heart, should be treated with the greatest respect. *The highest reverence is due to the word of God*, even though its spirit and bearing should be misapprehended: but I fear that not a few of the objections professedly founded on God's word have their *real* origin in a dislike to self-denial." After disposing of the objections in a very satisfactory manner, Mr. Candy concluded with an application from which we extract the following:—

Without saying then one word against the lawful use of such wines as are approved of in Scripture, and when no expediency arises from a grievous prevalence of drunkenness, I feel constrained to express my strong and solemn conviction that under the circumstances in which we are placed, (in which it is proved that drunkenness is the occasion of three-fourths of the crimes that are committed in the land) there is a bounden duty resting upon the people of God to set themselves in opposition to the prevailing drinking customs and usages; and to seek not only to stem the torrent of drunkenness, but also to discourage whatever leads to it, I put it to your own consciences whether you would not be thus *doing God service*, and promoting the welfare of your fellow-creatures. I would from my heart that all my congregation practised Total Abstinence! If Heathens, such as the Spartans, were so careful to avoid drunkenness, ought not Christians to be! *Can any one show that he would be a loser by Total Abstinence? Can any one deny that he would be a gainer by it?*

MISCELLANEOUS.

1. The South India Temperance Union.

The twentieth Annual Report of this Society was presented on the 17th of Feb. Twenty signatures to the pledge were obtained during the past year. Of the Journal of the Union and the Youths Journal 4,200 copies had been printed; also 2,500 copies of the Temperance Almanac. Among

the resolutions adopted was the following which was moved by the R W. Taylor, and seconded by the Rev. M. Winslow, *viz.*—

"That in view of the rapid increase of intemperance in India, the p fessed desire of Government to check its progress, and the general opin of respectable Natives in favor of entire prohibition of the liquor traffic, is the opinion of this Meeting that some practical measures should forthwith adopted to prevent any further increase of Abkarry license, to secure ultimately the complete suppression of the traffic."

The following extract from the Report does not give a very encourag view of the progress of the cause at Madras:—

"Looking around the city it must be confessed that the cause does seem to have gained much ground, if any at all. The liquor-shops are numerous as ever, and there is so very little interest manifested in temperance movement, even by its professed adherents, that it seems though the work must stop, and King Alcohol be allowed to exercise sway over the bodies and souls of men. In the midst of such a state things however, it is cheering to notice that the Natives of the country s to be somewhat alive to the injurious effects of the Abkarry system, fo is stated that the petition to Parliament from the Native Madras Asso tion, contained an allusion to that system, and "an effectual remedy prayed for." This example is worthy of imitation, and although the re may not be immediately successful, yet if persevered in, it will doubt be productive of great benefit in the end."

It is evident from the Report and the proceedings at the Annual Mee that this excellent Society, which has held on its way for the last 20 ye is not discouraged. The increase of intemperance among the native po lation only proves the correctness of the principles for which it has so contended, and we trust will be regarded by many as a convincing argu in favor of their enrolling their names as members of the Society. Annual Meeting appears to have been a spirited one, and we are told "All seemed to concur in the opinion that it was advisable that the U should prepare a petition to Government on the Abkarry Laws, and g signed as numerously as possible; at the same time it was acknowle and urged by all, that the main operations of the Society must still be di ted to the diffusion of sound temperance principles among the communi Suitable mention is made in the Report of the services of the Rev. Scudder, one of the original founders of the Society and for many year President,—also of Mr. Hunt who long served as Secretary.

2. The Liquor-interest in England.

The Earl of Harrington has given in his adhesion to the Prohib Alliance, and the license system has been brought under the notic Members of Parliament, by the publication of a blue book, containing evidence of witnesses before a select Committee appointed by the H of Commons to investigate the subject. On the authority of this book estimated that there is one license to every forty-two families, or o every one hundred persons above the age of twenty, and that the c

embarked in distilleries, breweries, beerhouses, &c., is about £25,000,000 independent of the marketable value of the liquors sold. Figures such as these show what an immense vested interest has to be dealt with in England, ere temperance principles can triumph, and how great the need of vigorous and untiring efforts to change the drinking customs of society. —*South India Temperance Journal, March*, 1854.

3. Influence of European Example.

The contagion of bad example spreads like wild fire. But the divine influence of virtue is not so rapidly extended. The people find it easier to copy the vices than the good qualities of their rulers. Wherever the British have gone, they have introduced a taste or increased the thirst for what Hall so forcibly and justly described as "*liquid fire, and distilled damnation!*" A more deplorable result of the visit of a civilized people to simple savages could hardly be imagined. The most intelligent and reflective of the natives of the South Sea Islands, and of other once wild but temperate regions, observing the terrible effects of the taste for European *fire-water* amongst their countrymen, will long lament the hour when a white face was first seen upon their shores.—*Bengal Hurkaru.*

4. Intemperance and Crime.

Of 240 convicts in the Tennessee penitentiary, 38 were temperate before sentence, and 202 intemperate. 127 were in liquor when they committed crime. The fathers of 43 were temperate, of 197 intemperate; 3 have had a classical education, 7 a common English education, 105 can read and write, 62 cannot write, and 63 cannot even read. These statistics speak for themselves, pointing out the most fruitful sources of civil crime.—*Bombay Guardian.*

5. The Maine Law in Massachusetts.

In Massachusetts, the law has been in operation only since the 22nd of July, 1852; and yet, says Dr. Charles Jewett, a competent witness— "Over nine-tenths of the territory of Massachusetts, embracing at least four-fifths of its inhabitants, our new law for the suppression of the liquor traffic is exerting a most happy influence. It has not even where it has been most vigorously enforced, entirely annihilated the evil it was intended to crush, and all its attendant mischiefs, nor has it introduced the millenium, as some seem to suppose it must. It has, however, if we are to credit the testimony which daily reaches us from different parts of the State, accomplished enough already to call forth the plaudits of thousands who before its passage and enforcement doubted the expediency of the measure, while it has stopped the traffic in more than four-fifths of the bar rooms, shops, stores, and cellars of the State (not including Boston, and its immediate vicinity) in the short space of about one month." The Essex Country *Freeman* says. "Before the 23rd of July, the day the law went into operation, the arrests for drunkenness and also petty crimes, of which drunkenness was the cause, averaged one a day in Salem, and three or four committals, to the poor house, or county-house per week. Thus far (Au-

gust 4th) there has been but one arrest. The police themselves are surprised at this very sudden and beneficial change. With the diminution of drunkenness, our criminals diminish; our property is more secure; evil passions are restrained, our streets are more quiet, our population is more sober, the homes and the houses of hundreds are freer and happier."

Encouraged by the support of the wealthy liquor-dealers and manufacturers and of the large foreign population recently settled in Boston, the Mayor and other city authorities refused to enforce the law of the state against the grog-shops; but at the recent election these gentlemen learned that their services were no longer required and officers were elected by a great majority who will sustain the law.

6. The Maine Law in Vermont.

Ex-Governor Eaton of Vermont gives his opinion as to the operation of the law in that State as follows:—

"That the law has exerted an immense influence, and accomplished great good, is as plain to him whose eyes are not resolutely closed to the light of truth, as is the light of the sun to him who opens, at mid-day, eyes that have not been deadened and darkened by paralysis, or veiled by cataract. Yet, on the other hand, I would not overstate the amount of what the law has actually accomplished. Enacted as it was, and executed as it has been, in defiance of the strong and bitter opposition of a portion of the community, no one would suppose that in the short space of a few months it could have exerted in full its beneficent influence. And besides, so vast is the magnitude and extent of the evil to be removed, that no reasonable man could expect to see the whole work accomplished in a single year, even under the most favorable auspices."

7. Intemperance in Edinburgh.

The Rev. Dr. Guthrie, of Edinburgh, has written a New Year's tract directed with all the graphic force of his pen against the drinking usages of the season. After giving a single month's summary of disasters and crimes arising from drunkenness, mostly in Edinburgh and Glasgow, he proceeds:—

"These are specimens of the annual fruits of drunkenness. How widely its roots are extended, striking into the noblest families as well as the lowest dwellings of the land, to how great an extent it prevails, was brought out in most appalling characters by the statistics taken up in Edinburgh on one Sabbath-day of March last. On that day 41,796 visits were paid to the dram-shops. Of these, more than 22,000 were made by men; more than 11,000 by women; more dreadful still, more than 4,000 by boys and girls under fourteen years of age; and, most shocking of all, more than 3,000 by children aged eight and under.

"Among other scenes that day, there were many more revolting, but none more sad than the *wee bairn*, tottering along with a mother's bottle, who was seen, on reaching the door-steps to the dram-shop, to reach out a withered arm, and, having placed the bottle on the highest step, to creep up on its hands and feet; and, with its head not reaching the level of the

counter, to pay for whisky the money that should have bought its food, and gone to fill up the hollows of its sallow and sunken cheeks."

8. The Ministers of Religion and the Maine Law.

The State Temperance Society of Massachusetts, recently addressed a circular to all the clergymen in that State, asking them this question:

"Are you in favor of the prohibitory principle, and main features of the Anti-Liquor Law of Massachusetts?"

To this question, responses have been received from five hundred and fifty-four clergymen—which must be a large majority of the Protestant ministers in the State—of whom five hundred and thirty-seven say Yes, and seven only answer No.—*Journal Am. Temp. Union, Feb.* 1854.

9. The Maine Law in Indiana.

Eleven hundred delegates recently met in convention at the Capital of this State to take measures for securing the passage of the Maine Law. Spirited resolutions were adopted, and $12,000 raised to carry on the war. The address to the people, after refering to the prosperous condition of the State and its many advantages, says:—

"Notwithstanding all this, however, there exists among us an appalling evil which brings blight, misery, crime and permature death to thousands of our countrymen; which fills our jails and penitentiaries with criminals; our benevolent institutions with the idiotic and insane, and our poor-houses with suffering humanity. It increases the taxes of the citizen; it endangers the life of the peaceable man as he returns home from his labor; it paralizes the hand that would otherwise add thousands to the wealth of the State. In short, it brings nothing else than woes untold and innumerable, and with it not one single good. The monster that does all this is *Intemperance,* created as it is by the traffic in intoxicating liquors. Why shall it not be banished from our land?"

10. The Maine Law in Wisconsin.

The question whether the principle of the Maine Law should be adopted has just been submitted to the people in the State of Wisconsin, when the majority in favor of the law was three thousand four hundred and ten. This, considering the large proportion of foreigners in the state, was very satisfactory.

11. The Maine Law in New-York.

We go back in our mind some fifteen or twenty years, when we were first bringing our enginery to bear upon the seemingly impregnable fortress, and ask, what would have been thought of the man who should have uttered a prediction that, in 1853, a Legislature should be chosen by the free vote of the people of this mighty State, which should close up every tippling-house, and dram-shop, and, as perfectly as law can do it, protect all the families of the State from the evils of intemperance. We then, indeed, heard a Walworth saying, with noble boldness, that the traffic in ardent spirit was "a traffic in the souls and bodies of men;" and a far-seeing Daggett declare that "all our temperance efforts would be unavailing until

that traffic was placed in the same category with counterfeiting, arson and murder;" but now the masses roll up the same verdict in mighty thunderings, and the angel, the Law, is about to be commissioned to put a chain upon the dragon, that he shall deceive no more.

But is it a reality, or do we dream?

"I dreamt a dream, which was not all a dream."

If the Maine law in this State is a dream, it is a dream of the morning. "Watchman, what of the night? What of the night?" The watchman said, "The morning cometh." A bright day is bursting upon us.

It seems to be well ascertained that no less than 20 of the 32 Senators, and 79 of the 128 Assemblymen, are decided Maine Law men, who will be disposed for early action upon the subject. This must be an astounding result to all liquor-dealers and men who consider tippling houses and dram-shops as belonging to human rights and human happiness; and surely it should excite grateful emotions in the breasts of all who have suffered severely and long from these pestilential establishments.—*Jour. Am. Temp. Union, Dec.* 1853.

We have just received the Report of the Committee appointed by the Senate, and also that of the house of Assembly of this important State on the subject of a Maine Law. We hope to find a place for these in our next issue.

12. The Maine Law in Washington.

The citizens of Washington City, by a majority of more than two to one, have expressed their desire that the sale of intoxicating drinks should be prohibited, and have requested Congress to pass a law which shall empower the city authorities to suppress the liquor-shops.

13. The Maine Law in Sweden.

On opening the Session of the Shortling or Estates at Stockholm, the King of Sweden said:—

"From all parts of the kingdom petitions have been presented to me soliciting that a limit may be put to the present extravagant fabrications of strong drink, and to the immoderate abuse which is the consequence of the facility of obtaining it. A proposition embracing this important subject will be presented to the diet, and I am convinced that it will, with eagerness, meet my paternal wishes."

14. Pauperism in England and the United States.

In 1850 the free population of the United States amounted to 19,987,573 of whom 2,210,839 were foreigners. The number of paupers aided during the year was 134,972 at an expense of $2,954,806. Of the paupers, 66,434 were Americans or one in every 276 of the population, and 68,538 were foreigners or one in every 32 of the foreign population.

The population of England and Wales in 1851 was 17,922,768. In 1848 1,876,541 received public aid. In 1849 the cost of pauperism was $28,500,000.

THE
BOMBAY
TEMPERANCE REPOSITORY.

JUNE; M,DCCC,LIV.

I.—New-York legislative reports on the subject of a maine law.

In the Legislature of the State of New York the Maine Law, by which the dram-shops would have been wholly closed, was last year rejected by a majority of two votes. This result however was far from satisfactory to the people. The question was carried to the polls at the next election, and in a large majority of cases, Representatives decidedly favorable to the principle of a prohibitory law were chosen. Soon after the assembling of the Legislature an enthusiastic meeting of the friends of the cause was held in New York City, that they might congratulate each other on the success which had crowned their efforts and discuss the measures still to be adopted. The meeting was opened by the Corresponding Secretary of the American Temperance Union who said;—"This is a moment of intense interest. The work of reform, which twenty-five years ago was but an infant, is now the giant Hercules strangling the serpent. Six Legislatures have pronounced that serpent an outlaw, and six more are about to do it. The greatest wonder is that the Empire State, with its vast commercial Metropolis, has sent to its Capital a Legislature for the purpose of declaring it an outlaw, and granting to the people that protection which they demand. We have now on the table of the Senate and Assembly bills for the entire prohibi-

tion of that traffic in intoxicating drinks, which has been pronounced by our highest judical authority "a traffic in the bodies and souls of men." We have met this evening to thank God and take courage. We have met that by mutual conference we may strengthen each other's hearts, and be prepared to receive so great a boon. We have met that, by the aid of those who shall address us, we may pour floods of light upon the uninformed and unbelieving, and convince them and the people of this great Metropolis and State, that the law we seek, while it wrongs no man, will, beyond almost any legislation ever had, advance the great social, commercial, civil and moral interests of men."

The following Resolutions, which embody the views of the leading advocates of a prohibitory law were then proposed and adopted;—

Resolved, That wearied with fruitless efforts to check and suppress intemperance by license laws, we rejoice that a bright star of hope has risen in the East: and that what all attempts to regulate the traffic have failed to accomplish, is now easily and effectively done by a law of entire prohibition.

Resolved, That we congratulate those States which have succeeded in securing a MAINE LAW. We rejoice that all efforts for its repeal have proved abortive; and that in its astounding results, diminishing drunkenness, pauperism, and crime, promoting public peace, the happiness of families and the general prosperity, we have evidence that it must eventually be the legislation of all States not corrupted by vice, or debased by bribes or political chicanery.

Resolved, That we contemplate with deep interest the legislature of this State, in its present session,—a legislature from whom, acting according to the will of their constituents, may be expected the early enactment of a prohibitory and protective law. We ask for them wisdom and firmness from above, that they may escape all unrighteous influences, and move boldly on in the discharge of duty. We solemnly pledge them our support in the enactment of a Maine Law, and we are confident they will have the blessing of this and future generations.

Resolved, That we would hail a Maine Law for this great commercial METROPOLIS, were its sole operation the abolishing of the License System,—a system which legalizes the cause of a frightful mass of pauperism and crime; but we believe it will do more,—that, by rendering the traffic in intoxicating drinks illegal, it will drive from it all men of principle and self-respect; and, at no distant period, make the tippling-house and dram-

shop as rare a spectacle, as is now the open gambling establishment, the lottery office, or the den of the counterfeiter.

Resolved, That we would ever respect the interests of commerce, and sympathize with sufferers in commercial changes; though in our opinion the true interests of commerce were never so favorably effected by any legislation as they will be by the law we seek; but we cannot bid men God-speed in a business which fills the community with crime and wo; nor can we for a moment listen to those who affirm that a law, expelling from Society its greatest scourge, cannot be enforced in a community like this, because it deprives a few of the privilege of growing rich on the miseries of others, or indulging an appetite which may soon make them a burden and curse to all around them.

Resolved, That we rejoice in the late successes of the friends of temperance at the ballot box in Baltimore, and Philadelphia, and Boston, as tokens of great good for our cities; and as we have commenced a great work of reform in this commercial metropolis, so we trust it will roll onward until our Honorable Corporation, instead of building new penitentiaries and alms houses at enormous expense, and employing a police at $600.000 a year, shall almost need no police, and be able to advertise poor houses and jails to let.

Resolved, That we rejoice that the example of America has led the King of Sweden to denounce from the throne the conversion of breadstuffs into the cup of intoxication; we sympathize with him and his people in their war upon distilleries; also, with multitudes in Great Britain, struggling there for a Maine Law; with the millions of Hindus now resisting the license system imposed upon them against their civil and religious code and we pledge ourselves to an unending conflict with any and all who, for gain, are promoting drunkenness among men.

When the Legislature met, the Governor, in his Message, directed its attention to the question of a prohibitory law, and at an early day, a Committee was appointed in each house to consider and report on the subject. The Reports of these Committees were decidedly in favor of a prohibitory law. They are worthy of attentive consideration, deliberately sanctioned as they have been by the Legislature of the most wealthy and powerful State on the American continent. The grand principle recommended has been adopted by the Legislatures of six other states and is but an echo of the feeling which prevails among the great majority of the industrious, virtuous and educated portion of the people of the Northern States. The Reports referred to are as follows:—

REPORT IN THE NEW-YORK SENATE

Of the select Committee, to whom was referred so much of the Governor's Message as refers to Intemperance and the laws relating to the Sale of Intoxicating Drinks.

The Committee are gratified to find that the Governor has called the attention of the Legislature to the subject of Intemperance, "justly regarded," as he remarks, "as a fruitful source of misery, destitution, and crime, and whose effects are forced, in a painful manner, upon the attention of those who are required to execute the laws." The Governor refers to the defects and insufficiency in our present system of regulation, to the non-enforcement of our license laws in our large commercial towns and cities, to the great increase of the evils of intemperance through drugged liquors, and wisely cautions against any measures which may "conflict with settled principles of legislation or with the rights of citizens."

The Committee sympathize with his Excellency in view of the difficulties and embarrassments which must attend legislation on this subject; but they cannot believe that there is any moral evil in the State which does not admit of a remedy. The remedies which have hitherto been applied to check and suppress intemperance, with its appalling evils, and which, as his Excellency remarks, have been far less efficacious than the restraints of education, morality, and religion, have been. "statutes enacted at different times, to limit and regulate the sale of intoxicating drinks." These, his Excellency remarks, have not been enforced in our large commercial towns and cities. This is undobtedly true. Men have been licensed without regard to the language and spirit of the law, and vast numbers have engaged in the traffic without license and without prosecution by the public authorities. But the Committee are of opinion that had the license laws been strictly enforced, the evils would have been little less than they are at present. The law of license is but giving to a few, for a price, the monopoly of doing the very mischief which might be done by the many. The evils flowing from the use of intoxicating drinks does not proceed from the manner in which they are sold, whether lawfully or unlawfully, whether by a bad man or good. It is of little consequence to the agonized father where his drunken son procured his liquor, whether in an illegal shanty, or a respectable hotel, selling according to law. The defects of the system lie in its attempt to limit and regulate that which is evil and only evil, and that continually. A license to sell intoxicating drinks, is a license to do that which causes drunkenness and poverty and wretchedness. And hence, under the best regulating system, this vice has grown up and fed upon that which has engendered it. The fatal effects of deleterious drugs introduced into our distilled, vinous, and malt liquors, have indeed been frightful; but alcohol itself is a most subtle and maddening poison; and while we have twenty thousand houses licensed to sell it, in its various combinations, in our large towns and cities, and from two to six in every village and neighborhood, we must expect, under the very best regulations, to have our large prisons and almshouses filled with its

wretched victims, and to hear the cry from many a desolate hearthstone, HELP! O KING.

The Committee believe that it is the general feeling throughout the State, that all attempts to limit and regulate the traffic in intoxicating drinks by license, are utterly futile, and that the entire system should at once be abandoned.

What system can be adopted in its stead, is now a momentous inquiry. Happily for us, we are not without light. Five of our sister States, groaning under the same burdens with ourselves, have totally abandoned the system of regulation by license, and adopted one of entire prohibition of the traffic within their bounds, with suitable sanctions. The first State which made the change, was the State of Maine, which adopted a law of entire prohibition in June, 1851. To her have succeeded the States of Rhode Island, Massachusetts, Vermont, and Michigan, and the territory of Minnesota. In some of these, the execution of the law has been partially retarded; by none, however, has it been repealed, while, in some, it has had an operation which has awakened the public mind throughout the world to the belief that the great remedy for intemperance has at length been found. Drinking-houses and tippling-shops are closed. Temptation is removed from the young and the weak. Drunkenness begins to be unknown. Crime has diminished two-thirds, and pauperism in a corresponding ratio. Taxation has fallen off. The public peace and order is preserved; and large amounts of money, wasted chiefly by the poor upon the bewitching drinks of the dramshop, are saved to be expended for the necessities and comforts of life. Testimonies have come up from men of all classes and conditions, from governors of States, mayors of cities, manufacturers, shipowners, mechanics, clergymen, farmers, jail-keepers, and poor-masters, to the excellent working of this system of legislation. The report has caused thousands of the most enlightened and virtuous citizens of this State to ask of this Legislature the same protection; and, called as we are by his Excellency, in his Message, to deliberate upon the subject, the Committee see not how they can do otherwise than recommend the adoption at once, of the same efficacious and philanthropic system.

In doing this, the Committee are aware that, in this State, is the great commercial Metropolis of this western world; that in the State is invested a large amount of property in the traffic, and that that traffic gives support and wealth to numerous families. They are aware, also, that there are evils unendurable flowing from the traffic; and that there must be sacrifices somewhere. In the single city of New York there were, according to the Report of the Chief of Police between January and July of 1853, six months, 17,797 arrests for drunkenness and crimes committed chiefly under the influence of intoxicating drinks, and this under the license system which would regulate the traffic; and in 1849, there were committed to the prisons of the State, as appeared from the Assembly documents, 36,610, who committed crimes, for which they were arrested, under the same influence. The cost of pauperism in the State in 1850, was $817,336; of this,

the tax for intemperance, as declared by the Secretary of State, was $605,393. The most frightful murders and casualties, caused by the maddening poison, daily reach our ears; while not less than 10,000 of our citizens are hurried annually to the drunkard's grave. And the question now is, whether these sacrifices to this horrid Moloch, shall be continued in all time to come, or the men who kindle these fires for their support, and by this craft have their wealth, shall be required to pursue some other business. The Committee consider the vast extent of the liquor traffic in the State, the very reason why it should come under the ban of the law. It is the vastness which gives it its power of evil. Were it very small, it might not call for legislative interference. Commercial changes do not always injure the prosperity of the community. The money now uselessly expended upon intoxicating drinks in the State, expended upon farms, and dwellings, and families, and education, would soon elevate the State to a degree of prosperity of which the mind can form little conception. The turnpike suffers when the railroad is built; the ship navigation when the steamboat is perfected; the post-office department, when the telegraph is in operation. But who will complain? Who has a right, for his own profit, to inflict upon the community insufferable wrongs?

The Committee, in preparing a bill, have endeavored to survey the whole ground. They have carefully looked at the agricultural and mechanical interests of the State, and they are confident that men, in both of these departments, with few exceptions, will hail a prohibitory law. They have also looked at our shipping interests, and believe that every shipowner will thank us when the dramshops of our noble harbors are closed; at the thousands employed on our canals and lines of railroad—and are confident nothing could be of greater value to them. They have also carefully contemplated the interests of the vast foreign population now pouring in upon us, and becoming the principal venders in the beer-houses and dramshops of our cities and populous places. To them, with a prohibitory statute, this would indeed be a blessed asylum from oppression and suffering, while now, wasting their little all as soon as they touch our shores, on intoxicating liquors, multitudes are thrown into our poor-houses, or, tempted, by want, to crime, become tenants of our penitentiaries and prisons.

The Committee have carefully examined the constitutionality of such a statute enacted by the Legislature, and are satisfied that, as its constitutionality is undisputed in other States, so it would be here.

The committee have examined all the objections to the seizure, the forfeiture and destruction of the forbidden article, and are satisfied that it is only in conformity to the ordinary legislation of the State. Our anti-gambling law includes every feature. So in the United States' laws, where there is an attempt made to evade the payment of duties, ships may be entered and searched, and goods may be seized and confiscated. In the Indian country, liquor by the law of Congress, may be destroyed. A dog without his muzzle, though valuable property, may here be killed. So any forfeited article becomes the property of the State, and may be destroyed as a nuisance.

The Committee would carefully guard against anything like a sumptuary law. They would prescribe to no man what he shall eat and drink. They would invade no man's dwelling, unless there is evidence that he is using it for a violation of the law. They would also carefully guard against all interference with any sale of intoxicating liquors which may lie beyond the jurisdiction of the State, and would make all suitable provision (with reasonable guard for prevention of evasions of the statute) for the sale of such liquors as may be demanded for medical, artistic, or sacramental purposes.

But the Committee will not enlarge. They agree with his Excellency the Governor on this subject, that unless the legislation in regard to it is judicious, it will increase the evils which it is so important to prevent, and they are confident in the belief that no system of legislation has ever been devised which promises so much of good and so little of evil to the State, as the one to which they have directed the attention of the Senate. They therefore present to the Senate, for their adoption, the following bill:—

REPORT IN THE ASSEMBLY

Of the Select Committee on so much of the Governor's Message as relates to the subject of Intemperance, and the Sale of Intoxicating Drinks.

Mr. C. C. Leigh, from the majority of the committee would respectfully report, that they concur with the Governor in his message, that the constitution invests the Legislature with the power, and imposes upon them the duty of adopting measures to promote education, to restrain vice, to punish crime, to protect the rights of persons and property, and to advance the welfare of this great commonwealth, composed of more than three millions of citizens. They concur with his Excellency in the remark that intemperance is justly regarded as a fruitful source of misery, destitution, and crime, and its effects are forced in a powerful manner upon the attention of those who are required to execute the laws, and that in legislating upon the subject care should be taken not to conflict with the well settled principles of legislation, nor with the rights of our citizens.

The Committee have felt deeply impressed with the weight of responsibility resting upon them, and, after a careful examination of the whole subject, are clearly of the opinion that the sale of intoxicating liquors, as a beverage, retards education and encourages vice; that it tramples upon the rights of persons and property to a criminal extent; and that it is the duty of this Legislature to pass a prohibitory law as the only means left to remove the evils complained of.

Your Committee are of opinion that the sale of intoxicating drinks is the direct cause of more *pauperism, crime, debauchery and frightful casualties* than all other things put together.

Your committee are of opinion that such liquor is a poison, and should be so declared and treated, producing a species of insanity which deadens the moral powers and inflames the passions, causing the unprovoked commission of crimes on the innocent and unoffending, of an enormity unparalleled in the civilized world; crimes that even barbarians would shudder at, and humanity in its worst forms could not commit, unaided by the demon that is ever present in the drunkard's cup.

Your Committee are of opinion that this poison causes a reckless disregard of property in those who use it; that it is the agent in the destruction of more property by fire, shipwrecks, railroad disasters and bankruptcies than all other agencies put together. That it impairs the health and shortens the lives of those who are seduced by the liquor traffic, is a fact sustained by such official records that none can deny; it thereby deprives the State of the labor of her citizens; the child of its parent; the wife of her husband; leaving sorrow-stricken widows, disconsolate mothers and helpless children to an unfeeling world and those temptations that make criminals of the drunkard's sons, and prostitutes his daughters. This bill proposes to save from thirty to fifty thousand drunkards now in our State, their wives and children, from the awful fate to which the liquor trade has doomed them, and to break the charm by removing the temptation from thirty to fifty thousand more of our fellow citizens who are moving on surely to fill the drunkard's ranks, many of whom are most earnest in their calls upon this Legislature to stop a traffic accursed of God and all good men.

Pass this law, and your Committee are of opinion that it will put an end to three-fourths of all the crimes against persons and property now committed. The testimony of the wardens of our prisons uniformly affirm that at least nine-tenths of the criminals confined are brought there on account of the use of intoxicating drinks.

Your Committee do not propose to recommend further taxes upon the good people of this State in enlarging and multiplying their prisons, erecting gibbets and inventing new forms of torture to deter the wretched victims of alcohol from the commission of crimes, but by a simple and easy process to relieve the State of heavy taxes and save society from crimes by prohibiting the sale of this poison as a beverage.

Neither is this bill submitted by your Committee a sumptuary one. It does not prescribe the drink of any. It merely prohibits the sale as a beverage of that which is wholly noxious, and in this respect conforms with the spirit of the law which forbids and punishes the sale of unwholesome food.

The objection that other rights are invaded by this law, we submit is not true; for no man has a right to inflict on the community the evils with which this traffic curses society. The sanctity of every man's dwelling is secured to him. He is there left to the indulgence of his cup, not because it is right, but because no law but the moral law, can there reach him.

Your Committee admit that the State should protect all valuable and innoxious property; but her best property is in the morality and intelligence of a virtuous people. The State had a property-in the minds of Fulton and Clinton. It is to such property the State owes its prosperity, and it is of more value than all the gold of California. This invaluable property —this mind and muscle—is daily, yea, hourly, rendered useless or destroyed by something styled property, which we are on called by certain persons to protect, and which is less worthy of protection than the murderers it makes.

The objectors to a prohibitory law think it is a lawless act to knock in the head of a whisky or beer barrel, but what is the value of such property

when compared with the multitudes of human beings that are destroyed by the traffic in intoxicating drinks? Better destroy the poison, than let it destroy the noblest intellects in our land—men of genius, talent, energy interprise and moral worth, now laid waste by this desolating scourge.

Your Committee would call the attention of the legislature to the healthy operation of a prohibitory law in those States where it has been enacted, greatly diminishing drunkeness, pauperism and crime. Jails and poor-houses are to let, and the peace and good order of the community are greatly promoted.

For several years the people of this State have petitioned for a prohibitory law. They have recently spoken through the ballot-box, and your committee believe they will continue thus to speak, unless a prohibitory law, meeting and remedying the evils complained of is promptly passed and fairly tried.

We, therefore, respectfully present the following bill, and recommend its passage.

II.—Commercial view of the temperance movement.

Some years ago, the Marine Insurance Office of New York, gave $1,500 to print temperance documents, for distribution among seamen. They also came to an agreement to allow a deduction of 5 per cent. on the nett premiums on vessels whose officers and crews abstained from the use of ardent spirits. It is unquestionable that a large proportion not only of disasters at sea but of fires on land, originate in the use of spirits. For many a year the practice of giving grog to the men has been abandoned in the American Commercial Marine, and it is the testimony of all that an infinite amount of trouble has been avoided, without the shadow of any disadvantage arising. We saw lately a Captain of an American vessel who had for 38 years not only abstained himself, but withheld spirits from his crews. He had enjoyed uninterrupted health, and felt that he had by this means greatly lightened the burden and difficulty of command. On one occasion he was present in a port where the yellow fever was raging, and was told that he should introduce spirits on board, if he would keep the epidemic away. He refused to do so however, and lost not a man;

while many belonging to other vessels, fell victims. Had the internal navigation of the United States, been conducted, like the external, on temperance principles, there is reason to believe that the number of steamboat disasters would have been decidedly less than it has been. It is allowed that enterprizes of great moment are far more likely to have a successful issue where those who engage in them abstain from all that intoxicates. Sir John Ross conducted his late Arctic expedition on this principle, and has borne public testimony to the vast advantages of it. Yet the English Government, we are sorry to say, are buying rum in lots of 50,000 gallons for the use of their army proceeding to the East; quite overlooking the fact that rum kills every year many more British soldiers than were killed at Waterloo. Nothing in our opinion can exceed the fatuity of such a course. If the enthusiasm displayed by these troops at their embarcation was in the least degree heartfelt, it is beyond a doubt that they would have consented to receive compensation in lieu of liquor. To send cargoes of rum along with them, is like sending artillery to the Emperor of Russia.

It is coming to be understood that the traffic in liquor is an injury to all other traffic; and that an impulse is given to all forms of legitimate commerce, exactly proportioned to the restraints that are placed upon this. The jobbing merchants of New York (wholesale dealers in dry goods) have sometimes been to the expense of circulating half a million or more, of a temperance tract: believing that not only would their sales increase, with the increase of temperance, but that the number of their bad debts would diminish. Should the prohibition of the liquor traffic go forward in the American States, we fully expect to see a very great development in their commerce, both external and internal, and are confident that even these who are now deriving profits from that traffic, would in five years be found rejoicing in the altered state of things. We are touching here not upon the highest considerations, but

upon such as have great weight with men. The inferior in a moral point of view, are superior in practical influence; but neither excludes the other. A writer in Wisconsin says:—"The suppression of the Traffic in Liquor will save enough money annually, in Wisconsin, to build two railroads from Lake Michigan to the Mississippi, and save lives enough to people an entire township of fertile prairie." What would it save in India? Every argument for its abolition elsewhere, acquires additional cogency when the question relates to this country.—*Bombay Guardian, 21st April.*

III.—The late judge talfourd.

The observations that have at times fallen from the judges of the land, while in the discharge of their important duties in the repressal of vice and crime, have been not unfrequently transferred to our columns, and ever with a peculiar satisfaction, as the promptings of an experience of human nature more extensive than is afforded by any other profession than that in which the administrator of justice is trained up. But the parting words of one whose amiability of character led him to investigate the hidden sources of the social evils and miseries so prepetually dragged before him in the revolting forms of many and varied crimes, and prompted the frequent suggestion of means of prevention while under the stern necessity of curbing them by the heavy hand of legal punishment, must needs be listened to with an unusual degree of interest.

The melancholy death of Sir Thomas Noon Talfourd, knight, a judge of the Court of Common Pleas, on the 15th of March, while sitting on the bench at the Stafford assize, is already known through the newspaper press. He was at the time in the act of delivering his charge to the grand jury assembled in the criminal court; and the following passages evince how strongly he felt on the subject of intemperance, and

how sincerely he desired to restrain its prevalence as the master vice of society:—

"The next class of crime is that which is the most afflicting of all—which points to the deepest moral degradation of the people, and which shows what brutal passion, when stimulated by strong liquor, will produce. There are no less than eighteen cases of highway robbery, with violence, including about thirty persons in the charge of that guilt. These crimes all come—I will not say exclusively, but in a far greater majority of cases—from those districts in this county which are most rich in mineral treasure, where the temptation of want cannot for a moment be suggested to palliate or account for the crime. On the contrary, I have observed, in the experience I have had in the calendars of Staffordshire, extending far beyond the period of my judicial experience, that in times of comparative privation, crime diminishes; and when wages are high, and may be earned by a less degree of work, there is a stronger temptation to spend them in vicious indulgence, and crime is increased almost in proportion to the state of prosperity by which the criminals have been surrounded. This is a consideration which should awaken all our minds, and especially the minds of those gentlemen connected with that district, to see in what direction they may search for a remedy for so great an evil.

"It is fitting to say, that I do not find the state of mere education—that is, of such education as can be provided by Sunday-schools, or other schools in the districts—is below the average of that to be found in agricultural districts. One must search among some other causes for the cause of the peculiar aspect of crime presented in this case.

"No doubt the exciting cause in by far the larger number of these cases is that which every judge has to deplore in every county in this land—is that which was so justly called in an admirable discourse to which I listened from the sheriff's chaplain yesterday, the English vice, which makes us a bye-word and a reproach among nations in other respects inferior to us, who have not the same religious feeling and the same noble aspiring which belong to us—I mean the vice of drunkenness. I cannot doubt that that is in most cases the immediate cause, for it has an influence in two ways upon the crime which will come before you, the crime of highway robbery; for whereas, on the one hand, it awakens and enkindles the slumbering passions of the human heart, when reason may be said to be in a state of twilight; so, on the other hand, it points out the victim to be robbed, it presents him under circumstances of temptation to those who have seen him expose his money in public-house after public-house, who, excited by drunkenness, in which domestic vice he is a sharer, are tempted to commit another sin, in the course of which they are overtaken. You will find that by being a sharer in the first crime, a man is marked out by some more wicked associates for the plunder of which he complains. One of the greatest evils of this circumstance is—I think you will find, as I have seen in the depositions, one after the other is a mere repetition of the same story—that some man who goes from public-house to public-house spend-

ing his money and exhibiting it, is marked out by those who observe it as a fit object for plunder, in a state when his senses are scarcely able to identify those who attack him, and that very circumstance enables the party sometimes to escape from the consequences, because, although the story may be perfectly true which the prosecutor tells, and although it may be vividly felt by him, if he is obliged to confess—"

Here the learned judge suddenly ceased speaking, and seemed to learn forward a little. There was nothing to indicate to the general observer that he had been seized with apoplexy. The face had not changed its colour, there was no movement of features, and the eyes were open; but immediately afterwards, a purple hue overspreading the countenance, the closing of the eyes, and stertorous breathing, made the fact but too evident. Considerable confusion ensued, and several gentlemen hastened to his assistance. After a few convulsive movements of the head and throat, all motion appeared to have passed from the body, which had to be retained on the bench by the byestanders. The first appalling surprise which the sudden event had created in all present being over, he was borne from the court to the judge's house, and then it was found that beyond all doubt the vital spark had fled.

Our opportunity of doing honour to departed worth unconnected with active exertions in connection with our societies is necessarily rare, and we deem it a duty thus to place on permanent record the matured and final sentiments of Mr. Justice Talfourd on this important matter, hoping that the impressive circumstances under which they were uttered, no less than their truthfulness, will aid in attracting to them a yet more extended public attention.—*British Temperance Advocate, April*, 1854.

IV.—Opium in Katiawar and Gujarat.

At the Quarterly Meeting of the Bombay Temperance Union, held in the American Mission Chapel on the 10th of April, the Rev. James Wallace of the Irish Mission at Gogho in Ká-

tiawár spoke as follows in reference to the increasing use of opium in Kátiawár and Gujarát, and the pernicious influence which it is exerting on the population of those provinces:—

"In Kátiawár, the part of India with which I am particularly acquainted, intoxication from opium is almost the only form in which intemperance manifests itself. It is true there are some Kaláls, who manufacture the strong spirit called Mowra; but they are thinly scattered through the country, and are not much patronized. Almost the only parties who are at all disposed to partake of intoxicating drinks, are the Kolis, Bhíls, and those who are more strictly speaking denominated Káthis. And even among these classes instances of decided drunkenness are very rare. There is a feeling of disgrace connected with drunkenness which operates very powerfully in preventing the prevalence of the vice. It is very different, however, with regard to opium. There is no stigma attached to the use of it, and I regret to say that the habit of daily using it, has become very prevalent among all classes. Formerly it was almost entirely confined to the wealthy Tálúkdárs, but now it is spread through the whole community. The way in which the drug is generally used, is either in the solid form, or made into what is called Kasumba. Kasumba is simply opium melted in water, and filtered through flannel. Kasumba is the more fashionable way of using it. It is in all cases, I believe, drunk out out of the hand—each individual taking it from the hand of another person. So far as I am aware, the worst form of using upium—the smoking of it,—is not at all practised in Kátiawár. At least I have never met with an opium smoker in the province. But though we have not the use of opium in its worst form, yet it is to be deplored that we have it in any form; for there can be no doubt that the daily use of the drug, even in the least injurious way in which it can be taken, is most pernicious. Every one who has had an opportunity of seeing an opium-eater will confirm the truth of this statement. In the first place, the habitual use of opium

has a most injurious physical effect. It is a common saying among the natives, that, "the man just eats the opium, and then the opium eats the man." A short time ago, when speaking to an opium-eater—a young man apparently of not more than thirty years of age—of the injurious effects of the habit in which he was indulging, he said: "I know it; a few years ago I could have run several miles without feeling fatigued, and now I am incapable of any exertion." For a few years, the opium-eater does not appear to suffer much, as the quantity which he takes at first is small: but as his appetite for the drug grows, and the quantity taken increases, he begins to suffer from its effects—his body becomes emaciated, and his strength impaired. The effects of opium on the mind, are equally injurious with those it produces on the body. The opium-eater is unfit for any healthy intellectual efforts. His mind is either in a state of dreamy excitement, or under the lassitude and languor that succeed it. Perhaps the worst feature of all connected with opium is the complete bondage under which it places its victim. Though he may long for release, yet he feels that his freedom is hopeless. Often when I have spoken to the opium-eater on the evil effects of the habit he was indulging, I have been met with the reply "I know at all; but what can I do? I am its slave."

"How very sad that the use of an article, so very injurious and so very seductive, should be spreading in the land. To a mind of ordinary benevolence the thought is very painful; and to the Christian it is particularly so; he feels that not only is the use of opium an evil in itself, but that the listlessness which it induces, operates most injuriously in preventing the exercise of religious feelings.

"Several reasons may be assigned for the increase of opium-eating. One, is, that it is fashionable. All the native chiefs think it essential to their dignity to distribute opium daily in their darbárs. From them the custom spreads down through the wealthy Tálukdárs to the humbler classes. Opium occu-

pies much the same place here, that the dram bottle formerly did among some classes of European Society. On receiving a visit, or healing a quarrel, or making a bargain—on all such occasions, it is brought forward.

"Another cause of the increase of the use of opium, is that mothers are in the habit of giving small doses of it to their children. This is especially the case among the lower classes. In several cases, I have no doubt, children die under such treatment; and when they survive they grow up from childhood with a constitutional appetite for the drug.

"What then is to be done to check the progress of this evil which is spreading in the land? I would suggest that the editors of newspapers and periodicals, in the vernacular languages especially, should direct attention constantly to the subject. They should show that the daily use of the drug is opposed to the beneficent design for which the Creator has given it, and is productive of the most injurious consequences. And in Bombay, where I am sorry to find shops for the smoking of opium are rapidly on the increase, every effort should be made so to awaken public opinion against them, as to cause their suppression. Now that the evil is only beginning, it may be checked with the less difficulty; but if suffered to go on, it will spread like a pestilence and produce the most disastrous results."

V.—Ex-governor Eaton on the Maine Law.

Ex-governor Eaton of Vermont, writing to a friend in Pennsylvania, speaks as follows of the workings of the Maine Law in the former State:—

Middlebury, Vt., Dec. 8th, 1853.

Dear Sir:—Yours, asking my opinion in regard to the operation of the "Maine Law" in this State, has been received.

In answer, permit me to say, that the law has exerted an immense influence and accomplished great good, is as plain to him, whose eyes are not resolutely closed to the light of truth, as is the light of the sun to him

who opens, at midday, eyes that have not been deadened and darkened by paralysis, or veiled by cataract.

Yet, on the other hand, I would not overstate the amount of what the law has actually accomplished. Enacted as it was, and executed as it has been in defiance of the strong and bitter opposition of a portion of the community, no one would suppose that in the short space of a few months it could have exerted in full its beneficent influence. And besides, so vast is the magnitude and extent of the evil to be removed, no reasonable man could expect to see the whole work accomplished in a single year, even under the most favorable auspices.

I have remarked that the law was passed in the face of opposition, and has had opposition to encounter in its execution. But this, as a temporary affair at least, is no more than was expected here—no more than was expected everywhere. Any barrier or hindrance raised in the way of a profitable traffic, no matter how pernicious and unholy, has, in every age, encountered bitter opposition, and been met with vigorous, if not, indeed, furious and lawless efforts to break it down. And even those who manufacture and sell that liquid poison, which works out such deadly ruin to both body and soul, we may expect will, if their employment is disturbed, be no less "full of wrath," and utter their cry of remonstrance in no less angry tones, than did those who made silver shrines for the Ephesian goddess. Indeed, they will tell us, not simply as did Demetrius, that "by this craft" they have their "*wealth*," but rather will declare that their very "*living*" depends upon it. Yet, granting it true, that they could live in no *other* way—is it so very desirable that the race of those thus employed should be perpetuated, that we must quietly endure the sore evils we suffer at their hands? We believe, however, that they need not die of starvation, though they should change their pursuit; that the employment may be put down, without killing off the individuals who have followed it. Indeed, we should wish they *might* live—to repent of the evil they have done.

That the adoption of regulations, such as we have resorted to, is the point to which all advancing and improving society is steadily tending, I have not the slightest doubt. And hence, "to this complexion," Pennsylvania and every other State in the Union "must come at last," if they are to make any substantial progress towards a higher and more perfect civilization.

The enactment of the "Maine Law," in this State, has unquestionably, as a primary effect—though for the *future* I fear not—operated to the prejudice of the political party to which I must admit myself still attached. But I rejoice that what has been lost to mere party has nevertheless been more than gained to the wide interest of humanity. The welfare of society, indeed, has been promoted on a broader scale of beneficence, than any simple political organization could aspire to reach. And hence, neither the politician nor the philanthropist has any occasion to deplore the result.

I remain, very truly yours, &c.,

H. Eaton.

VI.—Native sentiment.

At the Quarterly Meeting of the Bombay Temperance Union, on the 10th of April last, Mr. Baba Pudmonjee and Mr. Geo. Gilder spoke of the sentiments of the Native community in reference to the dram-shops, and the connection unhappily existing between those shops and the Government, in consequence of which, Government appears before the Native population as the encourager and upholder of a traffic which is fast filling the land with poverty, crime and degradation. The remarks of Mr. Baba Pudmonjee on this subject were as follows:—

"We meet here express our feelings of regret at the spread of intemperance in this benighted land. It is needless in me to repeat how far this evil has spread in Western India. What we have just heard from the lips of those on whose statements and judgment we may safely rely, clearly proves that our fears and alarms regarding the safety of the Native population, especially that of the lower classes, are grounded upon *facts* and not upon opinions—facts which cannot be denied and which it is distressing to contemplate. We meditate upon these facts, lay them before our fellow countrymen, appeal to their reason and conscience, and exhort them to be cautious in future.

"But what may be the cause of this enormous growth of intemperance? Persons of different opinions and of different persuasions have traced it to different sources. There are causes arising from the spiritual, moral and intellectual state of the people; causes springing from the nature of the thing itself. But apart from all these causes, there is another cause which the Natives, especially the middle and the higher classes, make a constant reference to, and I believe it is the only one they have placed before their eyes. I allude to the License System. It presents itself, with all its evils and horrors, before the native mind; the most illiterate among them, who are incapable of forming any correct judgment on any moral subject, see at a glance that it is a fruitful source of many evils. Even those degraded wretches who carry on the nefarious trade of selling spirituous liquor try to cloak their iniquity under this system. 'The Sarkár,' say they, 'has given us permission to open these shops, and therefore, we are in no way responsible for the evils arising from them,—the whole blame rests upon the Sarkár.'

"But the sentiments of the more respectable portion of the native community rise still higher. They attribute the whole system and its attendant evils to the conduct of the British Government; and I think they are in a great measure justified in doing so. The conduct of the Native Govern-

ment was most praiseworthy on this point. They discountenanced the traffic in these poisonous things, both in *theory* and in *practice*. The people see that the present and former Governments show a sad contrast in this respect. They admire the wisdom and civilization of our European rulers, they praise their good zeal and efforts for the improvement of their subjects, and after all, they are at a loss how to reconcile the inconsistent principles on which they act. The consideration leads them to attribute the existence of licensed-dram-shops to low, selfish motives on the part of Government. This system lowers the character of our enlightened rulers in the estimation of their native subjects. All their philanthropic works, their efforts to educate the ignorant, their endeavours to put down evil customs and practices and many other similar works are overbalanced by the existence of this powerful evil. "The money raised from grog shops is the price of blood" was a sentiment expressed by one of the correspondents of a Native paper. Similar sentiments, condemnatory of this system are often seen expressed in the Native papers. The professed object of Government to diminish the evils arising from grog-shops by the license system is regarded by Natives as a *mere pretence*. We think it is the bounden duty of Government to pay regard to the feelings of their subjects and to put down this evil."

The *Wartamán Dipiká* of May 7th speak as follows of the *Chandul* shops and the grog-shops, now so numerous in Bombay, and which are gradually increasing throughout the country:—

"We learn from the Dnyánprakásh of the 1st of May that the proprietor of a Chandul shop, together with his servants, has been apprehended by Mr. Náráyan Ráw of the Poona Police, and the implements used in smoking this intoxicating drug seized. The delinquents acknowledge their guilt, and the affair has been submitted for investigation to the Mamaladár. Mr. Náráyan Ráw deserves praise for his exertions in endeavouring to discover the parties who indulge in this evil practice. In Bombay the same wicked practice is becoming more and more prevalent; grog-shops in every street are lighted up at night, and crowds gather around them. But our Magistrates seem to be quite indifferent about the matter. In so large a city as Bombay, a tenfold vigilance should be exercised; but as there is here no provision for the suppression of these nuisances, the proverb वेवंद राज्ये आणि झोटिंग पादशाई is here fully verified. Poor miserable creatures, filled with intoxicating drinks, and ready for any desperate deed, roam the streets, uttering nonsense, so that it is dangerous to go out at night. It is to be hoped that the authorities here will follow the example of those at Poona and take some steps to suppress this growing nuisance.

This subject is very frequently referred to in the Native periodicals, in a similar strain—the connection between the grog-shops and the Government being uniformly condemned

in the most severe terms, as disgraceful to Government and ruinous to the people. As a further specimen of Native sentiment we quote the following from a recent number of the Poona *Dnyánprakásh*:—

"The place near the Collector's bungalow, which was formerly a *Dharmashala*, is now occupied by a Pársí named Bomanjí as a liquor shop. Thus the people of the city can now easily obtain that destroying liquor for which they were formerly obliged to go a great distance. The Government, instead of promoting the welfare of the people by diminishing the grog-shops, suffers them to increase; which is in opposition to the wishes of all respectable people. If the Government has an eye only to revenue, then of course the system pursued is what might be expected; though by pursuing an opposite course, in accordance with the wishes of the people, the gain would be greater in the end. Government, in allowing the people to be destroyed by strong drink, acts in opposition to its own interests. Let it therefore look less at the matter of present revenue and more at the welfare of the community. This will be for the advantage both of Government and people.

The first number of the *Dhumketu* for the present Hindu year, which commenced March 28th, astrologer like, foretels the fortunes of the year. The 4th prediction is as follows; "Unless Government shut up the grog-shops there will be a great increase of poverty, misery and disease." An alarming prediction—but one that is sure to be fulfilled. We refer to it here, however, simply as an expression of native sentiment.

VII.—Wants and Wishes of the Native Population.

The people of this country have *one great want*. To know what that want is, we have but to look at the deluded creatures, who spend their scanty earnings upon alcoholic liquor, and that of a most wretched kind. If we look a little closer, and behold those, who are dependent upon these deluded creatures, without proper food, clothing, or habitation, this want will be seen still more readily. And if we look still more narrowly and see the amount of moral evil, which arises from the use of this inoxicating liquor; and the fearful future evils to which it leads, we need not to be be told what that want is. Their great want

is, to have this vile liquor removed from within their reach. Go through the streets and observe the number of liquor shops. Their number is great; and the fact of their existence is sufficient to prove that they are supported. If you go into localities where the poorer classes dwell, you will find a much greater number of these shops in proportion to the population, than elsewhere.

If this proves any thing, it is that the poorer classes, who are least able to afford money for drinking purposes, do nevertheless spend a great portion of their little in this way. Why does not Government take steps for removing this temptation from before their eyes? It may be urged that this class of people are unwilling to forego the use of liquor; and that they cannot reasonably be deprived of the liberty of choice. Vain objection! Government *has* prohibited things, which were deemed inhuman. Look at the laws forbidding the burning of widows; the suicidal worship of Juggernaut, and of the Ganges; and the murderous practices of the Thugs. Intemperance is more inhuman than these. Individuals only were destroyed by them; but by it, whole families are impoverished, corrupted, and ruined. It should therefore be prohibited, even though the people were to cry out against such a measure.

But the people *wish* the abolition of the liquor traffic. They say 'If these customs had not been introduced in our country, how much more progress would we have made in enlightenment and civilization: we regret that Intemperance ever found a footing in our land; and now that it has, we earnestly desire that it may be removed at *once*, and *for ever*.' The better portion of the native community, conscious that Intemperance is the cause of many evils, are unanimous in their desire for a law prohibiting the sale, and as far as possible, the use of intoxicating liquors.

And the wishes *they* express should be looked upon as the wishes of the country. Their representations of the condition of the people should be attended to, and their wishes regarded.

These classes have represented the true wants of the people at large, and have expressed their earnest desire that the liquor traffic should be prohibited. If it be necessary to adduce evidence of this, we have an abundance of it. Look at the numerous attendance of the better classes of Natives at Temperance Meetings, and at the expressions of their wishes, which they there make. Look at the effusions of the Native Press, which show the sentiments of the Indian population on the subject. And above all, look at the memorial to Government, signed by those, whose wishes and representations cannot in justice be disregarded, earnestly praying for stringent measures to be adopted for the removal of this great evil. That the people have this wish, is an unquestionable fact. We will venture to say that if every intelligent native were asked whether he approves of the liquor traffic, or wishes it prohibited, he would with all his heart say, let it be prohibited at once, and for ever. The people then wish to obtain a law prohibiting the sale of intoxicating liquors. This wish they have expressed in the various ways that Englishmen adopt to express their desires. Has their humble prayer been granted? Alas! far from it.

The question which has been put, "Why does not Governvernment enact laws suited to the *wants* of the people," assumes a tenfold force and importance when we add to it the *wishes* of the people. Why have not the people this prohibitory law? To neglect doing what is right, is as much an evil as to do positive wrong. Government is omitting to do what ought to be done in this respect; and is, therefore, abusing its authority. We do not enquire into the propriety or otherwise of abolishing the use of liquor in our own country (the writer is a Briton). There, it will doubtless, in due time, be abolished. But however that may be, the liquor traffic should be abolished in this country. Here it is an innovation. The people do not need it: do not wish it: cannot use it, without abusing it. Then away with it. Disgrace not the power that has won so many

laurels for itself, and which, in some respects, deserves the eulogy of "wise and good."

It is broadly hinted that our Government, wise, enlightened, and Christian though it professes to be, has a pecuniary motive in permitting the liquor traffic to continue. This becomes more than a hint, when we look at the large revenue that is derived from the License system; and at the great reluctance of Government to attend to the wants and wishes of the people on this point. We believe one reason (not the *sole* one however) to be, that Government wishes to *regulate* the liquor traffic, by granting to a certain number only, license to sell it. But, as was very ably shown in a late number of the "Repository," (in Art; "Throne of Iniquity,") that traffic "is an evil, and society (or Government) should not *regulate* an evil: but should *remove* it."

Government sanctions, and will not remove an evil—the liquor traffic: but derives a large revenue therefrom. But this revenue is "the price of the blood." Indeed, it is more. The only idea associated with blood is that of death. But the ideas associated with this evil are, *Destitution*, *Physical* and *Mental Injury*, *Moral* and *Eternal Ruin*. To derive a revenue from an evil like this, or from any evil whatever, is wholly unjustifiable.

Again, the abolition of the liquor traffic is necessary to prevent the people from thinking meanly of Government, and from conceiving positive dislike to it.—*Communicated.*

VIII.—The temperance protest.

At the Quarterly Meeting of the Bombay Temperance Union, on the 11th of last July, the Rev. Geo. Bowen was called to the Chair. The following is a part of the address delivered by him on that occasion:—

"Viewing our meeting simply in the light of a protestation, it is not in vain. If we can do nothing more than protest, why that is something. With respect to the evils of intemperance, we are protestants. We do not merely protest against intemperance; every body does that; but we pro-

test against those usages and opinions of the majority, which tend to produce intemperance in the minority. Out of 100 that drink, one is killed by drink. Those that drink moderately may perhaps drink with impunity; but the fact that they drink with impunity, emboldens those to drink who become the slaves of liquor and die a wretched death. If every man that drank, drank himself to death, who would dare to drink? Were it not that the majority drink and yet live, that many continue to drink and yet live, that many continue to drink with moderation, those who are now hastening to a drunkard's grave, would be pursuing a very different path. We therefore regard the hundred as responsible for the death of the one; and accordingly we protest against the course of the hundred.

"Intemperance is on the increase in India, and it is not impossible but that it may ultimately prevail, if no reform be effected, to the extent to which it now prevails in Great Britain. There die annually of intemperance in that land, 50,000; every week 1,000. Men shut their eyes to these figures. Men who profess to be philanthropists and to be affected by every tale of woe, habitually refuse to give their attention to this condition of things. If a steamer is burnt or blown up, and 50 or 100 or 250 souls hurried into eternity, the public is greatly excited, and the accident is deplored as a signal calamity. Long and detailed accounts are perused in the newspapers, the melancholy particulars are discussed in conversations, and especially there is a solicitude to know if there be any one to blame and to settle the measure of responsibility. Should there occur two or three such accidents, besides several rail-road disasters, in the course of a month, and in this way 1,000 or 2,000 lives be lost, the general excitement and indignation would know no bounds. How is it then that intemperance is allowed to slay 1,000 men and women, every week, all the year round, without arousing the public attention. This cannot but be regarded as a most extraordinary fact. The apathy of the public mind is as surprising as the thing it sleeps over.*

We are not yet sufficiently advanced in the statistics of Bombay, to say how many die of intemperance in the course of the year. But no one can live many years in this city without becoming convinced that deaths from this cause are very numerous, and rapidly becoming more so.† Now we are not at all satisfied with seeking to reclaim a drunkard here, and a drunkard there. Four new ones might be made while we were recovering one. We aim to produce a different public sentiment, and to persuade the community generally of their own responsibility in the matter.

* We see it stated in the Bombay Times that the number of British troops that perished in all the wars between 1793 and 1815, was within 40,000; that is a less number than perishes every year in Great Britain by intemperance. The official returns show that at Waterloo even, only 2,500 of the British were killed.—*Ed.*

† A Surat steamer, with lives and treasure goes down, and the shock is felt all through the community. But how few consider that to all intents, a Surat steamer goes down every week.—*Ed.*

IX.—Indian testimonies regarding total abstinence.

The pages of the Repository already contain many valuable testimonies to the beneficial effects of total abstinence in India, and of the evils which arise from even the moderate use of intoxicating drinks. It is our intention, from time to time to add additional testimonies. Most of the following are taken from one of the publications of the South India Temperance Union, which was issued a few years since.

Sir William Napier speaks as follows of the influence of fermented and spiritous liquors in India;—

"Strong drinks, temperately or intemperately used, produce in a hot climate, not sickness, but a morbid tendency in the brain and liver, which renders those organs, always the first affected by the epidemic, less able to resist its action; hence the great mortality among soldiers. This is the simple enunciation of a pathological fact, which it is the absolute duty of a general in command to promulgate, if he is satisfied of its truth.

"The use of fermented and spirituous liquors in a hot climate tends to render life less secure than if abstinence were practised."

The testimony of the Rev. Thomas Brotherton, A. B., Missionary of the S. P. G. F. P. in the Tanjore district, has already been quoted. (p. 278, 279). On another occasion, he wrote as follows:—

"I am happy to be able still to bear my testimony to the blessings of abstinence. My duty as a missionary calls me continually to the villages scattered over a space of country more than 80 miles by 60, and I am obliged to change the quality of the water I drink perhaps every day; and yet I have not found the smallest inconvenience from this course. One day I have well, another tank, another river water. I can safely affirm, that since I have been a teetotaler, I have not known what it is to be sick. Before I had constant headache, giddiness, fulness of habit, rushing of blood to the head. When I travel I have no occasion to burthen myself with a load of bottles, as before; now every well, every stream supplies me and those who are with me with a wholesome and cooling beverage. I have had so little to do these last two years with my own countrymen, that I have been out of the way of advocating the cause of temperance. I live in the midst of Natives, 15 miles away from the nearest European station. Still I do bless God that ever I became a teetotaler, and look upon that day as a great and important crisis in my life. Convinced as I am that God is every thing and man nothing, yet I am sure that under His blessing, I owe my

prolonged existence to the principles of abstinence I have been so happily led to adopt."

R. SLADEN, Esq., Physician General at Madras, wrote as follows of his personal experience:—

"I have always been most temperate, and have enjoyed an uncommon share of health; but I find that I can go through bodily and mental exercise much better when I *abstain altogether* from alcoholic or fermented liquors."

Early in 1845, H. M. 10th Regiment marched from Calcutta to Meerut, a distance of about 900 miles. Color Sergeant Whitaker wrote at that time:—

"We marched into Meerut with 350 practical teetotalers. We had, out of 800 men, only 23 in hospital, and with less than half the complement of doolies allowed for the regiment.

"The teetotalers were capable of more exertion, more energy, and of enduring more bodily fatigue than others, without the aid of any stimulating drug. Our canteen was converted into a coffee-shop, and drunkenness was of rare occurrence."

The Rev. J. Taylor of Belgaum, who we believe has since signed the pledge and taken an active part in promoting the cause of total abstinence, wrote as follows, a few years since;—

"I beg to assure you that I heartily approve of the great object of the Union, and wish you every encouragement and success in promoting the same. Though I have not personally taken *the pledge* I have tried *the system*, and I must say, that it has so well agreed with me, that I have not the smallest inclination than to continue acting up to it as long as I live, please God."

The Rev. C. Campbell, Missionary at Mysore, also wrote;—

"I feel deeply convinced that Teetotal Societies have done, and are still doing, much good both to the bodies and the souls of men. They are much misunderstood, misrepresented and traduced by those who will not take pains to inquire into their nature and design; but in spite of all opposition their object will be gained, and they will be made the means of greatly promoting the happiness of man and advancing the glory of God."

When the Duke of Wellington was under examination before the Commissioners appointed to inquire into the subject of military punishment, he was asked by the late Lord Wharncliff, "*Is drunkenness the great parent of crime in the British army?*" The Duke replied, "*Invariably.*"

It is the same in the navy. Recently, one of its Captains

thus testified: "*Eight out of ten* cases of flogging that take place are caused by crimes committed by men in a *state of intoxication;* and it would be well if those philanthrophic persons who are so interested in the welfare of the soldier and the sailor, would heartily set to work and *cure the disease of drunkenness. When they succeed in this, the cat-o'-nine tails will be powerless.*"

In Napier's Conquest of Sind, the dreadful fever which in 1833 swept away so many of the soldiers at Sakur and Hydrabad is referred to as follows:—

"The cause is their drinking. It does not give the fever, but it so inflames the liver and brain that the fever takes too firm a grasp to be got rid of. Why, their ration is two drams a day, and eight of their drams make a quart bottle! So the sober soldier swallows one-fourth of a bottle of spirits every day. You and I know them too well to doubt that the other three-fourths go down after the first. Dr. Roberts, of the 13th, a clever man, supposed to know India better than most others, tells me that at Jellalabad, where no liquor could be had, where they could get only water, *he had not a sick man the whole time.*"

The Rev. G. R. Gleig, the Chaplain-General of the British Army, bears very similar testimony. He says:—

"So long as English soldiers are encouraged and invited to regard the habit of drinking spirits as a privilege peculiar to their class, crime as well as disease, will abound in the army, whether at home or abroad. In Jellalabad, however, there were no spirits, nor could any of the places round about supply them; and the consequence was, that throughout the continuance of this seige, there was no crime, no sickness—except from wounds—*the highest courage*, the very best good humour, and a docility and quickness such as had never before been noticed, even in the 13th Light Infantry, remarkable as that fine regiment had long been for all the qualities which combine to form the character of a really efficient crops."

The following testimonies bear more particularly on the *duty of Government* in reference to the temperence question, and the injurious effects of the system now pursued:—

"I never saw any good arise from a Canteen; it is a den of drunkenness, of gambling, and robbery; of all that is detestable in practise and unjust in principle: without the more polished allurements of a "Hell," it has all its vices; and instead of any obstacle being placed between this "grog-shop," and the troops, the government drive the soldiers into it as sheep are driven into a fold!"—NAPIER'S MILITARY LAW.

The following is extracted from a paper, which was printed

and circulated in the form of an Appeal, by Brigadier STRATON, of the Madras Army;—

"In India, as the people become enlightened, they become intemperate; the Government, so beneficent in one respect, actually furnishes the means for drunkenness. This is done just as church-going is encouraged by the building of churches, and a taste for theatrical amusements disseminated by the opening of new theatres. In India, the licensing system has flooded the heretofore sober country with grog-shops; and now, in the Deccan, even the Brahmans drink; though taking care, from regard for their religious character, to offer the unholy potation in the first place to the goddess Devi!"

"We have begun to treat with justice and kindness, in many respects, our Indian fellow-subjects; but from an unhappy want of discrimination in an important particular, *we are neutralizing with one hand the benefits we confer with the other.* We have introduced—neither from avarice nor wantonness, but from sheer want of reflection—among a *habitually sober people,* the licensing system of England, *and are thus converting them by wholesale, into a nation of drunkards!* Why offer the Indians a poison they do not ask? The offer is only too readily accepted by the Mohammadans, who are a dissipated and reckless set of men; but the Hindu requires (and finds!) long continued temptation before yielding. Even in the army, the gentle, light-hearted, but gallant sepoy, exposed as he is to the corruption of evil communication, is not *yet* a drunkard. Even at regimental revels he usually abstains from the Circean cup; and it is not uncommon for his European comrade to exact a promise beforehand that he will carry him home."

At the Ninth Annual Meeting of the South India Temperance Union the Rev. Dr. Scudder said;—

"He had lately visited *Arnee,* where he was told that in that district, where the Abkarry contractor only a few years ago paid 20 Rs. to Government for the privilege of making drunkards of his countrymen, *he now* gives TWENTY THOUSAND! This he adduced as an evidence that intemperance was increasing. In whatever community or country, drinking habits had been practised, in that community or country, in proportion to the amount consumed, there were drunkards. This was invariably the case. So if there had been such an increase in the demand for the means of intoxication, he had no doubt drunkenness was increasing in a corresponding ratio. And this he supposed was the case in other parts of the country, for he knew of nothing that could make Arnee an exception.

"For the sake of all that is good and great, *let us save this interesting people, or at least defer tempting them to debauchery* till they have received enough of the enlightenment of the West to protect themselves *if they choose!* Compared with us, for all their ancient parentage, they are a nation of children; and to establish grog-shops among them, is as bad as to plant stalls of poisoned cakes by the door of an infant school!! We are

fast abandoning the folly of attempting to rule them by the laws of their ancient princes; but let us at least hold by the policy of the Peshwa in circumscribing the sale of intoxicating drinks."

The Rev. W. Gunn, of Guntoor, thus expresses his opinion on this subject:—

"I believe that Government would gain not only in the long, but in the short run, by the abolition of its present license system, that is; if it would substitute what it ought, and what it easily might in its place.

"The amount obtained in the Guntoor District by the renting of the palmyra trees, and which goes into the Government Treasury, is about 30,000 Rupees. For this sum those who have the management of the palmyra trees have the privilege of spreading desolation before and around them in its worst forms, and I need hardly say that the work is done most effectually. It is enough to make every benevolent heart bleed, to behold the rapid strides that intemperance is making among the natives, especially in the vicinity of the toddy districts, and to think of the number of deaths that annually occur, and which can be traced directly to intemperance."

X.—The Bombay Association.

The *Bombay Times* of the 22nd ult. says;—

"The increase in the number of liquor shops in Bombay is very painful to complete. From the two extreme points of the Island they present themselves as baits to the poor natives. Matters are becoming worse and worse every day, and it is time that every right thinking man should lift up his voice against the present infamous system. What are the Bombay Association doing that they do not move in this matter? Let them draw up a Memorial to the Governor General in Council, begging that some modification of the Maine Law may be passed and made applicable to India. We say Maine Law, for nothing short of this can stay the fearful havoc which spirit drinking, and the use of opium is making among the Natives on this Island. Let us all agitate and never cease asking of the authorities till we get what we ask. The cause is a most righteous one in which is involved the peace and happiness of half a million of souls in Bombay, and millions elsewhere. Let the Association obtain facts, which must be

abundant, and publish them in the English and Native languages, gratis, the expense being defrayed by public subscription. Much more good might be effected in this way than by running a *muck* at the Company's Goverment. Malicious persons are too ready to believe that Bombay agitations arise, *not* from the purest motives; and we cannot conceive anything which would tend more to raise the Bombay Association in the eyes of the English public, than its honestly grappling with those moral evils which Government certainly ought to oppose, but which failing that, the natives of this country are responsible for."

The Hindu Harbinger of the 26th ult. also directs the attention of the Bombay Association to the evils resulting from the liquor-shops and entreats it "to take active measures to suppress the misery which the increasing number of grog-shops is fostering." It also asks, "why is the Government so deaf to our cries?"

Not a few of the best friends of Bombay Association have been disappointed at the silence which it has hitherto maintained on this important subject. It was, we believe, referred to in strong terms, in the first draft of the recent memorial to Parliament; but it was thought by some, that the whole subject should be brought before the Indian Government in a separate memorial. And such was the course finally agreed upon. As so many of our Parsee friends, not only indulge in the habitual use of intoxicating drinks, but are largely interested in the manufacture of country spirits and the retail traffic, we have feared that they might use their influence to prevent any steps being taken for its suppression. They are largely represented in the Association; and as nothing is likely to be done unless where there is a good degree of unanimity, this subject, despite the general feeling of the people, may, through the influence of one or two interested individuals, be passed over in silence. But if so, it will be greatly to the injury of the Association. If it can close its eyes to the alarming spread of

intemperance among the native population, and cry out only for high situations under Government, the *patriotic* zeal of the members for the good of their county will doubtless be generally held in light estimation. If they have a true zeal for the public welfare, we trust they will exhibit it by seeking to arrest the progress of intemperance. Let then give expression to the general feeling of the people that the dram-shops are a great public evil—fountains of poverty, crime and wretchedness,—and that instead of being licensed and converted into a source of revenue, they should be suppressed.

XI.—Adoption of the Maine Law in New York.

Since the New York Legislative Reports were in type, news have been received of the adoption of the Maine Law in both houses of the Legislature. In the Senate, the vote was 21 to 11; in the Assembly, 78 to 42. As this was a test question at the last election of representatives, this vote may be regarded as an authoritative expression of the will of the people. The subject has been carefully considered; the discussion has been carried home to every fireside; and the result is a settled conviction that the evils arising from the dram shops are unendurable. It is acknowledged on all hands that these shops are prolific sources of poverty and demoralization; the attempt to regulate them by law has proved a failure; and it is now maintained that it is wrong to sanction their existence and that they ought to be dealt with in the same way as gambling houses and counterfeiting establishments. Society demands protection against these nuisances. It refuses any longer to allow the dram-seller to spread snares for the inconsiderate, and, with the sanction of Government, to carry on the work of manufacturing paupers and criminals.

The State of New York contains a population of more then three millions of people, and no State in the Union has such an

interest in the liquor traffic. One of the opponets of the Maine law in the Legislature said "The city of New York has an inconceivable interest in this question. Millions upon millions of dollars are to be effected by this legislation. The commercial man is not alone interested. The agriculturist, who raises his millions of bushels of barley, of rye, oats and corn, has something to say, since he has over five millions of dollars interested And this law seeks to strike all this out of existence."

The following remarks of the Hon. H. M. Clark may be taken as a specimen of the discussion in the New York legislation;—

There are three or four points around which the opponents of this bill have almost uniformly arrayed themselves, and judging from this we are to suppose that they regard these as the strongly fortified points of defence. If these are stormed and taken, they must at once surrender their judgment to the passage of this bill. So far as I am able to judge, these positions of defence may be summed up thus:

I. This prohibitory enactment conflicts with man's natural and heaven-born rights.

II. It has not worked successfully where it has gone into operation.

III. It aims at the destruction of property.

IV. It cannot be enforced.

I propose to examine somewhat in detail these several objections. And first, Sir, it is necessary that we should understand what is meant by these natural rights? We are all ready to acknowledge that no human power can annul the natural rights of man.

It is assumed that the traffic in intoxicating drinks does not infringe upon the rights of any. This is false. God has given to no man or men any good gift, the enjoyment of which destroys the interest and blights the hopes of any human being. Man has no right to such enjoyment. I will not believe that any Senator can have any plausible or reasonable doubts with reference to the essential, continual and enormous iniquity of this traffic which it is our aim to restrain. It has dug too many graves, and rendered too many happy homes the abodes of starvation, wretchedness and death. It has cast too many splendid and towering intellects in the dust, and quenched too many sunny hopes in oblivious night, to allow any man in his sober and unprejudiced senses to plead ignorance, or doubt its uncompromising antagonism to all the moral, and civil, and religious rights, to the peace and welfare of man.

Here we cherish a class of men in the midst of us, shielded by the laws of our State, who are carrying on a business of unmixed evil to every community. They are thriving most directly and exclusively upon the poverty and misery and destruction of others. Of this we have the most tangible

and undeniable proof all over the land and world. Their traffic is most prolific, and its progeny are vice, crime, taxation, corruption and death. They keep scores, and thousands of drunken human beings festering and rotting around their filthy purlieus, and at last remorselessly do they tumble them into Potter's field, which is their most grateful resting place. There, too, are the fires of the distillery fiercely blazing, day and night, and "their worm dieth not." They make this "good gift," of which honorable Senators speak. They take the bread of life and convert it into the blistering and blasting liquid of death, and send forth their sulphurous streams for the destroying of the nations.

I pity these men who so ruthlessly war against human rights, and domestic peace and happiness—who by their unrighteous manufacture and traffic make others ten-fold more the children of hell than themselves—who snatch the last crumbs from the eager jaws of the starving, and rend the tattered remnants from the backs of the suffering poor—who teach our children the language of profanity and obscenity, and turn their incautious feet into the ways of debauchery and crime—who surely are accessory to all these things, and have so little conscience left as to glory in their work. I pity them, and may God be merciful to them, for they are greatly in need of it.

But it is contended that prohibitory law has not worked successfully in those States where it is in force. Do those who thus declare, mean to tell us that such a conclusion has been reached by personal observation of facts? Do they mean to affirm that they have convassed these States and actually gathered their statistics to show that this law is there practically inoperative and effete? If so, where are the figures? Let us see the truth-telling statistical table on this subject. Upon this point allow me to refer you to a document issued from Portland in October last, and signed by 433 men of the first respectability and standing, in which they say:

"We feel it our duty to unite in saying, as we do in the most unqualified terms, that we deem these and all similar statements as most grossly and palpably erroneous and unfounded. That they are erroneous and unfounded, must be manifest, to every candid and unprejudiced citizen of our city, not only from the apparent condition of things, but from that very sure test as to the existence of intemperance, the records of pauperism and of crime."

The Grand Jury of Chittenden county, the most populous in Vermont, say:

"In obedience to the charge of the court we have inquired into the operation of the present liquor law, and are unanimous in the opinion of its good effects upon the morals and happiness of the community."

Empty prisons and alms-houses preach loudly in favor of prohibition, in all the States so favored.

The third and most prominent objection to this law I now notice. It aims at the destruction of property—and as it is the chief object of law to protect life and property, this law is therefore in conflict with just legislation. Most unquestionably the strongest influences brought to bear against

prohibitory law comes from those who have property invested in the traffic, and whose highest idea of law is that it should be fashioned to help them to fill their coffers.

So soon as any movement, however valuable it may be to the public, is in conflict with their craft, the cry is raised against it. The moment any effort is put forth in this direction, all who are engaged in the manufacture or traffic, and many of their vassals, raise the cry as with one voice, "Sirs, by this craft we have our wealth!" and forthwith to the rescue. Money, time, and vast energies are enlisted in defence, not so much of the right, but the craft; and their being little or no conscience on that side, there are consequently no scruples in the use of violence either in word or deed.

But unless I greatly misjudge, there are some other interests, after which we are as legislators bound to look, as well as the peculiar pains of any one class or set of men. I deny that the law aims at the destruction of property. On the contrary, its direct and legitimate aim is the protection of life and property, and the better security of the happiness of the people.

I have been surprised that Hon. Senators around this circle have been so blind to this view of the matter. We have heard and read most affecting appeals made to the friends of humanity in behalf of those whose property will be destroyed by the working of a prohibitory liquor law. It is said with great pathos, that in this single county of Albany, "there are over $3,000,000 invested in breweries. Immense structures, erected at a great cost, and adapted for no other purposes, are filled either with the manufactured article, or the material necessary to the manufacture." This is surely a most melancholy fact to relate of this county. But let me ask what is the cost of this unnatural consumption and use to the people of this State annually? Have we thought of that? We are told that over $50,000,000 are invested in the manufacture of intoxicating drinks in this single State. And so far from regarding this investment, with the liabilities of its sacrifice, as an objection to the passage of this law, I think it must be seen to be one of the chief reasons for it. Why, how gigantic the evil has grown under the fostering *protection of the law!* What an immense amount of property is worse than wasted. What an awful perversion of the means of life to thousands of suffering, starving poor! Why, sir, if by law we were this day to destroy every dollar of money so invested, and put out forever the fire of every distillery and brewery in the State, if we were to shut up every place of sale, and cut off all supplies, we should by that single act increase the wealth of the State by more than $100,000,000, besides all the crime prevented, life saved, and happiness to thousands secured. The expense of this traffic is enormous. More than $50,000,000 are annually paid for liquor in this State, to be poured down the throats of men. All this is worse than wasted. It wastes as it goes on its fiery way like the blasting and desolating sirocco of the desert. More than $50,000,000 more are annually lost to the State by this traffic, in productive energy. The strong arms of stalwart men paralyzed, and their energies destroyed. Besides, as the product of this *unhallowed* traffic, we have about 50,000 cri-

minals thrust upon us every year, and about 75,000 more to fill our alms houses and other charitable institutions. In this estimate, the scores of thousands paid in private charities to the unhappy victims of rum, are not included. Nor is the untold misery resulting regarded. This cannot be counted by dollars and cents. No tongue can tell this. Human hearts, crushed and broken, can feel it, and only into the ears of Him who holds our destinies in His hand, do all these sounds of woe and these wailings of grief enter—and He is a just God.

We need not fear that the farmers of our State will oppose this measure. They know, too well, the grievous taxation incident to, or resulting from this traffic. I can speak for them, and assure Senators that they are in favor of a prohibitory law. They are not the ones to raise the hue and cry against a measure so fraught with good as this must be. We look for the opposition in another direction, to the manufacturers and venders of intoxicating drinks.

But I notice briefly, the other objection that is raised. *It can not be enforced.* I shall not spend time upon this. A law that can be enacted can be enforced in this country. The very fact of its enactment is the guarantee for its enforcement, in a government where majorities rule. It only requires that men should honor their republican principles, and the law will be honored. We expect there will be rebels under this as under every other law that imposes wholesome restraints upon the appetites and passions of man. But this is no reason why such laws should not be enacted. Let us do our duty, and the sovereign people will do theirs. This measure is the fruit of a public sentiment that has been maturing for years, and the people will not shun the responsibility of its enforcement.

MISCELLANEOUS.

1. The Coimbatoor Total Abstinence Society.

Mr. Chas. Jos. Addis, Secretary to the Coimbatoor Total Abstinence Society gives a cheering account of the progress of the cause in that quarter. The number of Members connected with the different Branch Societies is at present as follows;—Coimbatoor 97; Errode 86; Darapooram 64; Pullachy 63; Avenashy 58; Pallardum 80; Sattimungalum 52; Goodaloor 54; total 554.

2. Duty of the Public Press.

We know of no question deserving greater prominence than that of Temperance, and we shouldbe glad to observe a more frequent reference to it in all the public journals. It is quite certain that they have no objection to give place to cases and scenes of intemperance, but would it not be wise, whilst exhibiting the evils to proclaim also the antidote. The *South India Temperance Journal* is doing good service by the statements it puts

forth from time to time; but on a matter so essential to the physical and moral well-being of the community at large, every journalist should be sensitively alive. Intemperance is so debilitating and demoralizing a practice, that the voice of every individual, who does not wish the deterioration of society, should be raised against it. The vicious appetite is evidently gaining strength in this country, and the havoc it has already made, is, from all accounts, fearfully terrific.

Societies and Journals, whose object is to suppress, or counteract the tendency to this debasing appetite, have nobly led the way, and by every means in their power are setting an example worthy of general imitation, but while they are endeavouring to enlist the sympathy of others in so good a cause, what myriads stand aloof as though it were no concern of theirs. The right chord has not yet been struck in the hearts of this latter class, and they have still to learn that every thing which relates to the welfare of their fellow men should be an affair of interest to them. By refusing our advocacy to temperance efforts, we, in effect, identify ourselves with intemperance; a charge, which if formally made would shock us, but which is nevertheless virtually true. As in religion, so with temperance, those who are not for, are against; and he who will not decry and discountenance the abomination, is to all intents and purposes a silent approver of the vice.—*Madras Advertiser.*

3. The Opium Revenue.

Last year the Bengal *Harkaru* published the following statement, showing the Opium Revenue, from the year 1834-5;—

Years.	Net Receipts from Bombay.	Net Receipts.	Total Company's Rupees.	Total £s Sterling, at 2s. the Sicca Rupee.
1834-35..	63,26,894	14,41,711	77,68,605	728,517
1835-36..	1,32,01,613	17,18,455	1,49,20,068	1,399,009
1836-37..	1,33,40,968	20,08,710	1,53,49,678	1,439,031
1837-38..	1,43,67,238	14,97,202	1,58,64,440	1,487,291
1838-39..	69,87,990	25,43,318	95.31,308	893,560
1839-40..	32,60,761	1,17,014	33,77,775	316,666
1840-41..	64,96,324	22,46,452	37,42,776	819,635
1841-42..	80,38,669	21,48,989	1,01,87,658	955,093
1842-43..	1,32,23,436	25,42,382	1,57,65,818	1,478,046
1843-44..	1,67,59,482	34,88,780	2,02,48,262	1,898,274
1844-45..	1,80,83,454	37,29,431	2,18,12,885	2,044,958
1845-46..	2,20,77,262	59,56,243	2,80,33,505	2,628,140
1846-47..	2,27,93,387	60,68,628	2,88,62,015	2,705,813
1847-48..	1,29,15,296	37,18,549	1,66,33,845	1,559,423
1848-49..	1,95,82,562	88,75,066	2,84,57,628	2,667,902
1849-50..	2,80,07,968	72,94.835	3,53,02,803	3,309,637

Statement exhibiting the number of Chests of Opium sold in Bengal, or exported from Bombay.

Years.	Bengal. Number of Chests of 164 lbs. each.	Bombay. Number of Chests of 140 lbs. each.
1840-41	17,858	16,773
1841-42	18,827	14,681
1842-43	18,362	24,337
1843-44	15,104	13,563
1844-45	18,350	20,660
1845-46	21,437	12,635
1846-47	21,648	18,602
1847-48	30,515	15,485
1848-49	36,000	16,509

4. Importance of Example.

There is no zeal, no faithfulness, no pity, if we can see the wicked die, and refuse to save them. If a man were placed among a spirit-drinking population, where he saw thousands hurried down to death by that vice, it would be his plain, undeniable duty to abstain. And if he lived among a population where it was not spirits, nor wine, but beer which was hurrying people to misery in time and eternity, it would clearly be his duty, according to the apostolic example, totally to abstain from beer. If we, as the disciples of Christ, are really anxious to convey blessings to the degraded, we must, we are absolutely bound to set them an example in this matter. —*Baptist W. Noel, M. A.*

5. The Foundation of Social and Political Reform.

Every day's experience tends more and more to confirm me in my opinion, that the temperance cause lies at the foundation of social and political reform. It is in vain to seek, by extension of the franchise, or Free trade, or by any other means, to elevate the labouring masses. In fact, their destiny is in their own hands, and they will, as a class, be elevated or depressed in the social scale in proportion to the extent of their virtues or vices. They are, therefore, the truest friends of the working millions, who are labouring in the cause of temperance; and it is a gratifying fact, that the ablest and most persevering of its advocates have been found among their ranks.—*R. Cobden.*

6. Constitutional Predisposition.

Another circumstance determining the origin of constitutional predisposition is the moral conduct of the father or mother, or both. It is something more than plausible speculation which makes out that the physical and moral condition of parents, at the commencement of embryonic exis-

tence, influences, in some degree, the integrity of the offspring. It is very rare that healthy children are born when both father and mother are of drunken habits; and the result very often shows in a faulty cerebral organisation. Mr. Bally, the artist, had formerly in his collection, casts of the dwarfish heads of some six or seven idiotic children, born in succession, the issue of persons perpetually intoxicated. Dr. Guislain, in his recent work, states that, within his knowledge, a whole family of maniacs were born of a woman who, every day of her life, for many years, got drunk to the last excess. She had never been herself insane, nor her husband, nor any member of either family: so that here was established a whole generation of descendants congenitally deranged, as the consequence of their mother's deplorable wickedness and folly. Of the lowest class of idiots, Dr. Rowe found *three fourths* to be offspring of intemperate parents.—*Elements of Psychological Medicine; an Introduction to the Practical Study of Insanity. By Dr. Noble, of Manchester.*

7. Parental Responsibilities.

When parents are found training their children in crime and profligacy, or when, to support themselves in idleness, they encourage them to beg—in most cases, a step to open plunder,—with such parents, as the true criminals, the law should immediately deal. We punish the receivers of stolen goods, and justly, on the principle, that, but for them, the trade of thieving would not be worth following; and ought there to to be a moment's hesitation, where undeniable evidence exists, to visit with appropriate penalties those parents who have the cruelty and meanness to school those in crime for their own advantage whom they ought to love and tend, that they may be virtuous and happy? In the scale of criminality, is not the misconduct of the parent incomparably more mischievous to society than that of the child? Is it reasonable that the greater criminal should escape, while the penalty of the law falls on the less? On the same principle, parents ought to be held responsible for those public offences of their children which are clearly the effect of their own neglect and drunken habits, and should be compelled to contribute to their maintenance while in prison. Difficulties there may be in legislating on these matters, but none which might not be overcome, were they fairly and cautiously grappled with.—*British Banner.*

8. The Earl of Elgin on Teetotalism.

In a dispatch from the Earl of Elgin to his Grace the Duke of Newcastle, dated "Government House, Quebec, Aug. 16th, 1853," and printed in a Blue Book just published,—entitled, "Reports on the Past and Present State of Her Majesty's Colonial Possessions, 1853," it is said,—"Many thousands of men are employed during the winter in these remote forests, preparing the timber which is transported during the summer on rafts, or if sawn, in boats, to Quebec, when destined for England, and up the Richelieu River when intended for the United States. It is a most interesting fact, both in a moral and hygienic view, that for some years past *intoxicating liquors have been rigorously excluded* from almost all the

chantiers, as the dwellings of the lumbermen in these distant regions are styled; and that, *notwithstanding the exposure of the men to cold during the winter, and wet in the spring, the result of the experiment has been entirely satisfactory.*" .

9. Memorials to Parliament.

In *England*, the agitation for the suppression of the Sunday traffic is growing into a national movement. Petitions to Parliament are being numerously signed, all over the country; a few have already been presented, and thousands more, it is expected, will speedily, and almost simulataneously follow. The draft of a bill has been printed, and circulated among the members of the House of Commons; and representatives belonging to all political parties have been secured to introduce and support it. All the Temperance Journals speak hopefully of the result, and we trust, ere long, to have to communicate the cheering intelligence to our readers, that a seventh-day Maine Law has been passed, and that the Sabbath is freed from the curse of intoxicating drinks.—*South India Temp. Journal.*

10. The Temperance Cause in Scotland.

Mr. Gough has been lecturing in Edinburgh to crowded audiences, and a considerable increase of adherents to the temperance cause has been gained. From 1st January to 20th February, upwards of 1,800 persons signed the pledge in Edinburgh alone, very many of whom are most respectable citizens, whose influence for good, must hereafter be felt. At one meeting, the great majority of the students of the University and Free Church College were present, and 60 of the former joined the University Temperance Society, and a considerable number the Free Church Student's Society. At Glasgow, a meeting of ladies was held when no less than 3,000 assembled to hear the eloquent Gough. These facts are cheering in themselves, but still more so, if considered as signs of the coming change in public sentiment on intoxicating beverages. An additional fact is that stated by Mr. Gladstone in Parliament, on introducing the Budget. He had anticipated an income of £278,000 as the produce of the spirit duty in Scotland, but had received only £209,000; "the apparent diminution" he said, "was explained *by the increased temperance of the people*, for there was not so much as the breath of suspicion of any revival of illicit distillation."—*Id.*

11. Sir John Forbes on Ireland.

Sir John Forbes M. D., Physician to the Queen's household, has in a work issued from the press last year, given the results of minute inquires made by him in Ireland in 1852. His testimony shows that the Temperance efforts in that country though not always made in a way that we should approve, have yet resulted in great good to the county. Among other things he says:—

"From all that I have learned, since my arrival in Ireland, respecting the benefit derived from the temperance society, or rather from the system of total abstinence generally, my opinion has been more and more confirm-

ed and fortified, of the incalculable good thence derived, and of the still greater good which may be certainly expected from the wider diffusion of the practice. It is only one of the benefits produced by the system that a man thereby improves his personal health, and saves his money for the good of his family; it also produces a general sobriety of character and a thoughtfulness, which lead to many admirable results never contemplated in the first instance by its votaries. It is a fact now established on the most extensive and most undoubted evidence, that the body of men called teetotalers, are not only better men in all the relations of social life, better members of society, and better citizens, than they were before they became teetotalers, but that they are, *cæteris paribus*, superior in all these respects to any other body of men of the same numerical extent, and in the same class of society. It is on this account that I am so particular in my inquires respecting the present state of intemperance in Ireland, as I regard its degree of prevalence as an important test of the moral and social condition of the lower classes. When it prevails to a large extent, and is farely established, we may safely conclude that then the people are not only now improved, but that they are in the sure path to much greater improvement in the future."

12. The Maine Law in Massachusetts.

A desperate effort has been made by the manufactures, dealers and lovers of intoxicating drinks to obtain the repeal of the Maine Law in the present Legislature of this State. After a lengthened discussion, the final vote was, for repeal 8; against repeal 183. And as this vote is a correct expression of the wishes of the people, the Law in this State may be regarded as an established fact. It has had a fair trial and has confessedly accomplished much in diminishing drunkenness, pauperism and crime.

13. The Maine Law in Pennsylvania.

On Wednesday, the 22d March last, the Prohibitory Liquor Bill finally passed the the Pennsylvania House of Representatives, by a vote of 50 to 46; and a similar, though preferable bill passed a second reading in the Senate, and was ordered to be transmitted for a third reading by a vote of 19 to 13. This bill contains the right of search, seizure, in a modified form, and provides for a vote of the people on the Second Tuesday of October; should a majority vote against it, the operation of the law will be suspended—otherwise it will take effect in February.—*J. Am. Temp. Union.*

14. The Maine Law in Wisconsin.

In the Senate, March 8th, the Assembly's Liquor Bill came up. A motion to postpone it indefinitely was lost, and it was referred to a select Committee. On the 9th the Committee reported, and the Senate concurred in all the Assembly's amendments to the Liquor Bill, but added a submission clause by a vote of 13 to 12.—*Journal Am. Temp. Union.*

THE BOMBAY TEMPERANCE REPOSITORY.

OCTOBER; M,DCCC,LIV.

I.—Report of the Poona Association for the Promotion of Temperance on Christian Principles, presented at the 7th Annual Meeting of the Association, 24th July, 1854.

Your Committee congratulate you on the spreading influence of total abstinence from all intoxicating drinks. While the habits of society, have, in some places, been wholly changed, and the appearance of the people much improved by it, the necessity of its adoption has been long considered and at length yielded to in some of the governments of the world. Total abstinence has been experimented upon, as a principle of state policy, and in its new position, it has proved the harbinger of peace and prosperity. The Maine law has been too useful in the state by which it was enacted, to be allowed to remain only there. It has been introduced into various other states of America, and plans are now being vigorously pursued, which ere long, may perhaps give it a place among the laws of England and eventually of the world. Total abstinence has been proved to be an essential element in the prosperity of nations. This is a fact which nations will use for their own advancement.

With regard to the advance of total abstinence principles in this Presidency, your Committee are happy to record, that missionary influence preponderates in their favour in the Mará-

thí Country. The Missionaries in the Nuggur and Kolapoor districts are Total Abstainers. Two of the Missionaries at Satara are the same. Five of the Protestant Missionaries at Bombay are members of the Temperance Union. They represent three of the missions planted there. And at Poona you have in your roll, the names of a Chaplain of the Established Church of England, four Protestant missionaries and a Professor of the Poona College. Thus we have a decided majority of the Missionaries in the Maráthí country on the side of abstinence, and from these centres of moral influence the mind of society is being gradually impressed with a sense of its importance and sacredness. Your Committee rejoice to think that total abstinence from all intoxicating drinks and drugs promises to be as great a fact in religious circles as it is beginning to be in the kingdoms of the earth.

During the past year, your Committee have had to deplore the departure from India through ill health of the Rev. James Mitchell, the founder and late much respected President of the Association, and to whom the Association is under deep obligations. The Rev. G. L. Fenton, Assistant Chaplain, was chosen in his room, by the meeting held in February last. The Secretaryship and Treasurership vacated by the latter were entrusted to the Rev. A. G. Fraser, at whose request the Rev. H. P. Cassidy has since officiated in his room.

The meetings have been held with more regularity than during the preceding year and the acceptance of the pledge has consequently increased.

Through the kindness of H. W. Reeves, Esq., Revenue Commissioner, your Committee have been favored with some information of the number of grog-shops and the amount of their revenue in this Collectorate and are happy to learn that measures are being taken by Government tending to lessen their number. In the Ahmednuggur Collectorate there is now very little liquor consumed. The sales amount to a very small annual sum and active means are being used to contract even to abolition the quantity of liquor drunk in the villages at least.

"Memo. of the number of shops and amount of Abkári receipts for 1853-54, *in each Tálu'ka of the Poona Collectorate, exclusive of the receipts from the Military Cantonment.*

Tálúkas.	Stalls.	Shops.	Receipts.
Hawailee	1	0	Rs. 510
Mawul	5	1	1865
Padul	4	1	Rs. 300
Purundhur	4	4	500
Bhimthurry	2	2	Rs. 275
Indapoor	4	3	300
Kheir	4	4	(not open)
Sewnere	2	1	353
	26	16	Rs. 4103

Abkári receipts in the Poona Collectorate, inclusive of those derived from the military Cantonment.

In 1848-49 they amounted to Rs.	18,159	8	8
1849-50.....	18,300	0	0
1850-51.....	18,504	1	0
1851-52.....	17,931	13	0
1852-53.....	21,381	12	1

In the Military Cantonment of Poona, there are 25 shops licensed to sell liquor to Europeans. These do not pay for their licenses. There are 20 native grog-shops, besides 5 in each of the regimental bazaars, making in all about 40 or 45 native grog-shops, which last year brought in a monthly revenue of rupees 5,836 or of Rs. 69,032 for the year 1853-54. The liquor, from the sale of which this sum has been realized, has been principally furnished by a single distillery worked by seven or eight men.

The lamentable effects of this course are only slightly indicated by the fact that, between the first of January and the twenty-fifth of June 1854, 107 persons were brought up to the Bazaar office for drunkenness, or drunkenness and assault, and 4 for smoking opium, out of a population of about 20,000. Say two-thirds of this population are too young to drink intoxicating liquors, and of the active adult population we find one out of every 60 thus publicly disgraced in less than half a year. During the whole year very probably one in every 30 is thus a transgressor of the law. Many more get drunk who neither lie on the streets

nor commit assaults during their fits of intoxication. This scene, alas! is very painful. A population surrounds us, which is sunk in intemperance mainly through the polluting example of Europeans. Oh that the Maine law, or something nearly equivalent, were everywhere enforced. Our prisons, hospitals and homes would cheer under the change.

Forty additional names have been enrolled since last annual meeting, three of which have been withdrawn, and two members have broken their pledge, leaving the strength of the Association at about 135. Last year it was reported at 100.

II.—Adresses at the annual meeting of the Poona Association.

The following addresses, delivered at the recent Annual Meeting of the Poona Association, have been reported for the Repository.

Rev. G. L. Fenton stated that he took the *Temperance* Pledge in Dublin in the year 1836. This was some time before a stammering Yorkshire man affirmed the principle of "T-T-Total Abstinence," and so gave a name to the new Society. He (Mr. F.) highly approved of the Christian and Catholic principles on which the Poona Association was founded. Having joined it in 1847, he had acted for some years as their Secretary, and had now the honor, in his capacity of President of the Association, to move the adoption of the *Report*. He felt it to be a real honor to occupy a post in which he had been preceded by such men as Edward Hume Townsend and James Mitchell.

"In that Report (Mr. F. proceeded to say), your Committee advocate the adoption of a *Maine Law*, for Great Britain and its dependencies,—a law that is to say, prohibiting the sale of intoxicating drinks used as a beverage, and thereby making a traffic, which experience proves to be the greatest source of evil to the community, no longer respectable by legal recognition. The utility of the Maine law, has been fully brought out in the reports made subsequently to the passing of the law, by which it appears that the public peace and morals have been greatly benefitted, and the public burdens diminished in some cases 72½, and in others 97 per cent. It is therefore a matter of rejoicing that our gracious Queen has sanctioned a similar law for her own little colony of New Brunswick; moreover that a bill is actually before the Legislature of Canada, and influentially supported, for the prohibition of the sale of intoxicating drinks. Still more encouraging is it to perceive, that at home too a great change is taking place

in public opinion on this really vital subject. In Manchester, a powerful Association has been formed, called *The United Kingdom Alliance*, having for its object "the total and immediate legislative suppression of the traffic in all intoxicating liquors." This is indeed, as it has been called, "a noble, patriotic, philanthropic, and Christian movement." And verily, dear fellow-countrymen, it is *high time to move!* for Drunkenness has become the Tyrant, the *Curse* of our Native Islands. I am reminded strongly of one of the most solemn appeals—one of the most solemnizing events—recorded in British History. On the 13th of last March Mr. Justice Talfourd was addressing the grand jury in the Crown Court at Stafford. The array of prisoners to be tried was a long and dark one. There were twenty cases of stabbing, cutting, and manslaughter in various forms, besides a long list of other crimes. And these were not to be traced, the Judge remarked, either to poverty or ignorance, so much as to another cause, of which he thus spoke:—"No doubt, the exciting cause in the far larger number of these cases—the exciting cause which every judge has to deplore in every country in this land—is that which was justly called, in the admirable discourse to which I listened yesterday from the sheriff's chaplain, "*the greatest English Vice*"—that which makes us a by-word and a reproach amongst nations who in other respects are inferior to us, and have not the same noble principles of Christianity to guide and protect them,—*I mean the vice of drunkenness.*"

The scene which immediately followed this faithful saying, has thrown a halo of peculiar solemnity and interest around it. For even in the utterance of those words, the head of the speaker fell forward on his book—his son and two medical gentlemen sprang to his assistance,—but in vain. That voice—the voice of the poet and the patriot was hushed for ever. The *judge* was suddenly called to appear at *that* Bar before which all must sooner or later stand!—And my friends, as I here read his dying words, I feel their saddening truth. This "Vice of Drunkenness" *does* make us English, Irish, and Scotch-men, to be "a byword and a reproach amongst" Hindus and Mahomedans, "nations who in all other respects"—physical, intellectual, moral—"are far inferior to us, and have not the same noble principles of Christianity to guide and protect them" as those which we profess. I repeat the faithful words, and could I know that it was the will of GOD to require of *me* my soul this night, I feel that such "last words" were not unfitting in the lips of a dying man speaking to dying men, warning you that Drunkenness is the parent of every crime, and the sure guide to Hell.—With such sentiments, I now commend to this Meeting the adoption and publication of the Secretary's Report. I emphatically re-echo the ejaculation contained in it:—"O that the Maine Law, or something equivalent to it, did every where prevail!" and I heartily accept the very important declaration of our esteemed Chairman, '*That, whenever we are in a condition to propose a rational and practicable measure, the Government will not be found wanting to us.*' Coming from one who is in possession of the sentiments of Government, this is a most weighty declaration, and I thank GOD for the assurance."

The Rev. H. P. Cassidy in moving the 2nd Resolution, said :—

"Mr President—I had thought out a beginning for a speech, but the words you have this night uttered have thrilled through every heart, and I do begin by solemnly saying that I shall employ all my professional influence during the coming year to obtain as large an amount as possible of Native Public Opinion to place before Government, on which it may have an opportunity of founding its benevolent design of exterminating all the liquor shops in this Collectorate at least. I have not the scruples of our President, but am ready to join every one in compassing this object.

I had been thinking of the 40 years of peace which have rolled over our heads marking an era in the arts and sciences, commercial enterprize and religious effort. Would that it had been a time of war. While other foes were overthrown one still occupied the ground, and entering all ranks of society, overcoming thousands of every class, it paused not even at the threshold of the church, but entered that holy ground and cast down its victims in the chains it had placed on them, in the very presence of Deity.

The Church sent out her Missionaries more numerously than ever she had done, and with a generous cast strewed the gospel over millions of the race of man, but she sent abroad these missionaries with habits similar to her own—habits of moderate (perhaps immoderate) drinking. The bible accompanied this interpretation of it. And while prejudices yielded and lives were remodelled, other habits not less pernicious were formed in the converts to christianity. They have since begun to consider this part of their ways.

From statistics which I have been for a twelvemonth engaged in collecting, I am daily nearing the conviction that there has not been a single mission of the Church in modern times which has not been deeply wounded by indulgence in intoxicating drinks. It is horror to a Missionary to preach the glad tidings of peace to a congregation under such influences. While men are in their state of swine or dogs, none has a commission to them. A certain state of preparedness is necessary to give the missionary his footing. The memoirs of Brainerd and many other records, show how such barriers have been interposed between a Missionary and his work. Even in this country I have seen a congregation almost sunk under the influence of intoxication, by far the greater part snoring shortly after I had commenced.

And when a convert has been received into the church, it has been in too many instances to his ruin. Those hands have taken native converts to the police station for drunkenness and rioting on a Sabbath evening. I have seen Brahmans become Christians and to their dying day indulge in inebriating liquors. These are exceedingly painful themes to a missionary. And they are too frequent.

And what do we ask missionaries to do to stop these abuses?

We ask them only to give up a little gratification, I shall not, I dare not in reason, call it a necessary of life. No medical man who values his reputation, would say so. The best and largest amount of medical skill

has pronounced it rather hurtful than otherwise, except in cases of illness for which our pledge also provides. We ask them to give up a mere gratification, to save alive souls. It is too often the case that when a convert has been brought into the christian denomination, he has become, from intoxication alone, sevenfold more the servant of sin than he ever was before.

Brother Teetotalers, I cordially thank you for your co-operation in this work. I can and do appeal to your numbers and say that hundreds of you are on the side of total abstinence. You sustain by your signatures a mighty truth—one necessary to the missionary in this land. A Bráhman told me the other day that, at the marriage of a respectable native, 5 or 6 rupees worth of clothes were provided for the bride, whereas—I am afraid to say how much—it was above Rs. 400 of liquor was consumed on the occasion. Some castes do nothing without it. At a funeral they must have it,—at a wedding they must have it. Every meeting must consume; every parting must afford it. Is it wet?—a glass. Is it dry?—a glass. Are you employed?—a glass will strengthen you. Have you no employ?—you have then an opportunity to drink.

I know a native in this bazaar who gets 16 rupees a month, who has not a kámblá (blanket) at home and does not always get a meal. He has an old jacket which he puts over his head, and that with a cloth is almost all his apparel. He drinks perhaps 14 out of the 16 rupees, and furnishes his table with the other two. Alas heisnot the only one. Hundreds and thousands around us are in the same circumstances.

In moving the 3rd Resolution, the Rev. J. Murray Mitchell spoke as follows:—

Our respected chairman has already stated that the question as to the means which ought to be adopted in order to counteract the frightful evils of Intemperance resolves itself into two parts, 1st. What can individuals do? and 2ndly, What can Government do? My motion touches solely the latter point. Nor does it take up the question of the duty of Government in connexion with *European* intemperance—a grave and weighty point in a large military cantonment like Poona. The resolution refers merely to the position of the authorities in connexion with intemperance among the *Native* population. One word then, and no more, regarding European troops, before we pass on to the proper subject of the motion. We hear of arrangements issuing from the highest military authority which fully evince a conviction of the manifold evils of intemperance, and a determination to try to stem the torrent. All success to such efforts, and all honour to such motives, although we may not be exceedingly sanguine in our own expectations as to the issue, and although we may hold that the sole specific for the removal of the plague of drunkenness from the European soldiers, is Teetotalism.

But with regard to intemperance among the Natives. The Resolution gladly hails recent indications of a desire existing on the part of Government to apply some check to this fearful evil—this great, and unquestionably growing, evil. I am sure, too, we have all listened with delight to Mr.

Reeves's strong and pointed declarations on this subject. Statements from such a quarter we accept as fully authoritative. They are more decided than some of us had ventured to anticipate; for, really, Government has been prodigiously slow to move. For years past, petitions, memorials and appeals innumerable—several of them directly addressed to Government—have been brought forward, and these not solely from Total Abstinence men, but from quarters to which we think Governmentwas bound to listen, if perchance it thought that Teetotal representations were one-sided. We accept however, with all joy and thankfulness the declaration of Mr. Reeves that if a feasible plan to put down intemperance could be devised, Government would at once give up every sixpence of the revenue raised from the traffic in intoxicating drinks,—"the traffic in blood," as the Madras Missionaries call it in their recent memorial to Government. It is a great thing to have such a principle enunciated by a high servant of Government; it would be an immense thing to have Government fairly and publicly committed to it.

Well, can any feasible plan for the suppression of intemperance be devised? Our Report has referred to the celebrated "Maine Law," which makes the retail traffic in intoxicating drinks a punishable offence; and every speaker that has preceded me has, I believe, pointed to that law as necessary in India—or if not that precise law, some measure nearly equivalent. Is there any thing unreasonable here? Surely, of all countries under the sun, India is the one where such a restrictive law ought to be easily carried out. Who would oppose it? In England and in America there is the enormous resistance of the property embarked in the wine and spirit trade which has to be met and vanquished ere the Maine law can be established; and that proprietary can easily get up an agitation, demanding a counter agitation sufficiently powerful to carry the legislature with it. Here the Government can quietly issue its *hookoom*, and the thing is done; or if the voice of some stray liquor-seller or contractor be raised in vindication of the subject's right to ruin himself, we can silence the cry by bringing at least twenty voices against, for one voice that is for it. It is a fact of immense significance that all the respectable classes among the Hindus and Musalmans would welcome with delight a Maine law in India. There is nothing they are so scandalized at, as the Government procedure in regard to intoxicating drinks—nothing that makes them look back so wistfully to the good old days of native rule, as the giant strides with which Intemperance has been marching, and up to this hour is marching, throughout the land.

Your "practical men" will tell us that it is easy to theorize. Well, so it is; and every man whose opinion is worth a straw, will make allowances for the difficulty of translating even the clearest theory into fact. But in this case the difficulties do not seem very gigantic. The thing at least is plain enough in regard to the villages. Whenever a majority of the inhabitants are opposed to the establishment of a spirit-shop, let that spirit-shop not come into existence; or if it be there already, let it cease to exist. Happily up to the present moment the majority are sober—total abstainers in fact; and the remedy now proposed would be effectual over the length and breadth of the Deccan, at least in the country districts. With regard to the Konkan, there

are greater difficulties from the immense number of toddy-trees and the very considerable population of Bhundarees that draw their subsistence from them. The evil in the Konkan may require to be dealt with separately, and we heartily welcome the Draft Act recently issued, as a step in the right direction. I may here mention that the liquor sold under Government sanction in the Deccan is that which the Draft Act condemns—being distilled from Mowra, rice, jaghree &c. and vastly more pernicious than that prepared from the cocoanut tree. This is an additional reason for speedy and stringent measures regarding the Deccan.

Another thing. Is there any necessity—is there any excuse—for the practice of farming out to the highest bidder the right to sell liquor? It is the most effective device that can be imagined to disseminate the poison of intoxicating drinks over the country. The contractor of course multiplies to the uttermost the points of temptation; it is his interest, and his stedfast endeavour to turn the whole population of the land into drinkers—aye into drunkards, for the deeper they drink the better for him. Why should not the poor people drink? The Sirkar wants them to drink; at least so they believe,—and all the facts of the case that come in their way, confirm them in the opinion. I well remember the startling revelation I had of this fact some years ago, when, on entering a Konkan village and meeting a party of reeling bacchanals, I asked one who seemed more sober than his companions, what induced them so to debase themselves. "Have we not the Sirkár's *hookoom?*" said the man. I said, No; when he quickly rejoined: "Yonder is the Government liquor-shop: the Government supplies drink, and we take it." Now it is all very well to tell us that *permission* is not *command,* and that the contractor's liquor-shop is not a Government establishment; but such distinctions are totally lost on the poor villagers. Practically, and most effectually, the high sanction of Government authority is thrown over the degrading vice of intoxication and the consequent ruin, physical and moral, of a vast portion of the community. If Government is not yet prepared to withhold all retail licenses, let them be given only to men of known and tried respectability. Let there be the strictest rules concerning the kind of liquor sold, the quantity—the persons (surely the practice of selling drink to children ought to be stopped with a high hand forthwith)—the hours,—and so on.

Liquor-shops have already been somewhat restricted in this cantonment. I understand that exclusive of Regimental bazar shops they once amounted to about 35, and that now they are 25. Here is a good beginning; Let them be brought down by a ratio "small by degrees and beautifully less" to 20, 15, 10, 5, and lower. Even in the Poona cantonment we may hope there is still a majority against drinking. But the evil is already frightfully prevalent, and unless remedial measures be applied right speedily, it may become incurable. The details in the Report as to the extent of intemperance in this bazar are most melancholy. But they hardly convey an adequate conception of the immensity of the mischief that is done. Certain classes of the native community are, we fear, the hopeless slaves of drink. These are especially "Kámáthís and Madrasís"—people not originally belong-

ing to this district. Let us, in the name of God, rescue even these classes if rescue be possible; but at all events let us save the Maráthí people. Who are at present learning to drink? Men, and not only men, but even women,—women in large numbers. Even children—children of the age of five, six, and seven—go to these venders of poison, and they too drink—thus reproducing the most sickening details of intemperance in England. Worse than this—it is not only the tottering little one that learns to relish the maddening draught, but (what I refused to believe till overwhelming evidence was supplied) even the babe in arms drinks—is made to drink by its infatuated parents. Has this atrocity been heard of in England? I doubt it. It is every day witnessed in the Poona bazaar,—and taken as a matter of course!

I can no longer trespass on the time of the meeting: I doubt not enough has been said to secure your hearty assent to the Resolution I have had the honour to move.

III.—The Rev. Dr. Duff on the Liquor Traffic.

The following is an extract from the published report of the speech of the Rev. Dr. Duff at the formation of the Calcutta Temperance Society, 24th April, 1841. It gives the right answer to those who would support the habitual use of liquor on the ground that it is not directly prohibited in the Bible. They are only pleading for the indulgence of their own appetite. That man's conscience is a poor guide which will let him do without rebuke whatever is not specifically pointed out as sin in the word of God. It ought to be enough that the spirit of the Bible condemns a certain course. And what must be *his* estimate of Christianity who believes that it does not condemn a traffic which entails such evils as are described in the closing paragraphs of the following extract. If the Bible countenances this, give us the Korán or the Hindu Shástras.

"'Let it then be remembered, that the simple juicy extracts, whether of grain or of grapes, in their original state, are highly nutritious; and one might swallow, if he could, as much as would fill every river and lake and ocean on the globe, without being one whit more intoxicated than by so much of pure Ganges water. How, then, was a change of quality introduced?' He then described fermentation producing alcohol, in the first place, from these innocent materials, and distillation separating the spirit in its most mischievous shape. He then proceeded thus: 'Here, however, many

were ready to put on grave faces and say, under the fair mask of a pretended reverence for God's Word, "Oh, all this sounds very plausible, and very fair, but where in all the Bible is there any express prohibition against the habitual use of ardent spirits?" Has not the Bible stamped the seal of its reprobation, with the most tremendous severity, on the habitual use of *any* substance which, like ardent spirits, involves the most iniquitous abuse of God's mercies, and leads to the most atrocious outrages against all laws human and divine?.... Is it not in direct contravention of the entire spirit and even letter of the divine command, that men, in our day, seize on enormous quantities of the most nutritious liquids or the most nutritious grains which the earth produces, and throw them into vats and stills, for the express purpose of transforming them into deleterious substances, fit neither for the sustenance of man nor of beast? substances, whose genuine tendency is to impair the vital energies of soul and body—substances, the habitual use of which pours upon society myriads of the wretched and the miserable, the abandoned and the profligate, thieves, robbers, and murderers; filling our jails with the perpetrators of crime, replenishing our hospitals with the victims of disease, and crowding our alms-houses with the squalor and the raggedness of hunger-bitten poverty! In the name of the merciful and compassionate Saviour, we must surely protest and declare that such perverse, such iniquitous waste and abuse of God's bounties, are contrary to the entire spirit and letter, scope, tenor, and design of that gospel, which proclaims peace on earth, and good will to the children of men!" "

IV.—The Crystal Palace and Intoxicating Drinks.

The following account is abridged from the Weekly News and Chronicle. In it we see another instance of what cupidity may sometimes lead even honorable men to engage in. The Directors of the Crystal Palace find their receipts are likely to fall short of their anticipations. They cast about to see what plan offers for increasing their gains. They see in the neighbourhood of the palace a large numbers of grog-shops the owners of which are taking advantage of the concourse of people at the place, and reaping large profits from the sale of brutalizing drinks. Behold the desired expedient. The Crystal Palace is theirs, and why should not all the gains accruing therefrom be theirs also.

They determine to take the sale of liquor into their own hands. Yes, they will introduce it into the beautiful palace itself. But it must be done in a manner to accord with the

respectability of the place. They will therefore exclude the grosser kinds of spirits, and introduce only wine and malt liquors. Who then will refuse to drink, when such an Honorable body of Directors carry on the traffic, selling only the best of liquor, in such a respectable place? Doubtless all (who do not refuse to drink from principle,) will patronise them freely. Already half bewildered by the beauties of the place, how can they resist the impulse to treat themselves to a glass of wine, especially since all doubt of the propriety of it is removed by the respectability of the place and of the proprietors who furnish it? And thus this world-renowned crystal palace, containing articles illustrating all modern improvements in the arts of civilized life, is to have one more specimen. —And what may it be? Some new cultivator to assist the farmer in the peaceful arts of husbandry? Or some masterpiece of painting or statuary? Or some deadly weapon of war? some improved Colt's revolver? What name shall we give to this last of modern inventions? We might call it a "cultivator," as suggested above. There is no doubt it will *cultivate* drunkenness, disease and death as no instrument yet invented. It is continually sowing the seeds of these evils broad cast, as well as nourishing the young germs that have already sprung up. Nor would the name "revolver" be wholly inappropriate, since it is notorious that it sets to revolving the head and sometimes the bodies of those who use it. Whatever we call it, it is an invention that promises great results. It converts the crystal palace into a crystal grog-shop, and the thousands of spectators into tipplers. It takes a low, disreputable business, and by surrounding it with all the attractions of the palace, and giving it the sanction of high authority, secures for it the patronage of the *élite* of the nation and the world. Has not the Archbishop blessed the Crystal Palace, wine-casks, malt and all? Has not the the Queen given it the sanction of her Royal presence? Who then can call in question the right to traffic in liquor, and drink it there without restraint? Hereafter the retailers of beer and the keepers of grog-shops may congratulate themselves that they have for their associates the Directors of the Crystal palace—both being engaged in the same honorable business.

And what is the grand argument by which this traffic is justified in such a place? It is that men will drink, and if they get the liquor in the palace they can be restrained from taking too much, or be taken care of if they get drunk! Wonderful plea! Who does not know that the Rumseller's excuse has ever been just this, that "he does not sell to drunkards." And the Directors here affirm the same. They will only sell to a man till he gets drunk and then stop. And more than this, these philanthropic men will "take care" of those who have become drunk. Doubtless, till they get sober, and then will make them drunk again—and so on as long as the poor drunkard has any money to buy their "wine and malt liquor." And who will *then* take care of him; and of his wretched wife and starving children? Will these humane Directors extend their care to the families of those who get drunk in their palace? Alas, little can they expect from those governed by such philanthropy. How easy to see that all the arguments urged in defence of this traffic are only pleas to be permitted to make money without regard to consequences. It is cheering to see that a firm stand was taken by the people against this course. Such "wickedness in high places" deserves to be sternly rebuked.

On Thursday evening a meeting of "Shareholders, Exhibitors, Season-ticket-holders, the friends of Temperance and the general public," was held in Exeter Hall for the purpose of protesting against the conduct of the Directors of the New Crystal Palace at Sydenham in obtaining a supplemental charter, permitting the sale of intoxicating liquors in that building and the grounds adjoining. On the motion of W. JANSON, Esq., seconded by J. S. BUCKINGHAM, Esq., the Right Hon. the Earl of HARRINGTON was unanimously voted to the chair. Mr. W. TWEEDIE read letters from Lord Stanley, Sir W. C. Trevelyan, Bart., G. W. Alexander, Esq., J. D. Bassett, Esq., &c., expressive of their strong disapprobation of the conduct of the Directors of the New Crystal Palace, and their belief that the introduction of intoxicating drinks was a breach of faith, and would prove highly injurious to the interests of that magnificent undertaking. The noble Chairman had written to the Directors, inviting them to that meeting, and expressing his opinion that their departure from the determination published in the original prospectus of the undertaking, exposed them to the charge of having obtained money under false pretences. Much cheering followed the reading of his lordship's letter.

CHARLES GILPIN, Esq., then explained the object of the meeting, and the views of the persons who had convened it. It was said that the move-

ment was injuring the interests of the Crystal Palace, and that shares had somewhat decreased in value within the last few days. He declared in that large assembly, composed of shareholders, exhibitors, ticket-holders, temperance men, and others who were interested in the prosperity of the Cyrstal Palace, that the progress of that stupendous building had been watched with fervent hope, because they believed that from the people'spalace the people's curse would be excluded (loud cheering). Its introduction could not promote the interests of that undertaking—(hear). The Company had come forward, and had raised something like a million of money, and the present meeting was covened to protest against what must be regarded as a gross breach of public faith (hear). In the circular issued as a propectus of the undertaking it was said that "care would be taken to secure a supply of refreshments of the best description," but that, "intoxicating beverages would not be sold;" and in a letter addressed by the secretary to George Cruikshank, the industrious promoter of all objects connected with Temperance—(cheers)—it was stated, "the Directors of the Crystal Palace will not allow, and have never intended to allow, the sale of intoxicating liquors or strong drinks, at any time, or under any circumstances in their grounds." And the secretary concluded by quoting a clause from the Royal Charter,—"And we do hereby declare that this our royal charter is granted on the condition following, that is to say, that no spirituous or other fermented or intoxicating liquors shall be furnished to the persons visiting the said building or ground of the said company"—(hear, hear). He (Mr. Gilpin) did not believe that one of the directors who had given that assurance would willingly forfeit his word; but it showed what corporations might do if they were not strictly watched. One of the directors had acknowledged that that letter of the secretary was "an awkward document." Was the present movement too late? Some said it was. Could not the Crystal Palace be freed from the introduction of intoxicating liquors? He wished the directors to see that their pecuniary interests were concerned in their adhering to their original charter. He believed that the proposed innovation had done more to injure the institution than anything else almost could have done—(hear). It was only on Tuesday week that the intention of the directors was fully known. On Thursday eighteen gentlemen from various parts of the kingdom went to the Palace as a deputation to remonstrate with the directors. They were kindly received and fully heard; but it was easy to perceive that the enlargement of the charter was fully determined upon, and it was difficult to persuade them that such enlargement would prove injurious to the interests of the Company. The deputation waited also on the Chairman of the Board of Trade; but the chief remark he made was, that it was not intended to introduce spirits. Why, it was evident that such gentlemen were not acquainted with even the A B C of temperance; any teetotal child could inform them that in introducing wine and malt liquor, they were, in fact, introducing spirits (hear). Addresses had been received from various parts of the country protesting against the innovation, and some persons had even asked to have their money returned on the ground

of that innovation—(hear). A letter had been addressed to the Archbishop of Canterbury, pointing out the inconsistency of his imploring the Divine blessing upon a place in which intoxicating liquors were to be dispensed. Strange reasons were urged for the introduction of those liquors. One said, "How can we expect it to answer unless we make it a large Vauxhall?"—(hear) Others said, "People will get liquor; and if they get them in the Crystal Palace, better care can be taken of them than if they got them elsewhere"—(hear). And our Queen—our justly-honoured Queen—is to grace the opening of the Palace with her presence: not to gaze upon the splendid building; not to admire the works of art deposited therein; these she has already seen and admired; but, in perfect consistency with her character, she goes to aid and to bless an undertaking which she believes will be a blessing to her people. (Cheers). She has been told that from the People's palace shall be excluded the People's curse. It was to be hoped that such a voice would go forth from that meeting as would induce her Majesty to pause at the threshold of the palace, and to demand that the curse of the people should be excluded from it. (Cheers.) At that meeting they met as shareholders, to protest against the alteration made in the charter; they met as exhibitors, to protest against an innovation which might affect their interests; they met as ticketholders, who had a right to complain that their comfort was likely to be infringed; and they met as the general public, to protest against the contamination of the child of their adoption. (Cheers). They called upon the directors to abide by their original pledge. In their endeavours to promote the elevation and welfare of the humbler classes many present had lent all possible aid to that Institution, and what must they feel when they found that that noble structure was *likely to become a great Vauxhall* or an enormous Eagle Tavern and gardens? (Hear, hear). By introducing into it intoxicating liquors, they introduced the step of the spoiler, the slime of the poisonous serpent, and the present meeting would call upon them to exclude from the People's palace the People's curse. (Much cheering).

The noble CHAIRMAN having stated that he would not preside at any meeting where free discussion was not allowed, stated also that he had not come there under a mask. He told them plainly, therefore, that though he was an old soldier, he did not belong to the Coldstream Guards—(hear and laughter). But he was heartily in favour of the Maine Law—(cheers.) He entertained for Teetotalers the most profound respect; but he considered that while Teetotalism was for a few "choice spirits," the Maine Law was for the whole public. That law had been tried in America; and it had succeeeded wonderfully—(cheers). The Crystal Palace was meant for the recreation and improvement of the people; a great museum, which was to raise their genius and improve their hearts; hence it was resolved that no alcoholic drinks should be introduced into it. On the faith of that understanding about a million of money had been raised. At the eleventh hour the directors had changed their course, and seemed to wish to make a great gin-shop of it—(hear, and much cheering). They were not allowed

to do that, and so they made a great beer-shop, a great wine-shop of it—(cheers repeated). He had not hesitated, therefore, to accuse them of having obtained money on false pretences—(hear). If that change should lead to a deficit, and they found it necessary to make another call on the shareholders, might not the shareholders justly complain that the directors had departed from the original design, and decline to pay up, or might they not even ask for the original deposit to be paid back to them?—(hear).

Oh, but there was revenue to be raised, and how? why by abolishing gin-palaces and public-houses; by giving the means of health to the people by giving them religion; that was the foundation of the wealth and prosperity of nations—(cheers). But, it was said, would you deprive the people of their liberty? Yes! he would deprive them of liberty in things not consistent with their health, their comfort, their morality, their true happiness. The Chairman then sat down, greatly cheered by the audience.

GEORGE CRUIKSHANK, Esq., moved the first resolution, as follows:—

Resolved,—"That this meeting having heard explained the nature of the petition presented by the Directors of the Crystal Palace Company for a supplemental charter cannot but express its decided disapprob ation of this proceeding as involving a direct contradiction to their previous application for a clause prohibiting the sale of all intoxicating drinks in the Palace and Park—an obvious violation of their repeated promises and engagements never publicly withdrawn—and an open opposition to the example of the Royal Commissioners for the Great Exhibition of 1851, from which during six months and though visited by six millions of persons, the sale of intoxicating liquors was excluded with the best results."

He was sorry to commence by stating, from information he had just received, that beer-barrels and wine-casks were being rolled into the new Palace at the present time—(cries of "Shame,!" from all parts of the Hall). They might well cry "Shame!" for it was certainly an awful desecration of such a noble building. The Earl of Shaftesbury had desired him to say, that that though he was not able to attend that meeting, he fully sympathised in its object, and would do all in his power to promote it—(cheers). He had written a letter to the *Daily News*, remarking on the notice that paper had given the day before of the visit of the deputation to the Directors, and soon after it had appeared he received a card, purporting to come from the Anti-poke-your-Nose-into-other-People's-Business Association, remonstrating with him for his interference—(laughter) But he could not help such things as that. He could tell such persons that, thanks to Teetotalism, he was able to mind his own business and to find a little time to look after other people's business also—(cheers). The time which others bestowed on dinners, and wine, and smoking, he spent in endeavouring to render service to his country, and he did not know how he could do it better than in aiming to enlist persons in the Temperance cause. It was proposed by the Directors of the Crystal Palace to sell wine and beer; did they not know that thousands got drunk on wine and

beer? They held it out as an inducement that they should obtain the best that could be obtained, and sell it at a cheap rate; would not that cause more to be used, and so increase the chances of drunkenness?—(hear). Their plea was, that if persons got drunk inside the Palace they would see that they did not take too much; a pretty employment for the Directors of a noble Institution. He could hardly have supposed that sensible men could have reasoned so. There were already a great number of drinking-houses in the neighbourhood of the Palace, and disgraceful scenes were to be witnessed in and near them every Sunday afternoon and evening; and if that was the case when comparatively few visited the place, what would be the result when large masses began to visit there?—(hear). It was the duty of those present, as men and as Christians, to protest against such an abomination. Mr. Cruikshank then referred to the original prospectus issued by the Directors, in which they had run down the ale-houses and such places, and now they were about to open a large one of their own, and libelled the mass of the people by saying that they could not do without intoxicating drinks—(hear). He could not see how it was possible for the great high priest of the Protestant Church of England, the Archbishop of Canterbury, to stand up before the Queen, and ask the Almighty to bless what was nothing more nor less than a monstrous large beer-shop and wine-shop—(hear and continued cheers).

J. S. BUCKINGHAM, Esq., moved the second resolution, as follows:—

Resolved,—"That the Memorial to Her Majesty now read be adopted and signed by the Chairman on behalf of the present meeting."

The memorial to the Queen was read by Mr. W. TWEEDIE, as follows:—

To Her Most Gracious Majesty the Queen.

"The Humble memorial of Her Majesty's loyal and faithful subjects assembled in the Great Room, Exeter Hall, June 8, 1854.

"May it please your Majesty,

"Your Memorialists, knowing well the deep interest taken by your Majesty in the erection of the New Crystal Palace at Sydenham, and the distinguished honour your Majesty has been pleased to confer upon that institution, by the promise to attend its opening on the 10th inst., would humbly state that their former feelings of unalloyed and lively satisfaction in the prospect of that event have undergone a considerable change, the reason of which, with the profoundest respect, they would now endeavour to explain.

"Until very recently, your Memorialists had shared in the hope indulged by the nation at large, that the Crystal Palace, in its renovated form, would prove singularly adapted to foster and mature among all classes, a love of the beautiful in nature and art; a taste for refined pursuits; and a delight in innocent recreations altogether removed from the addiction to intoxicating liquors, which has hitherto been the reproach and bane of the British people.

"That this expectation was apparently well founded your Majesty will perceive when your memorialists refer to the success of the regulation

adopted in the Great Exhibition of 1851 forbidding the sale of all intoxicating drinks, and to the following declaration emanating from the Directors themselves. In the orignal prospectus, dated May 7, 1852, it was distinctly stated. Every care will be taken to secure a supply of refreshment of the best description, but intoxicating liquors will not be sold., Subsequently the Directors voluntarily applied for the insertion in their Charter of this stringent provision: 'And we do hereby declare that this, our Royal Charter, is granted on the condition following, that is to say, that no spirituous or other fermented or intoxicating liquors shall be furnished to the persons visiting the said buildings or grounds of the said Company.' And as though to preclude all fear of an opposite policy, the Secretary to the Company in an official letter dated December 14th, 1852, affirmed, 'The Directors will not allow and have never intended to allow, the sale of intoxicating liquors or strong drinks at any time or under any circumstances in their grounds. They feel they would have failed in duty to the public as well as in duty to themselves and to the objects they profess, had they not from the outset acted upon this determination.'

"Your Majesty may therefore conclude, that it could not be without amazement and regret that your memorialists were apprised that the Directors, without consulting the Shareholders of the Company, and without any public notification of the Act, had petitioned your Majesty in council for a supplemental charter repealing the condition attached to their original charter by their own desire.

"The pleas which have been assigned for this measure are not in any way satisfactory to your Memorialists, in whose conscientious convictions the vending of any intoxicating drinks is wholly unnecessary for purposes of refreshment, and will fail to reduce the temptations to Intemperance from external sources, while it must in no small degree deteriorate the character, and largely detract from the permanent utility of that great institution.

"This language your memorialists would beg your Majesty to accept as the testimony of experience and daily fact. Already in and near the metropolis there are numerous places of amusement, some of which are splendidly and attractively furnished, and in every case the introduction of alcoholic drinks has been found to operate adversely to the public good, and to ensure the exclusion of the great body of the respectable population.

"Nothing will give your memorialists greater pleasure than to learn that your Majesty has condescended to receive this humble address as an evidence of their firm persuasion, that as the mother, no less than the Monarch of your people, you will cheerfully lend an ear to every statement which concerns their well-being and their preservation from intemperance and its attendant evils.

Should your Majesty concur in the views expressed by your Memorialists, they would not presume to suggest any particular line of action, as most fit to be pursued, being fully satisfied that your Majesty's judgment will most wisely and efficiently direct that influence which your Majesty may be determined to exert.

Signed on behalf of the Memorialists, in public meeting assembled,
"HARRINGTON, Chairman."

JOHN GUEST, Esq., of Rotherham, moved the third resolution, as follows:—

Resolved,—That this meeting believing the present question to be one of national importance would most respectfully invite the attention of Her Majesty's Ministers to the address presented to the Directors of the Crystal Palace by a large and respectable deputation on the 1st of June, with the hope that the Government may not deem it too late to interfere for the protection of public morals by maintaining the condition of the former charter in its original integrity and force."

The Rev. JABEZ BURNS, D.D., supported the resolution. The subject he said, was so plain and clear that any man who had been sober for a few years could be at no loss to decide about it. The design of the Crystal Palace was to elevate and exalt—the province of strong drink was to confuse and debase, to degenerate and to curse—(hear). All history proved that where there were great gatherings of people, if intoxicating drinks were introduced, mischief was sure to ensue. Strong drink was enticing, ensnaring and deceiving, and so it would prove in the New Palace as well as in other places—(hear). Then, again, excess in the use of intoxicating drinks, sliding gradually from the moderate use, would tend to disorder, to uncourteous behaviour, to insult, to disgrace to individuals, and much inconvenience to the public generally—(hear). It would also form a most unhappy precedent. If strong drinks were introduced into the Crystal Palace, why not into the Bristish Museum and similar institutions? One had surely as much right as the other. Further, it was directly opposed to the spirit of the age. For years past we had been going ahead; trying to get the Lord's day watched, and to produce a sober nation. And now it was proposed to make a retrograde movement, and the nobility and hierarchy were to be called in to assist—(hear). Then, still further; it was unnecessary. He denied that there was any wish to coerce the people, or to deprive them of anything which could contribute to their real comfort. But if the people did really need such drinks, the whole region round the Palace abounded with places where they might be obtained. There was no need whatever, therefore, to make that place the great gigantic drunkery of the country—(hear, and cheers). Again, to do so was a gross perversion of the original design of the building—(hear). The whole country had long been looking to it with intense interest as a place where rational entertainment and solid instruction was to be obtained and it was indeed sad thus, at the last moment, to be so sorely disappointed—(hear). Then, it would prove a great monopoly. If drink must be provided, let it be provided by those who had spent their money in building places for the express purpose. Besides, it would prove a source of detriment and danger to all classes of the community. Who would send their wives, their daughters, their children to a place where intoxicating drinks were dispensed to all who chose to purchase them—(hear)? Intoxicating drinks were well known to be a source of temptation greater

than all others; a great masterpiece of Satan, and the instigator of cri almost innumerable—(hear, hear). The friends of social order and r rality might well, therefore, be grieved, and they asked that the buil which was intended to be the glory of the nation might not prove its grace—(hear). Let them see what was doing in Prince Edwar Island, British Canada, in five of the United States, passing the Ma Law; making it criminal to sell intoxicating drinks—(cheers). A should England—should the metropolis of England, of the whole wo which shared in the glory of erecting so magnificent a building—sho she prove a disgrace and a shame, and the source of inconceivable n chief?—(hear, hear, and cheers).

V.—Native sentiment.

The extract below is taken from the Maráthí Wartam Dipika. It is interesting as an expression of Native Sen ment respecting the duty of Government with regard to t sale of spirituous liquors. It is by far the most encouragi feature in the temperance movement in India, that it carrie large part of the most respectable natives along with They see the ruin which the spread of Intemperance is ca ing. They feel that the salvation of their country is stak upon the success of the temperance movement. And th are not afraid to speak out on the subject. They conder the course of Government in legalizing the sale of liqu They petition and remonstrate. They form themselves i associations to oppose the progress of this monster ev This is an omen of good; and if these efforts are resolut carried out, they will in time effect the desired result.

It is true there are too many exceptions to the above marks. Among the lower classes, few have self-cont enough to resist the temptation to drink when the poison brought within their reach. And in the higher circles al many are too free with their wine and other spirits. He lamentable to be compelled to say, that Europeans, men rank and influence, by their example encourage them in t course! Sometimes we are led to ask, so long as Gover ment sanctions by law this ruinous traffic, and its offic honor it by example, what can be done to counteract i

But let not our native friends embarked in this cause, falter at these difficulties. Light is spreading, and we trust a brighter day is dawning both for England and her provinces. Already some of her dependencies have passed a Maine law, and others are demanding one. Let the Native publications continue to speak out, as in the following extract; let them continue to remonstrate both with Government and their own countrymen, and we despair not of seeing the day when a Maine law shall close even the dram-shops of Bombay.

"We have often written on this subject and so have our brother editors, but Government pays no regard to our remonstrances. This surprizes us. We are ready to admit that our present Government has removed many abuses that existed in the time of the Peshwás, but this demon has grown rampant. Intemperance has increased on all sides and incalculable distress has resulted from that increase. In the time of the Peshwás an excellent system of restraint kept the demon at bay. Now in Bombay there is not a street without four or five dramshops, and there is not a dramshop without its body of retainers. And when once the vile custom has got a hold, all who live near are drawn under its influence. Even women and children are defiled. When it overcomes a man he becomes a beast, and it matters not to him if he be beaten or robbed.

The other day as we were walking on the Esplanade in the evening, we saw a strange sight. A Sailor had put on a bed-spread and was charging to the right and left on whomsoever presented himself. At last some Policemen managed to throw him and then sitting on his breast tied his hands and feet together with a rope, just as a blacksmith ties an ox to shoe him; and then by dint of much dragging they hauled him into a cart, but all that did not sober the drunken fellow; he did not care that the blood was streaming from his nose and that his clothes were foul with dust and filth. Alas! What a pitiable condition! When such fearful instances are to be met with in every street, and Government utterly disregard it, we can but think this one part of European enlightenment."

After quoting from several sources opinions that sustain his positions the writer proceeds as follows;—

"There is much more testimony of the same sort but we must content ourselves with saying that the sum of the whole is this, *It is wrong for Government to cherish this traffic*. Those who have used liquor from birth write that they are much happier for having left off the practice of using it. The use of liquor is simply injurious, and utterly unprofitable, so says the wise, and he calls on Government to forbid its sale. But our Government parades its enlightenment and turns a deaf ear to the tale of woe. What is such enlightenment worth? Will Government lose any thing by suppres-

sing this traffic? Does Government lose nothing by allowing its subjects to become addicted to bad habits, inattentive to business and vicious? Oh but Government must have its fill! There is a saying that "he who would climb the steps of virtue must first leave the highway of vice, if he says I will do both, he will never grow better." So if Government really wishes the enlightenment of this people, let it first lead them away from vice, then it may venture a lesson about virtue. Our Government takes a different course,—makes much show of enlightening the people, and when there are manifest evils, no matter how much is said in public gatherings, is utterly deaf to demonstrance and will not give the slightest attention to the call for relief. Alas! Alas! This is murderous policy. What is the use of your newspapers? Let us see that they effect something and we will call them useful. In the old Peshwá times there were no newspapers, but this evil was far less than now. As fast as the means of advancement are furnished so fast does this pestilence spread. Let the same care be taken in this case as in cases of suicide or murder—for this is a fatal disease. How much sickness is caused by liquor? Why then feed it to a man till you must take him to the hospital? Far better keep it from him at first. How is it that Government cannot understand so plain a truism? But our article is getting too long, we must leave the subject to return to it on some future occasion."

VI.—Progress of the Temperance Reform in Scotland.

The following extract from the Scottish Guardian shows a great change in Public sentiment during the last thirty years. It is beginning to be felt that the evils connected with the liquor traffic are not something merely incidental to it, but inherent in it. It is the traffic itself, not the abuse of it, that must be rooted out. The traffic, the daily use of liquor, is nothing but an abuse—the curse of the people—why talk of the *abuses* of a *nuisance*—the *abuses* of a *curse*—get rid of the nuisance, the *curse itself*, and the abuses are gone. Hitherto legislation has been directed to *regulating* the sale of liquor. The idea of *prohibiting* it is comparatively modern. But this is the true and only effectual way of removing the evils connected with it. It aims a blow at the right spot. It cuts out the evil root and branch, removes both the *use and abuse*, which all experience shows have ever been closely united.

"When Mr. Robinson, the Chancellor of the Exchequer in 1825, introduc-

ed the measure for reducing the duty on ardent spirits to the extent of a half, the two principles on which he grounded his recommendation to the House of Commons were, the relief of the consumer, and the promotion of the "morals and happiness of the people" by the prevention of smuggling. The consequence of relieving the consumer of one-half of the duty was to cause an enormous increase of consumers as well as consumption, in other words, to multiply the number of drunkards by doubling the temptations to drunkenness; and although the undoubted evils of smuggling upon the coast and in the more obscure parts of the country were in a great measure suppressed, it was at the exorbitant cost of augmenting intemperance, pauperism, and crime all over the kingdom. In five years the average quantity of spirits consumed mounted from less than half a gallon to nearly a whole one for every individual in the United Kingdom, and within the same period the criminal commitments increased in a similar proportion. The reasons given for diminishing the duty on spirits may be satisfactory in the mouth of a Chancellor of the Exchequer, who derives some seventeen millions of money annually to the public revenue from this traffic alone. But Mr. Robinson's arguments were neither sound in morals nor in political economy. The country has paid dearly for its cheap whisky by the crime and pauperism which are now saddled upon it; and the whole experience of the operation of this most pernicious measure goes to show that of all articles of consumption, ardent spirits is that which ought to be removed from the category which it is the wisdom of a sound economist to cheapen for the relief of the consumer. Sir Archibald Alison observes in the new volume of his History of Europe, that "since the duties on spirits have been reduced a half, the consumption of them has been increased above two hundred per cent., and the proportion consumed per head advanced in the same proportion—facts which go far to explain the contemporaneous duplication of crime during the same period." The learned Sheriff has been censured, not without reason, for uttering exaggerated statements as to the intemperance of the working classes of this city; but few will question the truth of the following testimony as to the disparity between the evils of illicit distillation and those arising from making whisky a cheap commodity:—"There is more crime, domestic unhappiness, family feuds, and social demoralisation produced in Glasgow by cheap whisky, in one month, than ever was by smuggling over all Scotland in ten years. There is no person practically versant with the details of both, as the author has been for twenty years, who will maintain a contrary opinion." It does not admit of a doubt that the preponderating mass of the pauperism which presses upon the honest industry of the population, is due directly or indirectly to intemperance. And as to the connexion of intemperance and crime, we have the unvarying testimony of all who are engaged in administering the criminal law. In his memorable charge at the Stafford assizes, in the delivery of which he was suddenly arrested by the hand of death, Judge Talfourd ascribed almost all crimes to the vice of intemperance. Judge Coleridge states that scarcely a crime comes before him which is not to be traced to drinking. Judge Patteson told a jury that if it

were not for drink, there would be little to do for him or them. Judge Alderson characterised drinking as the most fertile cause of crime. Judge Wightman affirmed that four-fifths of the crime of every calendar is due to the sin of drunkenness;—and ninety-nine cases out of every hundred was the proportion stated by Judge Erskine at the Salisbury assizes some years ago.

The extent of the evil is too apparent to be doubted. It is obvious to the least observant that not only is drunkenness the most costly of vices to the country, laying enormous and unjust burdens upon the sober, the industrious, and the virtuous part of society, but that the prevalence of a sin which degrades soul and body, which tenants the mad-house, crowds the poor-house, and fills the gaol, everywhere presents itself as an insuperable obstacle to the social amelioration of the lower classes. Drunkenness stands in the way of improving their dwellings, educating their children, elevating their condition,—of humanising, civilising, Christianising them. The "statue of gold" which Sir A. Alison would bestow on the statesman who should induce Government to retrace the fatal step taken in 1825 by Mr. Robinson, would indeed be merited by him who should prevail upon the Legislature to aim at the ultimate and utter extinction of a vice which is the scandal and curse of our country. The historian is of opinion that the publicans' influence in the Legislature is too great to permit of a return in this generation even to the moderate duty of 1825. We are disposed to take a more hopeful view of the progress of reform in this direction. The question of intemperance is every year rising in importance. The Public House Act has set an agitation agoing in Scotland, which will not be soon allayed, either on the part of the friends of Sabbath observance and of temperance, or on that of the recalcitrant publicans who have been deprived of their iniquitous Sunday gains. The north of Ireland has caught the enthusiasm, and will in all probability come before the next session of Parliament, claiming a Public House Act like that which is working such wonders of reform in Scotland. The people of England have this session manifested their awakened interest in the object by petitioning Parliament, 151,733 for prohibiting the sale of intoxicating liquors on Sunday, and 222,253 for closing public houses on that day, whilst only 1208 have taken the publicans' part and resisted this proposal. The progress of the general question is further illustrated by the encouraging manner in which it is discussed in some of the more influential organs of public opinion. The current number of the *Edinburgh Review* contains a frank and friendly article on the abstinence societies, pointing out their indiscretions, but acknowledging their progress and their power, and altogether allowing them capacities for usefulness which the historian of Europe seems reluctant to concede to them, clinging as he does with characteristic tenacity to the notion that in this country men's natural instinct for drink is only to be kept in check by raising the price, and thus upsetting the theory and practice of Mr. "Prosperity" Robinson. It is our author's dictum that "it is by an enhancement of the price *alone* that the consumption of the immense and heedless mass can be permanently diminished, or temperance

enforced as a habit on the great body of the people." The writer in the *Review*, on the contrary, looking to the great army of abstainers already in the field, and to the achievements of their brethren in Maine and other States of the Union, is not indisposed even to entertain the question of a legal prohibition of the spirit traffic in Great Britain. "Few disinterested persons," says he, "will deny, in the face of the evidence which we have adduced, that the possible accomplishment of such a resolution would be a blessing to the country. Yet we must remember that the enormous revenue derived by the State from intoxicating liquors cannot be suddenly abandoned by this country, as it can by the small and unimportant commonwealths of the American Federation. It is most true that money ought not to be weighed for one moment against morality. But nevertheless the proposal to subtract fifteen millions from the budget would render our Chancellors of the Exchequer exceedingly slow to perceive the force of moral evidence."

However the people of this country may come to view a proposal to prohibit the sale of intoxicating liquors, there is a general concurrence in the minds of all well-disposed people as to the propriety of not needlessly multiplying the occasions and facilities for intemperance. Hence the great and general satisfaction afforded by the Public House Act, the advantages of which in the large towns is strikingly apparent in the aspect of our streets and the appearance of the people every Lord's-day. The Scottish public has been gratified, and the English friends of the measure encouraged, by the late excellent letter from the Lord Provost of Edinburgh, showing the successful working of the measure in that city. We are in expectation of a similar statement of the progress of the Act in Glasgow. In the meantime we are delighted to receive from the graphic pen of the Rev. Mr. Arnot of this city, an admirable tract vindicating the necessity, justice, and beneficence of the law. From this production, which will no doubt be widely circulated, we shall extract a few passages. First, as to the morning dram, the temptation to which is in a considerable degree removed by the regulation as to the hour of opening the whisky shops:—

"Again, we know certainly that the practice which men at a certain stage adopt, of taking a dram early in the morning on the way to the workshop, is a prolific cause of drunkenness. The public-houses hitherto have been open at an early hour, to way-lay the men as they proceeded to the factory. Not long ago I visited a mechanic on a Wednesday afternoon, and found him in bed twisting and groaning in the usual way after a debauch. His wife told me in his hearing that he seldom begins his work earlier than Thursday; that when he goes out in the morning he goes into a shop to take a dram, and this sets him off for the whole day. I proceeded to speak to him with the view of persuading him to pass the dram-shop resolutely in the morning. His wife interrupted me, saying, 'It's nae use, Sir, he intends to gang past, but he has nae resolution; our Willie is just a bairn noo, Sir.' Ay, that's the word—He is a 'bairn noo,' but he was not always a bairn. Willie was a man when she gave him her heart and her hand. Whisky has drained the manhood out of him The resolution that he once possessed has oozed all away. His dried, burnt brain has no judg-

ment in it now. He has sunk prematurely into second childhood. That condition of the man's brain craves for whisky, and the whisky supplied keeps his brain in that condition. It is a blessing to that man, and through him to society, when the whisky-shop is shut by law until he has entered the gate of the factory and commenced his labour."

Next in regard to the operation of the law on the Lord's-day :—

"But the chief benefit of the Act springs from the cessation of the traffic on Sabbath. The trade in drink had an unfair advantage, when it alone was continued on that day. Satan could not have contrived anything better for the perdition of men than the scheme of our former law, by which all other places of employment and traffic were shut, and the public-house thrown open on the Lord's-day. Whatever the design of those who brought it about, the system was in effect thoroughly devilish. The God-fearing part of the population kept out of harm's way, and assembled in the sanctuary. But the ignorant, the careless, the neglected—a class of appalling magnitude in our modern society—would not go to church. What, then, were they to do? They were shut out from their workshops. They had their money in their pockets. They could not buy bread or clothes. They could buy only whisky and ale. Whisky and ale, accordingly, they did buy, until the Sabbath became the chief day for drunkenness and crime, the chief terror to wretched wives and starving children, and the chief source of the publican's profit and the landlord's rent. God's day of rest became the day of greatest misery to the miserable, greatest indulgence to the vicious, greatest gain to those who live by their neighbours' sins. The new law, by causing the horrid traffic to cease on the Sabbath, weakens, if it cannot destroy these works of the devil."

A few sentences on the equity of the law :—

"We affirm that the seller of whisky, under the new law, has as much liberty as he has a right to, and more. The trade in all its branches, but chiefly the retail, stands alone, and has no right to rank with the ordinary avocations of men. Bring it at once and bluntly to the test of common sense and conscience. Let there be five contiguous shops, possessed by five separate shop-keepers. The first sells bread, the second milk, the third leather, the fourth cloth, and the fifth whisky. The five men ply their tasks all day, count the contents of the till at night, and consider the prospects of trade for the morrow. The more that they have sold the better for their own pecuniary interests. In this they are all alike. But the more that the customers have bought from the first four, the better for the general interests of the public: the more that the customers have bought from the last, the worse for themselves and for society. The other merchants may, with a good conscience, pray for the increase of their sales; the fifth cannot so pray, unless his conscience is seared with a hot iron. He has seen many customers enter his shop to-day, and spend money which he knows is worse than lost to them. He cannot desire that they should repeat their custom on the morrow without deliberately wishing ill to his neighbour. In short, his own pecuniary interests are at direct variance with the best interests of his customers. The prosperity of his trade is the ruin of those who deal with him."

VII.—Governor Seymour's veto of the Maine Law in New York.

It was stated in the last Number of the Repository, that the Maine Law had passed in the Legislature of New York. Nothwithstanding, however, the large majority by which it was adopted in both houses, it was, to the great disappointment of its friends, vetoed by the Governor.

The right to search the premises of those suspected of violating the law, (which was one of its provisions,) was the obnoxious feature in view of which Gov. Seymour pronounced it unconstitutional. The friends of the law however are by no means discouraged. They know that a majority of the people are in favor of the Maine Law, and if one Governor vetoes it they can elect another who will not. An appeal is made to the ballot-box, and at the next election there, will be a struggle to elect a governor pledged to give the people their favorite law. Meanwhile they are making a thorough trial of existing statutes for regulating the liquor traffic, and it seems not without some important results. The *S. I. Temp. Journal* says;—

"The veto of Governor Seymour is producing unexpected results. Instead of sanctioning the prohibitory law, he advised that present laws should be executed; and the teetotalers have taken him at *his* word, and are prosecuting members of the Board of Excise for granting licenses contrary to existing statutes. Eight individuals are to be tried. The first has been found guilty, and sentenced to *six months' imprisonment, and* 250 *dollars fine.* He is a large liquor dealer, who has supplied a number of smaller dealers with his wares, and has used the power attached to his office, not to limit the issue of licenses, but to increase them as much as possible, in order to extend his own business. He will not, we imagine, thank Governor Seymour for turning the attention of teetotalers to the violations of existing laws, and will perhaps wish that the prohibitory law had not been vetoed. Six month's imprisonment may make him a convert to Total Abstinence."

The fallacy of the argument on which the veto was based, is also shown up in many of the Journals throughout the country. The following is from a New Orleans paper;—

"A wonderful hue and cry is raised about personal rights being infringed upon by the passage of the Maine Law. We see that in several of our large

cities the council have imposed heavy fines on any man who builds a frame house within prescribed limits, even on his own lot of ground, and with lumber he has paid for, because it is dangerous to the whole community; and individual interest must submit to "the general good of the greatest number." Now we would inquire if the hundreds of bars in our cities are not more than dangerous to the health, morals, peace, and even lives of our citizens, and would not their entire prohibition be equally desirable and constitutional?

The council of Carrolton decree that a levee must be made, and that the line must run through the houses, gardens and property of several citizens, even to the destruction of valuable residences, in order to protect the country from inundation. The general good of all demands the sacrifice, although the few protest stoutly against the destruction of their homes and property, and cannot even get damages by a recourse to law. But when we come to run a grand levee of prohibition through the grog-shops of New Orleans, to protect society from a more fearful inundation than that of the Mississippi river, the loud-mouthed cry is, that we want to infringe upon personal rights. Society demands it. We call upon the council to run the levee of prohibition through the twentyeight hundred grog-shops instanter."—*New Orleans Organ.*

The following from the *Vermont Standard* shows the effect of a short *trial* of the law on the arguments by which Gov. Seymour supported his veto. The same jealousy of "constitutional rights," and outcry against "tyranny and oppression," are met with wherever this law is proposed. The rum-sellers and drinkers of course feel *oppressed* by it. But a fair trial soon teaches the people that there is no tyranny so intolerable as that of Intemperance, and no law that *removes* so many oppressive burdens from them as this same Maine law. The extract is as follows;—

THE LAW APPROVED—ITS OPERATIONS.

"The apparent change in public opinion upon the subject of prohibition, in States where the principle has been adopted, and even partially tested, is truly astonishing. Where, before the enactment of the Maine Law, its opponents were rampant in their opposition to what they were pleased to term its arbitrary and dangerous provisions, the scene has entirely changed, and thousands of its most bitter revilers have become silent in their opposition, and *seem* at least reconciled to its operations. Before its adoption, rumsellers and rum drinkers strove hard to frighten the world at its "*alarming provisions*," and made themselves extremely foolish by declaring that its first fruits would be that of bloodshed! Every man's house, said they, was his castle, and in Vermont, at least, the descendants of Ethan Allen would not allow the sacred precincts of their shops and dwellings to be searched with impunity! Resistance to tyranny and op-

pression became their watchword, and they were extremely lavish in their words of caution to the friends of prohibition against allowing their rash and inconsiderate zeal for the cause of temperance, to lead them blindfold into portentous difficulties. The public were gravely assured by these savans, that the law, if enacted, would trample under foot all the dearest constitutional rights of the citizen, for the security of which life and limb had been once so freely perilled, and nothing but the most determined resistance would prevent the daily intrusion of their dwellings by some creature of the law, and a wanton ransacking of all their most private apartments. The law was to be made an instrument of revenge, said they, and peaceable and law-abiding citizens were to be constantly annoyed by its disgusting requirements whenever the caprice or spite of temperance men should dictate it. No man if they were to be believed in their shallow predictions, would be "secure in his houses, papers and possessions," but his domicil must, and doubtless would be subjected to a daily search, for no higher object than the gratification of public malice! The hospitalities of the people were to be interfered with by its strange and sumptuary provisions; communities would be kept in a state of effervescence by reason of the scores of petty prosecutions which would be its legitimate consequence; town and State treasuries would be made freely to bleed whenever the whims or over-heated zeal of temperance fanatics, as they termed them, should prompt and attempt to enforce its arbitrary and novel provisions.

Thousands of timid souls in Vermont were temporarily frightened by these silly bugbears, and for a time lent their opposition to the law. But time and experience have effectually dispelled the mists of prejudice, and the ranks of rum have wonderfully thinned as they have witnessed the operations of the law in the accomplishment of its perfect work. While it has most conclusively proved the utter fallacy of all the frivolous objections urged against it by the influence of appetite, avarice, and the fears of political managers, it has equally well demonstrated its power to pluck up the rum traffic, root and branch, in every place where its friends are bold and numerous enough to effect its thorough enforcement."

VIII.—The triumph in connecticut.

"The good old "land of steady habits" is at length to be added to the list of States in which the traffic in intoxicating drinks is forbidden. The Maine Law, which has been so earnestly desired and contended for by all who have inherited the virtues, and love of order and thrift, with which the Pilgrim settlers consecrated the soil, was adopted by so large a majority in both houses of the Legislature, as to give most encouraging indications that it will be both perpetuated and enforced. In the House it passed by a vote of 141 to 60; and in the Senate, we believe there were but one or two dissenting voices. Gov. Dutton has advertised beforehand his consent

to the bill, and will sign it without delay or mistake. * The law is one of greater stringency and carefulness of detail than any which has yet been enacted, and has been framed with reference to the legal obstructions which willing judges and courts have hitherto placed upon similar enactments. It exempts the sale of cider by the manufacturer, in small quantities, from its provisions, but in other respects, aims at the total suppression of the traffic. There is scarcely a State in the Confederacy, whose moral influence will be more emphatic in behalf of this righteous species of legislation, than Connecticut. With so decided a popular sentiment to sustain it, we make no doubt that the Law will be sustained. The accession, now, of New-Hampshire, will banish intoxication from New-England, and give the Puritan States their prescriptive pre-eminence in reform and moral progress."

The following is an extract from the message of Governor Dutton to the legislature. In it he refers to the veto of Gov. Seymour of New-York. Our readers may judge which has the best of the argument.

"The question whether a law prohibiting the sale of intoxicating liquors can constitutionally be passed, and whether, if it can, it is the best remedy for the acknowledged evils which result from the sale of such liquors, is engaging the attention, not only of philanthropists, but of all classes of citizens in this State, and elsewhere. In some of the States the experiment has been tried as to the practical effect of such a law, and although contradictory statements have been made by those who profess to speak from personal knowledge, the weight of testimony is strongly in favor of its success. The constitutionality of such a law has been questioned by men of high legal and political standing. But after a thorough examination of the question, I do not entertain the slightest doubt that such a law is not unconstitutional—that it does not conflict with any provision either in the Constitution of the United States, or of this State, and that it does not interfere in the least with any natural rights which may be supposed to exist, prior to and superior to any constitution or law. Experience has abundantly proved that if there is any law on the subject, it should be stringent and effectual. Any attempts to legalize the sale of spirituous liquors, and then regulate it and control it by fines, penalties, or other punishments for a violation of the rules prescribed, only aggravate the evil which it is designed to cure. Any law, to be effectual, must necessarily confer upon the proper authorities the power to seize, condemn and destroy the offending articles. It must authorize, under reasonable rules and restrictions, a search for it in stores and dwelling houses, where there is actual or presumptive evidence to show that the law has been violated—it must authorize the use of presumptive evidence, when positive proof cannot be obtained, or however penal it may be in other respects, it will soon become a dead letter. * * * * * * *

"Forfeiture of property for criminal offences, and even for violations of statutes, is as ancient as the common law itself. Every penalty imposed

by law amounts to the same thing; for what difference can it make to a citizen whether he is confined in jail by law till he pays one hundred dollars, or whether a horse is taken from him by law, worth one hundred dollars? And what difference does it make to him whether the horse is sold, and the money paid into the treasury, or whether it is killed? If a man, by violation of law, can forfeit his liberty, and even his life, can he not, for a similar reason, forfeit his property? Is a cask of liquor to be regarded as more sacred than liberty and life? The legislature of this State have, time after time provided that articles used in violation of law, might be searched for, seized and destroyed, and no suggestion was ever made that these laws were unconstitutional.

It has been said by a high dignitary in a neighboring State, that a "man's house is his castle," that it cannot legally be searched, although the occupant is charged with treason or murder, and that the "only deviation" from this principle "is in cases of searches for stolen property, which are allowed upon the ground that they are designed to restore it to its lawful owners." I know of no such rule in any system of jurisprudence. It is contrary to the whole spirit of the common law. A dwelling-house is a castle to peaceable, law-abiding citizens; not a citadel for enemies of the State. Such a doctrine as that contended for, would enable a man to make his house an asylum for felons, and a depot for the tools of counterfeiters and burglars. Any malicious villain could, by filling his place of residence in a populous city with casks apparently containing powder, and barring his door against the police, strike terror into the inhabitants, and drive them from their homes.

Sober, industrious, peaceable, patriotic citizens, demand stringent laws. They have no fears of sheriffs or magistrates. Their domicils are as secure from intrusion, and their property from seizure, under a prohibitory liquor law, as under a law against swindling. Legislatures and jurists ought to regard the wishes of this class, rather than of those who never look at a law, except to see how to evade it."

We give below an extract from a Connecticut paper, the *Norwich Examiner* of a later date, showing how the new law works in that city.

"The reception and effects of the Maine Law in this rum-ridden city, have been such as to astonish even the most sanguine friends of this noble enactment.

"First, our respectable citizens of all parties, even those who have been heretofore opposed to the law, manifest a strong desire to see it thoroughly enforced. A common expression is, 'So long as the law is upon the statute book, I mean to stand by it.' 'I am in favor of giving it a fair and good trial.'

"The rum-sellers have generally and so far as we know, universally, acquiesced in the law. Many of them openly express their joy at its passage, and are busy in urging its friends to a vigorous enforcement of all its provisions. 'We only ask,' say they, 'that no partiality be shown. Treat

all alike. We can compete with grocers who sell no rum and do a good business. But if you let one sell and prevent another, then you give an unfair advantage.'

"The next notable fact is the great change which is apparent in the vicinity of the rum-shops. Formerly dozens of wagons could be seen standing all day long about these dens, the horses unfed and thirsty, broiling in the sun, while the owners were crowding the filthy saloons of the groggeries. Last Saturday forenoon we had the curiosity to go through Water Street. It looked as if dispossessed of seventy times seven devils. The line of stone posts along the rum-row on the north side of the street, stood solitary, like the pyramids of Egypt peering up from the sand of the desert. The doors of the shops were half-closed, and the shutters hung on their hinges, and as they swung in the breeze, they seemed to creek out—

'We are all noddin', nid, nid, noddin',
And dropping off to sleep.'

"Better than all, the usual crowd was not to be seen, the voice of profanity or vulgarity was not to be heard, and no reeling form forced you from the side-walk, to give room to a rum-crazed man.

"On Sunday, and through Sunday night, our city was perfectly quiet. It was such a Sabbath as Norwich has not seen for twenty-five years.

"Habitual topers generally supplied themselves, so far as their means would allow, before the first of August, but most of them used their store very improvidentially. A twenty-four hours spree generally emptied their jugs, and since that time they have presented a most pitiable appearance. Haggard, pale and trembling, and almost delirious, they have beset their former haunts, and begged for rum. Some of them have been seen upon their knees, begging in the most piteous tones for a single glass of their accustomed stimulants. But in vain! 'We dare not risk it,' has been the uniform reply of the rum-seller. One man in our neighborhood had laid in a gallon of liquor; after he had drunk one quart, his wife took the remainder and buried it in the earth. He begged her to produce it. But she was inexorable. The poor fellow in his agony went to his chamber, took a rope and hung himself. His wife and brother, alarmed at his absence, went to the room and cut him down just in time to save his life. These miserable victims of a diseased appetite are worthy of pity. No truer work of charity can be imagined, than to aid them in this terrible struggle with the fiend that has so long possessed them. They will soon be found 'clothed and in their right mind.'"

IX.—To the Rulers of Christendom.

The large Temperance Convention recently held in New York consisting of delegates from the different states of the American Union as well as from England and other coun-

tries, published an Address to the Governments of the earth, from which we extract the following:—

"The provisions of the law to which your attention is respectfully solicited, contain no new principles of legislation, but only such as are acted upon in every civilized community. The right of society to protect the health, property and lives of its citizens, by legal enactments, is recognised by every government, legislature and court in Christendom. It cannot be disputed without assailing the basis upon which society rests. It extends, according to the opinions of the most eminent jurists, not only to the enactment of general laws for self-protection, the execution of penalties, the appointment of a police, and the raising of armies for suppressing rebellion or resisting foreign invaders, but to every thing that tends to injure society.

"This principle is acted upon in the laws which are passed against gambling, lotteries, Sabbath-breaking, counterfeiting money, smuggling, the storage of gunpowder, the exposure and sale of demoralizing prints, and any business that endangers the public health or morals. We do not depend upon the influence of moral suasion to protect society against these evils. We do not go to the gambler, and appeal to his conscience, his humanity, his regard for the public welfare. We do not plead with the incendiary and portray before him the suffering which he occasions, depicting in vivid colors the horrors of a midnight conflagration. We do not depend upon public meetings, speeches and the force of mere argument, to prevent men from stealing, or forging, or uttering slander. Society decrees that these evils shall not be permitted. It employs its whole force to annihilate them; it does not admit for a moment the plan of regulating them. Government do not license annually, out of regard to public depravity, so many incendiaries or thieves, or counterfeiters, or dealers in tainted meat. All, therefore, that we contend for, is the application of this principle of legislation to the evils of Intemperance, which is applied to other and lesser evils. And we are confident that as civilization advances, and humanity gains over barbarity, and the iron chains of a degrading avarice fall from the hearts of men, that a statute, similar in its aims to the Maine Law, will be adopted by every nation that is free to enact and enforce its own laws. And we believe the time has come when a holy alliance should be formed by the governments of the world against their common foe, the rum traffic. The trumpet blasts to arouse the nations should be sounded from every hill top, and echoed in every valley. The hosts should be marshalled upon every plain, and the war should be one of extermination. None but a Waterloo victory should induce the friends of Temperance to lay down their arms and retire from the field.

"The extent to which liquors are drugged, and the basest compounds sold under the names of wine, brandy, &c., is a feature of this traffic which should excite universal indignation and abhorrence. As though alcohol itself were not a sufficiently violent poison, it is mixed with deadly drugs, and thus distributed through the community. Liquors thus prepared are sold with a full knowledge that they will rapidly increase the thirst for

strong drink, undermine the health, and fill the mind with indescribable wretchedness. The slave-trader can do no worse with his victims than these men do with those who fall into their grasp. The unholy inquisitor cannot invent more exquisite tortures for the unfortunate inmates of his prison, than these men invent for the poor drunkard, whom they lash to the rack of the *delirium tremens*, and pass through the horrors of one dark dungeon after another in his passage to an ignominious grave. Such stupendous wickedness should arouse to the most decisive action every one who has not lost all sense of right, in whose heart the last spark of humanity has not become extinguished. Rulers, legislators, philanthropists and Christians of every name, should unite in a crusade, to rescue the interests of society from the power of this traffic.

It is almost needless to add that with the success of the Temperance cause is connected every philanthropic and Christian movement of our times. In every advance that is made, we suppress crime, prepare the way for the spread of the gospel, and move forward the civilization of the world. We stimulate with fresh zeal the embattled hosts who have enlisted in the sacred cause of enthroning the King of kings over the nations, and securing to them the blessings of his everlasting reign."

X.—Good news and bad news.

The *Brit. Temp. Adv.* says:—

"It was with surprise and pain that we read in the *Times* the following paragraph which we give as it appeared:—

"*Good News for the Troops in the Mediterranean.*—Arrangements have been made by government with a first-rate London brewery to supply the troops, while in Turkey, &c., with the best export porter at 3*d.* per quart. A ship of 350 tons burden is now preparing to take in the first consignment for Malta and Constantinople."

Is not this a new version of "good news?" Rum and porter will kill many of the soldiers whom the sword had spared, and no doubt crime and insubordination will be increased by the facility and abundance with which those intoxicating drinks will be supplied. Malt liquor is as unnecessary as ardent spirits, and both are as mischievous and, if we may be allowed the word, explosive as gunpowder. Sergeant Whittaker, of the 10th regiment, asserts that the three-hundred abstainers who were in its ranks bore a march of nine hundred miles better than their comrades, and we are convinced that it would be well for the soldiers of the British Army if they never again drank "rum rations" or paid their pence for porter."

The *Home News* of Aug. 25th has the following *Bad News* which may be considered an appendix to the above.

"There is a painful pendant to be added to our review of the state of affairs at Varna....we allude to the fatal ravager of the cholera. The

deaths by cholera amongst the English troops are estimated at 30 a day.... The mortality among the troops is considerable, and sometimes the victims succumb with fearful rapidity. The hospital is quite full; and, numerous as our medical staff is, and unremitting as are our medical officers in doing all that skill and humanity can suggest for the sufferers, there are painful cases, of not rare occurrence, in which the men cannot have the attention they require paid to them till it is too late."

We submit that the above two items of news are of the same piece. There is a natural and obvious connection between them. The one might almost be inferred from the other. In the *Journal of the Am. Temp. Union* is the following respecting the effect of Alcohol on the human system:—

"Does it protect from contagion? No! it rather encourages it. The body is never so healthful and well protected as when in the free and natural use of all its functions; but alcohol wonderfully disarranges them. The whole medical faculty declare that the first subjects of epidemics are the men who use ardent spirits. It is in itself an efficient cause of disease, especially of diseases of the stomach. It produces internal disease when the patient is apparently well."

When the seeds of these epidemics are thus carefully sown and nurtured, what can we expect as a result but a fearful crop of disease and death? As long as we continue to hear such "good news" as the above, we must invariably look for "bad news" in the sequel.

MISCELLANEOUS.

1. I Want to Go to Maine.

"Oh," said a poor woman, "I don't want but one thing, and I and the children are scraping together all we can for it." The gentleman looked around the wretched room, and wondered what it was, among so many wants, that they most wanted; so he asked her. "I want to go to the state of Maine to live.—They tell me there are no grogshops there, and my poor husband would be sober; it is the grog-shops that are killing him, soul and body. How far *is it* to Maine, sir? I think it must be a delightful spot." Alas, it was a very long way.—*Child's Paper.*

2. One Glass of Wine.

An American magazine contains a very interesting history of the birth, parentage, and rise to power of the present Emperor of France. Included in that article is the following history of "One glass of Wine."

"But there is another party who repudiate the claims of the Bourbons,

and espouse the cause of the Orleans' branch of the family. The Duke of Orleans, the eldest son of King Louis Phillippe, was the inheritor of whatever rights his royal father could transmit. He was a noble young man—physically and intellectually noble. His generous qualities had rendered him universally popular. One morning he invited a companion to breakfast with him, as he was about to take his departure from Paris to join his regiment. In the conviviality of the hour he drank a little too much wine. He did not become intoxicated. He was not in any respect a dissipated man. His character was lofty and noble. But in that joyous hour *he drank a glass too much.* He slightly lost the balance of his body and of his mind. Bidding adieu to his companions he entered his carriage. But for that extra glass of wine he would have kept his seat. He leaped from the carriage. But for that extra glass of wine he would have alighted on his feet. His head first struck the pavement. Senseless and bleeding he was taken into a shop and died. That extra glass of wine overthrew the Orleans' dynasty; confiscated their property of one hundred millions of dollars, and sent the whole family into exile."—*Nat. Temp. Chron.*

3. Drinking Machinery and Education Machinery.

On Monday the 15th, at a meeting of the Church of England Education Society, held in the Mayor's parlor, Town Hall, Manchester, the Bishop of Manchester presiding, the Rev. Hugh Stowell gave another bold and out-spoken expression of his sentiments in regard to the appaling evils of the public-house system, and the necessity of some bold and comprehensive measure of legislative interference. The Rev. gentleman is reported to have said, "However we might extend our educational machinery, he was satisfied we could never keep pace with the drinking machinery that is disgracing and degrading this country. It was all nonsense to talk about intellectual culture, and places of amusement, and exhibitions, and tea gardens, and places of that kind counteracting the drunken usages of this country. So long as this country had an immense class of individuals who got their bread by *manufacturing drunkenness,* and so long as an immense proportion of the capital of this country was staked upon the increased drunkenness of the country, so long would it be impossible to elevate the masses of this country. They might give them education, and churches, and every moral and religious machinery, and might multiply intellectual institutions, mechanics' institutions, athenæums, and lyceums, and cheap publications, but there would still be a mighty mass of drunkenness throughout the country, disgracing it before God and man, filling prisons, lunatic asylums, workhouses, and all receptacles of crime and misery. We must put a stop to beer-houses altogether, and put restraints upon our dram-shops and public-houses, such as other countries were doing. America was leaving us far behind in this matter; the daughter was putting the mother far behind in the race."

4. Temperance and Life Insurance.

One of our Temperance Life Insurance Companies of New England, recently published a report of its proceedings which brings out some facts

of great importance to the Temperance statistics of the country, which cannot fail to interest the community at large. "The successful development of a new feature of temperance principles," says the officer in this report, is a direct contribution to the great mass of facts, statistics, and arguments by which the utility and value of the cause is pressed upon the public mind. That the use of intoxicating liquors as a beverage has always been the chief producing cause of pauperism and crime, as well as a prolific source of disease and death, is almost universally conceded, but to be able to seize upon tangible and mathematical demonstrations of the utility of total abstinence as certain to add to the vigor of the human constitution and greatly to extend the duration of life, is a view of the subject to be demonstrated more fully through the science of Life Insurance than by any other process. Facts upon this subject will therefore be worth vastly more than mere theories. Our experience upon this subject has been brief in this country, yet combining it with the history of Life Insurance in England, shows an immense advantage in favor of a distant recognition of perfect sobriety as a condition of Insurance."—*Ex. Paper.*

5. Example in High Places.

It is stated that in all the receptions and crowds with which Ex-President Fillmore met in the South, on his recent tour, he declined every glass of wine and liquor tendered to him. When urged by gentlemen to take a glass of wine, he smiled, and begged to be excused; said he never indulged. Here is an example worthy of imitation.—*Journal Am. Temp. Union.*

6. The Maine Law carried in the British Province of Prince Edward's Island.

The Maine Liquor Law, passed the Legislature of Prince Edward's Island on the 19th ult. by a vote of 15 to 7.—Last year the Legislature refused to notice the prayer of 10,000 petitioners for a Prohibitory Law, and only five members could be found in favor of the measure. Since then an election has taken place, and Coles, the then leader of the Government, and whose business was that of a brewer and distiller, has been twice defeated, mainly through the influence of the Maine Law party. Three cheers for Prince Edward's Island.

7. Responsibility of Britain for the Spread of intemperance in India.

The following is the substance of a statement made by Mr. John M. Douglas of Cupar Fife in the Free Church Assembly, on the 26th ult., when the subject of intemperance was brought before the House:—"The British nation governs, though in the name of the East India Company, vast Indian territories. In many of these before we conquered them, strong drink was forbidden, and in none was the drink trade large. We introduce it everywhere, sell licenses to the highest bidders, and we have stimulated the trade so that it has greatly increased, and is rapidly increasing. The revenue from it is now about a million sterling yearly. We also carry on as a nation the infamous opium trade, which is generally believed to be

merely permitted, and to be carried on by unprincipled adventurers. We advance public money to the growers and manufacturers for the purpose of promoting its production, and then we buy it of them, and sell it to private merchants. Under this system we have increased the sales from £1,256,549 sterling in 1834-5 to £4,216,176 sterling in 1849-50, the last year for which the accounts are accessible; and of this last sum £3,309,637 sterling are stated in the accounts as clear profit. A considerable quantity of this is sold in India for public house purposes. For all these things this nation has a heavy responsibility, both to God and man. Yet no one seems to know and care for them."

8. A market for the surplus grain.

T. P. Barnum, Esq., Proprietor of "Barnum's Museum," in New-York, recently lectured at a Temperance Meeting in Cleveland, Ohio. In the course of his remarks the speaker dwelt upon the immense loss to the country from distillation. Some farmer in the house, fearing the price of grain might suffer by closing the distilleries, called out, "what shall we do with our grain?" "Give it to the drunkard's wife and children, they have gone hungry long enough," was the prompt reply.

9. Temperance in Louisiana.

The progress of the temperance cause in our state is truly encouraging. In many parishes the vote of the people required by the late law, has, unexpectedly to rum-sellers and rum-drinkers, been followed by a total prohibition of the license system. In fact, wherever the question has been tested, anti-license has been defeated by only a few votes, showing that the novelty of the question at issue was the only cause of a want of complete success.

Even defeat in one or two parishes has tended to create a popular opinion against the traffic. The cause of temperance is, we may confidently assert, steadily advancing. In large cities and flourishing towns, the sentiment of hostility is growing stronger and stronger against coffee-houses and cabarets. The coffee-house keepers themselves recognize this fact, and are disposed to concede much which they have hitherto held with the utmost tenacity.

We send words of cheer to our friends, and ask if the encouragement which the success attending past labors affords, will not stimulate to renewed effort?—*Southern Organ.*

10. The Crystal Palace.

This noble building has now, to gratify the masses and become more profitable, been turned into a drinking house and the park into a drinking ground. In the first week of the opening, wine proved itself a mocker, and led to drunkenness, damage, and disorder. The friends of temperance have nobly remonstrated but in vain. Untutored Indians had learnt in 1851, what educated Englishmen did not understand in 1854—that Bacchus is no friend to Apollo and the Muses.—*Journal Am. Temp. Union.*

11. Where does the Wine go?

A benevolent gentleman residing at no great distance from London, became much interested in the position of a stranger who was attacked with sudden illness, and laid by at a Hotel in the town. Before making inquiry to ascertain whether every suitable attention was paid to the sufferer, he learned that three medical men were in attendance, and had ordered wine to be taken daily by the invalid. Being possessed of a stock of fine old sherry, the kind-hearted man immediately sent a bottle to the Hotel for his use, knowing well that the wine supplied in the house would be of a very inferior quality. On the following day a request came for another bottle—on the third day for a *third*—and on the fourth day for a *fourth*. This was rather alarming, and the worthy gentleman determined to call upon the patient, and with all caution and delicacy suggest, whether he might not be taking more stimulant than was safe or suitable for his complaint. The invalid replied that he was not conscious of having committed an error, in taking one glass per diem, and two on the last day. This immediately led to a most amicable explanation, and when further enquiry was made, it was ascertained that the *Doctors had drunk it all during their consultation.*

12. The Ministers and the Maine Law.

Of the five hundred and forty-four Ministers of Massachusetts who were asked by the Massachusetts State Temperance Committee, "Are you in favour of the Maine law?" five hundred and thirty-seven said *yes*, and seven *no*. Of those saying *no*, three were Congregationalists, two New Jerusalemites, one Unitarian, and one Baptist.

13. Lord Elgin and the Maine Law.

As to the Maine Law, he might mention that at a party consisting of noblemen and gentlemen which he attended not long ago in London, Lord Elgin, the Governor of Canada, said there was nothing he was watching in America with so much interest as the working of the Maine Law. The conversation of that party had turned upon the history, the growth, and success of total abstinence societies in our country, and the good which they had achieved. This led to the remark from Lord Elgin to the effect already mentioned. "*I believe*," he said, "*that it is destined to work a very great change on the face of society;* I wish the cause the utmost success. They have adopted it in New Brunswick, and I am watching its operations with more interest than any cause now under the sun." A gentleman who was there said, "Oh, but is that Maine Law just, Lord Elgin? I understand, from what you say, that a gentleman can have his pipe of wine, and a merchant can have his barrel of whisky; they can go and enjoy their fermented liquors, while the poor man who could only get his refreshment at the public-house is denied the opportunity. Is that not unjust to the poor?" Lord Elgin had a very good answer to this: "The poor man," said he, "is the best judge of what is justice, and that law in the State of Maine, and in our Province of New Brunswick, was passed by the votes of the poor laboring men themselves."—*Extract from Dr. Guthrie's speech at Edinburgh on the New Public-house Bill.*

14. Pro-Liquor Convention.

It is right we should hear both sides. A large Pro-liquor Convention has been held at Indianapolis, Ia., at which it was resolved:

"That Intemperance is a great moral and social evil, for the restraint and correction of which legislative interposition is necessary and proper; but that we cannot approve of any plan for the eradication or correction of this evil, that must necessarily result in the infliction of greater ones; and that we are therefore opposed to any law upon this subject, that will authorize the *searching* for or *seizure, confiscation* and *destruction* of private property."

It reminds us of the famous Rat Convention, in which it was resolved that rat-thieving is a great social and moral evil, for the restraint and correction of which, good housewives should make all needful regulations, but we are opposed to any searching after us in the garrets, or cellars, or ceiling of the house, or any seizure, confiscation, and destruction of our gentlemanly carcasses.—*Ten. Sentinel.*

15. The Maine Law in Alabama.

The cause of temperance is advancing in Alabama. During the present session of this legislature, more than *one hundred thousand* names have been sent up to that body, asking the enactment of an 'Anti-Liquor Law.' At the next meeting of our legislature, in 1856, I predict the honorable members will be compelled, by the voice of the people, to pass the law they now demand. Many of the ablest men in the present legislature; two out of three judges of the Supreme Court; most of the judges of our Circuit Courts and our Chancellors, with almost the entire body of the clergy and great numbers of our physicians and lawyers are decided friends of a prohibitory law.—*Journal Am. Temp. Union.*

16. The Maine Law in Rhode Island.

The Legislature adjourned on Saturday, after a session of a week. What a comfort it must be to have *such* a legislature. An important amendment to the Liquor (Maine) Law was passed. It authorizes the arrest, confinement and fine of any person found drunk in any of the towns of the State; if such intoxicated person shall disclose the name of the person who furnished the liquor with which he got drunk, and shall give evidence against said person, he may be discharged from imprisonment; and persons furnishing intoxicating liquors, giving or selling, are liable to prosecution. The vote for the bill stood 43 yeas to 12 nays.

17. The Maine Law in Indiana.

"The temperance cause moves onward through Indiana like a prairie on fire. I begin to believe that we will have a glorious Maine Law triumph. So be it. Prohibition is becoming the one great question, and men who stand on whisky are on 'slippery places.'"

END.

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on 02 January, 2016